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Twenty Something

Waiting on God's perfect timing, page 12.

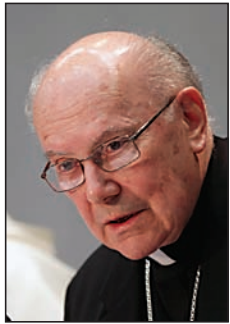
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Anglicans who are entering Catholic Church should blend well, cardinal says

KINGSTON, Ontario (CNS)—Groups of Anglicans entering into communion with the Catholic Church will not be absorbed the way “a teaspoon of sugar would be lost in a gallon of coffee,” said Cardinal William Levada, prefect for the Congregation of the Doctrine of the Faith.



Cardinal William Levada

Instead, Anglicans will provide a distinct sound within the Church, the way the different instruments in an orchestra blend in a symphony, Cardinal Levada told a fundraising dinner for Catholic Christian Outreach and the Queen's University Newman Center on March 6.

“People long for discordant tones to be harmonized, united,” he said. “And when an individual or, indeed, a community, is ready for unity with the Church of Christ that subsists in the Catholic Church, it would be a betrayal of Catholic ecumenical principles and goals to refuse to embrace them, and to embrace them with all the distinctive gifts that enrich the Church, that help her approach the world symphonically, sounding together or united.”

Pope Benedict XVI's historic offer for groups of Anglicans to enter into full communion with the Catholic Church is “the logical outcome” of 45 years of ecumenical dialogue, Cardinal Levada said.

The Vatican's offer came on Nov. 9 with the publication of Pope Benedict's apostolic constitution “*Anglicanorum Coetibus*” (“Groups of Anglicans”) along with specific norms governing the establishment and governance of “personal ordinariates,” structures similar to dioceses, for former Anglicans who become Catholic.

Cardinal Levada described the apostolic constitution as “one of the fruits” developing out of the statements issued by the Anglican Roman Catholic International Commission—commonly known as ARCIC—on the Eucharist, ministry and ordination, and authority.

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An Indiana treasure

Painting by Hoosier artist is restored for Indianapolis parish

By Sean Gallagher

Father Stephen Giannini just might have an “Antiques Roadshow” story on his hands.



Fr. Stephen Giannini

The popular Public Broadcasting Service television show highlights people who have found a family heirloom hidden away in their homes or an antique which they bought for

next to nothing at a garage sale only to find out on the show that it is rare, highly sought after by collectors and worth a lot of money.

Last fall, Father Giannini, the pastor of St. John the Evangelist Parish in Indianapolis, was helping prepare for a rummage sale by cleaning out storage rooms in the basement of the rectory, which dates from the 1860s, when a parishioner found an old painting that had rips and holes in it.

“It had a film of dust on it,” Father Giannini said. “We were taking things out of the basement to the garage to get ready for the sale. And this was one of the things that we took out. We just took a wadded up paper towel and started trying to get some of the dust off.”

The oil painting depicts two religious sisters. One is an artist, working on a painting of the Blessed Virgin Mary. The other sister is seated behind the artist, apparently reading a book. The



This photo shows the condition of the R. B. Gruelle painting when it was found in a parish storage room last fall. Restorationist Sue McCallister said that it appeared lighter in its unrestored state due to light reflecting off of dirt on the painting.

Photo by Sean Gallagher



This painting by noted Hoosier artist Richard Buckner Gruelle was found last fall in poor condition in a storage room at St. John the Evangelist Parish in Indianapolis. It was restored to its current condition by Sue McCallister, a member of St. Agnes Parish in Nashville.

background of the painting shows many other paintings and drawings hanging on a wall, making the setting appear to be an artist's studio.

Shortly before the painting was put with other rummage sale items, a parishioner looked at the signature of the artist, R. B. Gruelle. She asked that the painting be held back so that she could do some research.

“She came back the next day and said, ‘Father, make sure that's not in the garage sale,’” Father Giannini said.

As it turned out, Richard Buckner Gruelle (1851-1914) was a prominent Indiana artist in the late 19th and early 20th centuries, a member of what was known as the “Hoosier Group” of artists based in Indianapolis. He was also active among the painters who frequented an artists' colony in Brown County made notable by famous Hoosier artist T.C. Steele.

Many of Gruelle's paintings are now worth thousands of dollars.

After learning that his parish owns one of Gruelle's paintings, Father Giannini wanted it restored.

Giving back the gift

Father Giannini was referred to Sue McCallister, a member of St. Agnes Parish in Nashville, who works full time as an art restorationist.

McCallister has restored several works by members of the Hoosier Group and other painters who were active in the artists' colony in Brown County. She has lived among the scenic, wooded hills of Brown County for 35 years.

When she received the painting, McCallister had her doubts about what she could do to restore it, but not about her desire to help the Church.

“It was almost totally rotted,” she said. “I told [Father Giannini] that I didn't know if I could even get it all back together, but that if I could I would do it for him for nothing. It was in very poor shape.”

After working for more than a month on the painting, McCallister returned it to St. John Parish in its current restored state.

When asked why she did so much work for nothing, McCallister had a simple answer. “I have the gift,” she said, “so I give the gift back.”

Questions and answers

With the painting restored and hanging in Father Giannini's rectory office, questions about it remained.

Why did Gruelle create this painting? Did someone commission it? Who were the religious sisters in the painting? And why was it in storage at St. John's rectory?

The first two questions seem to have been answered by some research that Msgr. John Doyle, who died in 1985, did in 1976.

According to a letter in the files of the Indianapolis Museum of Art, Msgr. Doyle—who taught for many years at Marian University in Indianapolis and lived at St. John's rectory in the 1970s—had apparently examined the painting around that time and noticed an

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ANGLICANS

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Cardinal Levada traced the history of talks between the two Churches that were launched after a historic 1966 meeting in Rome between Pope Paul VI and then-Anglican Archbishop of Canterbury Michael Ramsay. They issued a joint declaration that spoke of the commitment to achieve full, visible unity between "sister" Churches, "united but not absorbed."

"It would be a betrayal of Catholic ecclesiology not to embrace [Anglicans] with all the gifts they bring," he said, explaining that those gifts include a distinct spirituality, liturgy and spiritual discipline.

But the cardinal also stressed the continued hope and commitment to work toward "full corporate unity" with the worldwide Anglican Communion. He cited the announcement of a third Anglican Roman Catholic International Commission that came after last November's meeting between

Pope Benedict XVI and Archbishop of Canterbury Rowan Williams.

ARCIC III will focus on the relationship between the local and universal Church, and also on women's ordination, same-sex unions and actively homosexual clergy.

The cardinal spoke of the upheaval that the ordination of women has caused within the Anglican Communion.

He also outlined the Catholic Church's repeated warnings of the negative effect that the ordination of women would have on unity. The male priesthood is not "merely praxis," he explained, but "doctrinal in nature." He said the male priesthood lies at the heart of the Eucharist and "cannot be relegated to the periphery."

He also described the issues concerning homosexuals that confront Anglicans as "another Church dividing issue."

Anglican communities in Australia, United Kingdom, the United States and other countries already have sent requests to the Congregation for the Doctrine of the Faith to establish personal ordinariates within the Catholic Church.

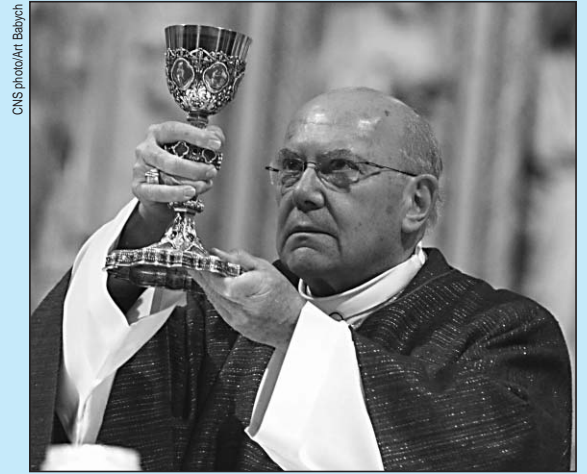
Archbishop John Hepworth, primate of the Traditional Anglican Communion,

attended the dinner. Archbishop Hepworth, who is based in Australia, has been meeting with Traditional Anglican Communion bishops around the world and was in Canada for visits to churches in Nova Scotia, Ontario, Alberta and British Columbia.

Archbishop Hepworth said he expects a request will come within weeks from Traditional Anglican Communion bishops in Canada.

Before arriving in Canada, Archbishop Hepworth met with Anglican Church of America representatives, Anglican Use parishes that are already part of the Roman Catholic Church in the United States, and Forward in Faith, a group of Anglicans still in communion with Canterbury who oppose women bishops and women's ordination to the priesthood.

The Traditional Anglican Communion and representatives of Anglican Use parishes have issued a joint request for an ordinate in the United States. The



U.S. Cardinal William Levada, prefect for the Congregation of the Doctrine of the Faith, celebrates Mass at Notre Dame Basilica in Ottawa on March 8. Groups of Anglicans entering into communion with the Catholic Church will not be absorbed the way "a teaspoon of sugar would be lost in a gallon of coffee," said Cardinal Levada during a fundraising dinner on March 6 in Kingston, Ontario.

Traditional Anglican Communion and Forward in Faith in the United Kingdom and Australia have made similar joint requests. †

100 traditionalist Anglican parishes seek to join Catholic Church

ORLANDO, Fla. (CNS)—About 100 traditionalist Anglican parishes in the United States have decided to join the Catholic Church as a group.

Meeting in Orlando, the House of Bishops of the Anglican Church in America voted to seek entry into the Catholic Church under the guidelines established in Pope Benedict XVI's apostolic constitution "Anglicanorum Coetibus" ("Groups of Anglicans"), said a March 3 statement.

The Anglican Church in America is part of the Traditional Anglican Communion, a group of churches which separated from the worldwide Anglican Communion in 1991. The Traditional Anglican Communion claims 400,000 members worldwide.

The request means the 100 Anglican Church in America parishes will ask for group reception into the Catholic Church in a "personal ordinariate," a structure similar to dioceses for former Anglicans who become Catholic. Included among these parishes is

St. Margaret Anglican Church in Indianapolis.

Churches under the personal ordinariate can retain their Anglican character and much of their liturgy and practices—including married priests—while being in communion with the Catholic Church.

Archbishop John Hepworth of Australia, primate of the Traditional Anglican Communion, and Father Christopher Phillips of Our Lady of the Atonement Parish, an Anglican-use Catholic parish in San Antonio, attended the meeting, according to the statement.

The Anglican Church in America is the third group of Anglican churches to respond positively to the Vatican's invitation.

The first was the United Kingdom branch of the Traditional Anglican Communion, which comprises about 20 parishes and which in October began the process of joining the Catholic Church under the apostolic constitution.

The second was the Australian branch of Forward in Faith, a traditionalist group which is in communion with mainstream Anglican churches. In February, Forward in Faith directed its governing council to take the steps needed for 16 parishes to join the Catholic Church.

The United Kingdom branch of Forward in Faith also is considering making a request for an ordinariate. A final decision is not expected before July.

Anglican Bishop John Broadhurst estimated that about 200 Anglican parishes will seek to join the Catholic Church if Forward in Faith decides to ask for an ordinariate.

The Catholic bishops of England and Wales have established a commission to prepare for the group reception of Anglican parishes. Headed by four bishops working with the Congregation for the Doctrine of the Faith, the commission is examining issues such as church ownership, the advantages and disadvantages of church sharing, and long-term leases of some Anglican parishes. †

Call to conversion isn't about making people feel bad, Holy Father says

VATICAN CITY (CNS)—The Lenten call to conversion is not an attempt to make people feel bad about themselves, but to promote their true good, which is eternal life, Pope Benedict XVI said.

Celebrating Mass on March 7 at the Rome parish of St. John of the Cross and reciting the Angelus at the Vatican afterward, the pope focused on the day's Gospel story in which Jesus tells his followers they must convert or they will perish.

At the parish, which was founded in 1989, the pope said Lent is "an invitation to the conversion of our lives and to doing appropriate acts of penitence."

The crowd Jesus was addressing in the day's Gospel story thought that people who met a sudden and violent death were sinners, while the fact that members of Jesus' audience were still alive meant they had nothing to worry about, the pope said.

But Jesus warned them that by not recognizing their own sins and not setting out on the path to conversion, they would not be saved, he said.

"During Lent, each one of us is called by God to make a change, thinking and living according to the Gospel, correcting things in our way of praying, acting, working and relating to others," he said.

"Jesus makes this appeal to us not with an aim of severity, but because he is concerned for our welfare, our happiness and our salvation," the pope said.

Reciting the Angelus later with visitors in St. Peter's Square, the pope said the Gospel story teaches Christians not to look for fault among the victims of disasters, but to recognize how much they need God in their own lives and to ask for the strength to convert.

"In the face of sin, God reveals himself to be full of mercy and does not hesitate to call sinners to avoid evil, to grow in his love and to concretely help their neighbors in need so they can live in the joy of grace and not face eternal death," the pope said. †

Official Appointments

Effective immediately

Indianapolis.

Rev. Steven Schafflein, pastor of St. Michael Parish in Charlestown and St. Francis Xavier Parish in Henryville, reappointed to a second six-year term.

Rev. James Farrell, director of Our Lady of Fatima Retreat House in Indianapolis, appointed administrator pro-tem of Good Shepherd Parish in Indianapolis while continuing as director of Our Lady of Fatima Retreat House.

Effective March 17, 2010

David R. Wilson, retiring as parish life coordinator of Good Shepherd Parish in

These appointments are from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis. †

Correction

In a March 5 story about the religious emblem ceremony for Scouts, it was incorrectly reported that Gary Kubancsek was the only

recipient of the St. George Medal. Deborah Perkins of St. Jude Parish in Indianapolis also received the honor. †



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April 11 benefit concert to celebrate life of Terri Schiavo

By Mary Ann Wyand

“Where there is life, there is hope.”

Ironically, the late Terri Schindler Schiavo offered that inspirational advice to a friend years before it became a symbol of her own neurologically compromised medical condition.

On Feb. 25, 1990, Schiavo collapsed and suffered profound brain damage from oxygen deprivation, which left her unable to walk, talk or care for herself. The cause of her illness was never determined.

Her name became known around the world through media reports when her estranged husband, Michael Schiavo, sought and was granted a court order in 2005 to have her gastric feeding tube removed at the nursing home in Florida where she was a patient.

As a result, Schiavo was legally deprived of nutrition and hydration.

Despite her family's prayers and frantic legal efforts to reverse the court ruling—as well as countless prayers and protests from pro-life supporters in the U.S. and around the world—she starved to death on March 31, 2005.

“Terri wasn't dying before the court order,” her younger brother, Bobby Schindler of Tampa, Fla., explained during a Feb. 12 interview at the St. Augustine Home for the Aged in Indianapolis. The Little Sisters of the Poor had prayed for Terri Schiavo.

“She was profoundly brain-damaged, but she didn't need any machines to stay alive,” he said. “All she needed was a feeding tube” to receive food and water.

“Euthanasia happens every day, every single day,” he said, in the United States and other countries.

“It's quite frightening,” Schindler said. “There are a lot of tragic situations like Terri's.”

After Schiavo's death, her parents, Bob and Mary Schindler, and siblings, Suzanne Vitadamo and Bobby Schindler, founded Terri's Foundation in St. Petersburg, Fla., to help families with the legal and medical assistance they need to keep loved ones with brain damage alive in health care settings.

Bobby Schindler visited Indianapolis in February to promote the first Terri Schiavo Life and Hope Concert at 7 p.m. on April 11 at the Murat Theatre in Indianapolis.

The concert is scheduled 11 days after the fifth anniversary of Schiavo's death, and will be a celebration of her life.

Country music stars Randy Travis and Collin Raye will perform their award-winning songs during the fundraiser,

which benefits the pro-life work of Terri's Foundation.

Travis is one of the top best-selling solo country artists in the U.S., and Raye has produced five platinum albums and 15 No. 1 hits.

Concert tickets are \$75 a person, Schindler said, but a discount code number—TC411—will enable people to purchase tickets online at a reduced rate.

Terri's Foundation is a non-profit, tax-exempt organization established to educate people, and help families to better protect the rights and lives of their cognitively disabled loved ones.

“We started the foundation when we were trying to defend Terri's life back in 2000,” Bobby Schindler said. “When she passed away, we had to change the name legally because it wasn't just about Terri anymore. We were now dealing with the issue at large, and what happened to her on a much-larger scale, helping other families protect the lives of loved ones in similar conditions.”

Schindler said the Grace Project and other organizations are advocating for the use of advance directives at U.S. health care facilities, especially for elderly patients, which are “pro-death” in their legal content.

“Terri's situation wasn't anything close to being end-of-life,” he said. “The doctors believed that she would have lived a normal life span. ... A speech therapist from a prominent institution examined Terri, and said she was trying to speak—she was definitely communicating—but her vocal chords had atrophied. The therapist thought she could have been taught to eat [with help] without a feeding tube.”

He said photos and video images of Terri with her parents clearly indicated that she was aware of their loving presence.

The late Pope John Paul II, who died three days after Schiavo, spoke on behalf of

Photo by Mary Ann Wyand



Bobby Schindler, right, talks with Little Sisters of the Poor Judith Meredith, left, and Elizabeth Kleibusch during a Feb. 12 visit to the St. Augustine Home for the Aged in Indianapolis. He is the younger brother of the late Terri Schindler Schiavo, and the director of Terri's Foundation, which helps families protect their relatives who have suffered brain damage.

her right to life during the Schindler family's legal struggle to save her.

Father Frank Pavone, the founder and national director of Priests for Life, and Father Thomas Euteneur, the president of Human Life International, also helped the Schindler family publicize Terri's tragic story during the weeks before her death.

“People in the Midwest have been a tremendous amount of support for Terri and the foundation,” Schindler said, “so we wanted to have the first concert in Indianapolis. We thought this was a good place to start this fundraiser. We plan to move it to other cities in future years. Indianapolis also worked well for Randy Travis because he was already going to be in the area in April.”

Watching Terri die was excruciatingly painful for their family, Bobby Schindler said, and they couldn't even give her any fluids because food and water have been legally defined as medical treatment.

“She struggled to live for 14 days without nutrition and hydration,” he said. “It's a simple procedure to insert a feeding tube. You'll never convince me that providing food and water is a medical treatment. It's not.”

He said Terri's slow death by starvation “is what nightmares are made of” because it was obvious that she was visibly suffering and very frightened.

“Having to watch my parents watch their daughter die this way was almost as bad as having to watch Terri die,” Bobby Schindler said. “It was equally as gut-wrenching. When we realized that Terri wasn't going to make it, I was more worried about my parents at that point because I saw what they were going through.”

His father suffered a cardiac arrest and died on Aug. 29, 2009, he said, obviously of a broken heart.

“There's no doubt this killed my father,” he said. “My dad never got over the fact that he wasn't able to protect his daughter, and wasn't able to do anything to stop this from happening. He lived with that until he died, and he suffered terribly.”

(To purchase concert tickets, log on to www.lifeandhopeconcert.org. For information on Terri's Foundation, log on to www.terrisfight.org.) †

‘People in the Midwest have been a tremendous amount of support for Terri and the foundation so we wanted to have the first concert in Indianapolis. We thought this was a good place to start this fundraiser.’

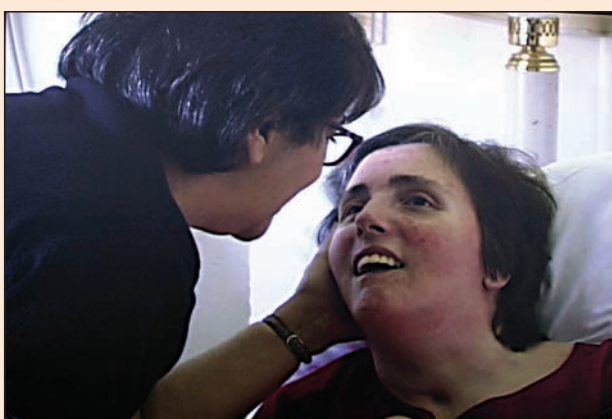
—Bobby Schindler

Caution urged after recent study on patients with brain damage

WASHINGTON (CNS)—New evidence of brain activity in patients judged to be in a persistent vegetative state should make physicians and neurologists more cautious in arriving at such judgments in the future, according to a Catholic ethicist.

Edward Furton, a staff ethicist and director of publications at the National Catholic Bioethics Center in Philadelphia, told Catholic News Service on March 1 that recent research shows doctors sometimes “underestimate the consciousness of patients,” who can be “more aware than they are given credit for.”

In a study published in February in the *New England Journal of Medicine*, researchers in England and Belgium



CNS photo from Reuters

Terri Schindler Schiavo is shown here with her mother, Mary Schindler, in a photograph taken in late 2001. A Florida judge ordered the removal of Schiavo's feeding tube, which led to her death on March 31, 2005.

found that five of 54 patients in states of persistent unconsciousness showed distinct patterns of brain activity on a brain imaging machine in response to questions that required a “yes” or “no” answer.

Four of the responsive patients studied had been diagnosed as being in a persistent vegetative state, while the fifth had been considered minimally conscious. The other 49 patients in the study showed no signs of conscious brain activity.

“These results show a small proportion of patients in a vegetative or minimally conscious state have brain activation reflecting some awareness and cognition,” the study concluded. “Careful clinical examination will result in reclassification of the state of consciousness in some of these patients.”

The researchers said the technique used in the study “may be useful in establishing basic communication with patients who appear to be unresponsive.”

The technique involved magnetic resonance imaging of the brains of patients, who were asked to think about tasks associated with either the motor or spatial parts of the brain. Thinking about playing tennis, for example, would stimulate the motor imagery section of the brain, while imagining walking around a house would stimulate the spatial imagery section.

Patients then were asked to associate “yes” with “tennis” and “no” with “house” in responding to a series of questions requiring “yes” or “no” answers. The five patients previously considered unresponsive were able to respond correctly to each of the questions.

“Such a capacity, which suggests at least partial awareness, distinguishes minimally conscious patients from those in a vegetative state and therefore has implications for subsequent

care and rehabilitation, as well as for legal and ethical decision making,” the study's authors said.

Some say patients in a persistent vegetative state have no meaningful brain activity or chance of recovery.

That argument led a Florida judge to order the removal of a gastric feeding tube for Terri Schindler Schiavo, which led to her death on March 31, 2005.

Schiavo's parents and siblings had fought her estranged husband to keep her on the feeding tube for nutrition and hydration.

Terri Schiavo's brother, Bobby Schindler, said the latest *New England Journal of Medicine* study “underscores ... why this dangerous and often mistaken PVS diagnosis needs to be stopped when being used as a standard to kill our most vulnerable.”

Schindler said in a Feb. 23 statement that people “with cognitive disabilities thought to be in this PVS condition, like Terri, are routinely being denied food and hydration—their most basic rights.”

Furton said the misperceptions about the awareness of those patients diagnosed as being in a persistent vegetative state is similar to scientists' earlier beliefs about fetal pain.

Some scientists contended that a fetus could not feel pain until shortly before birth, Furton said, “but that has been shown to be false.”

He said “there has been a tendency to underestimate” the awareness and pain levels of those “at the beginning of life and at the end of life.”

“If there is any doubt” about whether a person diagnosed as being in a persistent vegetative state is consciously aware, Furton said, then “you have to err on the side of caution.” †



Rev. Msgr. Raymond T. Bosler, Founding Editor, 1915 - 1994

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Editorial



Bob and Mary Schindler, the parents of Terri Schindler Schiavo, present a framed gift to Pope Benedict XVI after the pope's general audience in St. Peter's Square at the Vatican on May 18, 2005. The gift shows Schiavo, who died on March 31, 2005, after a Florida judge ordered the brain-damaged woman's feeding tube to be removed.

Stand up for life at April 11 concert to benefit Terri's Foundation

Five years after her death, Terri Schindler Schiavo's memory lives on.

And here in Indiana, we are being given a special opportunity to celebrate her life and support a worthwhile cause.

The first Terri Schiavo Life and Hope Concert at 7 p.m. on April 11 at the Murat Theatre in Indianapolis features country music stars Randy Travis and Collin Raye (see related story on page 3). This concert offers Catholics and other people who value life from conception to natural death a chance to remember Schiavo and her family's brave fight to keep their brain-damaged daughter alive. It also gives us the chance to support Terri's Foundation, a non-profit, tax-exempt organization established to educate people and help families to better protect the rights and lives of their cognitively disabled loved ones.

"Euthanasia happens every day, every single day," Terri's brother, Bobby Schindler, said during a recent

visit to the St. Augustine Home for the Aged in Indianapolis as he discussed the trials and tribulations his family faced in trying to keep his sister alive.

"It's quite frightening. There are a lot of tragic situations like Terri's."

It is indeed scary to think that, though polls show more than half of the people in the United States identify themselves as pro-life, some people still have a throwaway mentality where the sick, elderly and disabled are concerned.

Add the fact that a recent study shows new evidence of brain activity in patients diagnosed as being in a persistent vegetative state (see related story on page 3), and you can see why we, as pro-life advocates, need to step up our efforts to correct misconceptions when it comes to life issues.

Through our prayers and actions, we Catholics and all people of faith can take steps to rid the world of these tragic situations.

—Mike Krokos

Take time to build community at your parish fish fry during Lent

With apologies to the hosts of the Masters golf tournament, the Catholic Church has its own Lenten "tradition like no other."

Of course, we are talking about the fish fries which take place in our parish halls throughout the Archdiocese of Indianapolis during Lent.

From Batesville to Terre Haute, from Indianapolis to Tell City, parishes throughout our 39-county area serve cod, catfish, salmon and other types of fish on their Lenten menus. Macaroni and cheese, pizza, side dishes and desserts are also part of the fare at many parishes.

But the fish fries serve an even

more important purpose: They are a prime place for building community on Fridays during Lent. Adults and children are always welcome, and the fellowship that is a part of these gatherings is an integral component of our Catholic faith.

We have heard more than one pastor use the fish fry concept to talk about how we are emulating Jesus, who used fish to feed the hungry and build community.

This Lent, let us take advantage of this unique opportunity on at least one Friday to grow in faith and fellowship together.

—Mike Krokos

Parish Diary/Fr. Peter Daly

Pornography and fidelity

Years ago, when Jimmy Carter was campaigning for president, he got in trouble because of an interview in *Playboy* magazine. In a moment of disarming honesty, he admitted that he had at times "lusted in his heart" after women. The press punished him for his honesty.

President Carter is a Christian gentleman. He recognized the danger of a divided heart in marriage. He also understood "spiritual" infidelity.

The late 1970s of Jimmy Carter now seem like an age of innocence compared to the Internet-fueled pornography of today.

Americans are "lusting in their hearts" and online as never before.

Teenagers are sexting by sending pornographic pictures over their phones.

Adults are downloading horrible stuff on their home computers where their children and spouses find it. People don't even have to go looking for it. It comes to them in pop-up messages and unsolicited e-mail.

Pornography is not a new problem, but with the Internet it is a growing problem.

It puts people at risk.

They are at risk of losing their spouses, their jobs, their careers—and even their very souls.

Ironically, they don't even derive any pleasure from it. Internet pornography leaves them exhausted. As soon as they turn away from the screen, they feel worse. The word people almost always use when they describe their feelings is "drained."

It drains their time, energy and bank accounts. It also drains their self-respect and joy.

All for what? For an illusion.

This is what we mean in the baptismal rite when we ask people, "Do you renounce Satan and all his false allurements?" Internet pornography is the classic false allurements.

In recent years, I have seen Internet pornography make a train wreck of people's lives.

Marriages are ruined as husbands are unfaithful to their wives online. Jobs are

lost and careers ended as people use their employer's computers to view pornography. Military personnel and law enforcement officers are disciplined because of abuse of the Internet. People go to jail if they visit child pornography sites.

Addiction to pornography even leads some people to depression and suicide. A psychologist recently told me that Internet pornography is common in cases of depression and suicidal thoughts.

This is serious business.

The people who get caught up in this are often very good people in every other respect.

Once, I was interviewed by a federal agent regarding someone in the community.

After the interview, he said, "You know, Father, people are not always what they appear to be."

I smiled and answered, "You know, special agent, after 24 years of hearing confessions, I've come to suspect that might be true."

So what can we do? What should I do as a pastor?

First, we need to talk about the problem. This is a sin and addiction that thrives in secrecy and silence. If we talk about it, we break its power.

Second, we need to treat it like an addiction. For many people, it is an addiction.

We have groups for people addicted to alcohol and drugs. In every community, we need groups for people addicted to pornography. There is already a network of sexual addiction groups. We have to make a place to help people that will not at the same time put children at risk.

Third, we need prayer. Jesus said that there are some demons that can only be exorcised by prayer. Prayers that people will overcome addictions to pornography should be mentioned during Mass from time to time in the prayer of the faithful.

The problem of "lusting in our heart" is no longer a transitory temptation. It is a powerful presence online that catches people in its worldwide Web.

(Father Peter Daly writes for *Catholic News Service*.) †

Be Our Guest/Christa Naville

Actions are the way to share our faith

All my life, I have wished that I could wear ashes during the day on Ash Wednesday.



I loved the thought of walking around with ashes on my forehead in public. No one would have to guess what day it was and what religion I belonged to. It would be literally written on my face!

When I was growing up, we lived in a small mountain community. The priest for our parish had to drive 35 miles to come and say Mass. Needless to say, we had one Mass on Ash Wednesday and it was in the evening.

I used to try to keep the ashes on my forehead through the night so that I could wear them to school the next day. It never really worked.

The cross of ashes ended up looking faded, and not like a cross at—just a smudge.

Now, as an adult with a family of my own, I still find myself wishing to wear ashes during the day on Ash Wednesday.

I could go to Mass in the morning with our children, but my husband would be left out. To me, church is all about family so that is not an option.

This year, I found myself unable to receive ashes at all. I had an accident while shoveling snow on the day before Ash Wednesday that left me unable to do

anything but lay in a dark room with my eyes closed in pain for a couple of days.

Ash Wednesday came and went. I felt so out of the loop. I had missed the beginning of the Lenten season. I had spent time preparing and anticipating the coming of Lent, and instead found myself waking up saying "Is Lent here? Did I miss it?"

Fortunately, I don't need to wear an outward symbol such as ashes to proclaim to the world that it is indeed Ash Wednesday and that I am a Catholic. My interactions with others can proclaim that truth louder than any symbol.

What I do or don't do speaks volumes. Do I choose to "die to myself" so that Christ can live in me? Do I let Christ speak through me or do I selfishly crowd him out in order to have my way?

Can every person that I encounter, not only on Ash Wednesday but throughout my lifetime, see Christ shining through me or do I block his light? Am I continually crucifying Christ over and over by my actions toward others or am I like Veronica, stepping out into the street apart from the angry crowd, not worried about what they might think of her or what might happen to her to wipe the blood and sweat from Jesus' face?

During this Lenten season, let us all remember that it is not as important to wear the symbol as it is to be the symbol.

(Christa Naville is a member of Most Sacred Heart of Jesus Parish in Jeffersonville.) †

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Jesus calls us to journey with him in faith

We approach the fourth week of Lent, and it is time to take stock of our journey thus far.

The way to Easter is an especially gifted journey of faith. It forecasts the great act of faith, and the culmination of a journey when we arrive at the great Easter sacraments at the Easter Solemnity.

Faith is a gift from God that gives us supernatural knowledge. Rightly, during Lent, do we call it a journey made possible because God loves us. How are we doing as the valuable time of special grace speeds by?

One of the most famous religious journeys ever was the exodus of the Jewish people from slavery in Egypt. Do you remember stories of the Israelites traveling through the desert?

Rabbi Lawrence Kushner says that the Jewish people consider the parting of the Red Sea on that journey to be the greatest miracle the Lord ever worked. But he goes on to tell the story of two fellows, Reuven and Shimon, who had a different experience of the parting of the sea.

He writes: "Apparently, the bottom of the Red Sea, though safe to walk on, was not completely dry but a little muddy, like a beach at low tide. Reuven stepped into it and curled his lip. 'What is this muck?' Shimon scowled, 'There's mud all over the place!' 'This is just like the slime pits of Egypt!' replied Reuven.

'What's the difference?' complained Shimon. 'Mud here, mud there; it's all the same.'

"And so it went for the two of them, grumbling all the way across the bottom of the sea. And because they never once looked up, they never understood why, on the distant shore, everyone else was singing songs of praise. For Reuven and Shimon, the miracle never happened" (*God Was In This Place, and I, I Never Knew*, p. 27).

The Lord parted the Red Sea, but they never saw it. Because they never looked up with the eyes of faith, Reuven and Shimon never saw the great miracle of the Lord.

For us Christians, the greatest miracle is the mystery of Christ's death and resurrection from the dead. Christ took the cross for us and rose from the dead. It's what we anticipate during this season of Lent and journey toward Easter.

On Good Friday, when we look up at the Cross with eyes of faith, will we see the miracle of God's love for us on that Cross? How sad it would be to journey through life and not look up with eyes of faith to see the great love of God all around us.

It is good to realize that indeed, because we celebrate our call from Christ—and we choose to accept this call—it is something larger than our own individual decision. Through the Church, Jesus calls us to

journey with him in faith as his disciples.

What does Jesus ask of a disciple? In the Gospels, we find that a disciple is one who understands, one who looks and observes, and one who hears and absorbs the spirit of Jesus.

A disciple seeks the Kingdom of heaven. A disciple is steeped in tradition and in the Gospel. A disciple takes to heart the words of Jesus: "For whoever does the will of God is my brother and sister and mother" (Mk 3:35).

A disciple cares for the down and out, the poor and the sick—even though he or she might not recognize that in doing so it is Jesus who is loved in the least of our sisters and brothers. A disciple's first loyalty is to Jesus Christ. In a word, a disciple is someone who is free to journey with Jesus.

Lest we be alarmed to hear such challenging words—we are consoled by other words of Jesus. He tells us that he has come to heal the sick and to seek out the lost sheep. A disciple is moved by the compassion of Jesus.

Jesus began his public ministry with a simple and forthright teaching: "Turn away from sin and return to the Gospel" (Mk 1:15). It is the clarion call we heard

on Ash Wednesday.

As we begin the fourth week of Lent, we should remind ourselves that we are given a special grace to help us turn our hearts from sinful ways in order to walk with Jesus as his disciples and friends.

Maybe we need to be more intentional about offering our fellow travelers support on the way to the Easter Eucharist and the renewal of our baptismal profession of faith.

After all, we are privileged to be part of a procession of faith, not only to the Easter sacraments, but also on the way home to the House of the Father. †

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.

Jesús nos llama a recorrer el camino de la fe junto a él

Nos acercamos a la cuarta semana de la Cuaresma y es el momento oportuno para hacer un recuento de nuestra jornada hasta ahora.

El camino a la Pascua es un sendero de fe con dádivas especiales. Es el prelude del excelso acto de fe y la culminación de una travesía al arribar a los grandes sacramentos de la Pascua durante la solemnidad pascual.

La fe es un don de Dios que nos concede conocimientos sobrenaturales. Muy acertadamente nos referimos a la Cuaresma como un camino que sólo podemos recorrer porque Dios nos ama. ¿Cuál es, pues, nuestra actitud a medida que transcurre tan rápidamente este valioso tiempo de gracia especial?

Una de las travesías religiosas más famosas de todos los tiempos fue el éxodo del pueblo judío que escapaba de la esclavitud en Egipto. ¿Recuerdan las historias de los israelitas viajando por el desierto?

El rabino Lawrence Kushner comenta que el pueblo judío considera la división del Mar Rojo durante ese recorrido como uno de los milagros más grandes que el Señor jamás haya obrado. Y prosigue a contar la historia de dos hombres, Reuven y Shimón, cuya experiencia con respecto a la división del mar fue distinta.

Escribe: "Aparentemente el fondo del Mar Rojo, si bien era apto para el cruce, no estaba completamente seco sino un tanto lodoso, como la playa al bajar la marea. Reuven lo pisó y arrugó la cara. '¿Qué es este estiércol?' Shimón frunció el ceño: '¡Hay lodo por todas partes!' '¡Se parece a los pozos de cieno de Egipto!', respondió

Reuven. '¿Y qué diferencia hay?', espetó Shimón. 'El lodo de aquí, el lodo de allá; es todo lo mismo.'

"Así ambos continuaron marchando y refunfuñando durante todo el camino por el fondo del mar. Y ya que ni siquiera una vez alzaron la vista, nunca lograron entender por qué en la distante orilla todos cantaban cánticos de alabanza. Para Reuven y Shimón el milagro nunca ocurrió" (*God Was In This Place, and I, I Never Knew*, [Dios estaba este lugar y nunca lo supe] p. 27).

El Señor dividió el Mar Rojo, pero nunca lo vieron. Debido a que nunca alzaron la mirada con los ojos de la fe, Reuven y Shimón nunca vieron el formidable milagro del Señor.

Para nosotros como cristianos, el mayor milagro es el misterio de la muerte y resurrección de Cristo. Cristo se entregó por nosotros en la cruz y se le vantó de entre los muertos. Eso es lo que anticipamos durante la época de la Cuaresma y nuestro camino hacia la Pascua.

El viernes santo, cuando alcemos la mirada a la cruz con los ojos de la fe, ¿acaso veremos en esa cruz el milagro del amor de Dios por nosotros? Qué triste sería recorrer el sendero de la vida y no alzar la vista con los ojos de la fe para ver el inmenso amor de Dios que nos rodea.

Resulta conveniente darnos cuenta de que, efectivamente, debido a que celebramos el llamado que Cristo nos ha hecho, y elegimos aceptarlo, se trata de algo mucho más grande que nuestra propia decisión personal. A través de la Iglesia Jesús nos llama a acompañarlo en el camino de la fe como sus discípulos.

¿Qué pide Cristo a sus discípulos? En los Evangelios encontramos que un discípulo es aquel que comprende, que mira y observa, y que escucha y absorbe el espíritu de Jesús.

Un discípulo busca el Reino del Cielo. Un discípulo está empapado de la tradición y del Evangelio. Un discípulo se toma a pecho las palabras de Jesús: "Porque cualquiera que hace la voluntad de Dios, éste es mi hermano y mi hermana y mi madre" (Mc 3:35).

Un discípulo se preocupa por los marginados y relegados, por los pobres y los enfermos, aunque tal vez no se dé cuenta de que al hacerlo, es a Jesús a quien ama en los menos afortunados de nuestros hermanos. La lealtad primordial de un discípulo es para con Cristo. En resumen, un discípulo es alguien que sigue libremente el camino de Jesús.

Para que no temamos ante estas palabras tan intimidantes, Jesús nos consuela con otras palabras. Nos dice que ha venido a curar a los enfermos y a buscar a las ovejas extraviadas. A los discípulos los conmueve la compasión de Jesús.

Jesús comenzó su ministerio público con una enseñanza sencilla y directa: "arrepentíos y creed en el evangelio" (Mc 1:15). Es la llamada fuerte y clara que escuchamos el Miércoles de Ceniza.

A medida que iniciamos la cuarta semana de la Cuaresma, debemos recordar que se nos ha entregado una gracia especial que nos permite alejar nuestros corazones del pecado y caminar con Jesús como sus discípulos y amigos.

Quizás debemos brindar asistencia a nuestros compañeros de viaje en el camino a la Eucaristía pascual de una forma más intencional y renovar nuestra profesión de fe bautismal.

Después de todo, tenemos el privilegio de formar parte de una procesión de fe, no solamente hacia los sacramentos pascuales, sino también en el camino de regreso a la Casa del Padre. †

¿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 12

St. Joan of Arc Church, 4217 N. Central Ave., Indianapolis. **Rosary, 6 p.m., Mass, 6:30 p.m., Stations of the Cross, Benediction, 7 p.m.** Information: 317-283-5508 or marivelli@aol.com.

Sacred Heart of Jesus Parish, Parish Hall, 1125 S. Meridian St., Indianapolis. **Lenten fish fry, 5-7 p.m., \$6 adults, \$3 children.** Information: 317-638-5551.

St. Michael Parish, 11400 Farmers Lane, N.E., Bradford. **Lenten fish fry, 4:30-7 p.m.** Information: 812-364-6173.

Knights of Columbus Hall, 809 E. Main St., New Albany. **St. Mary-of-the-Knobs Parish, St. Patrick's Day celebration, 7:30 p.m.** Information: 812-923-3011.

March 12-13

Oldenburg Academy, 1 Twister Circle, Oldenburg. **Drama Club, Just Another High School Play, 7 p.m., \$7 adults, \$5 students.** Information: 812-934-4440.

March 13

St. Christopher Parish, Damascus Room, 5301 W. 16th St., Indianapolis. **"Woman to Woman-Walking**

the Journey," day of reflection, 8:30 a.m.-3 p.m., \$30 per person. Information and registration: www.saintchristopherparish.org.

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

The Atrium, 3143 E. Thompson Road, Indianapolis.

Archdiocese of Indianapolis, SPRED dinner dance, 6 p.m., \$60 per person includes dinner. Information and registration: 317-236-1448.

Cardinal Ritter Jr./Sr. High School, cafeteria, 3360 W. 30th St., Indianapolis. **"Pot of Gold" celebration, 7 p.m., \$25 per person includes dinner and entertainment.** Information: 317-927-7825 or advancement@cardinalritter.org.

Primo Banquet and Conference Center, 2353 E. Perry Road, Plainfield. **St. Susanna Parish, auction and reverse raffle, \$65 per person includes dinner.** Information: 317-837-7184 or bboohr@saintsusanna.com.

Costco Wholesale, 9010 N. Michigan Road, Indianapolis.

Book signing, artist and author Nancy Noël, All God's Creatures Go to Heaven, 11 a.m.-2 p.m. Information: www.nanoel.com.

March 14

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **"St. Joseph's Table," spaghetti dinner, 11 a.m.-2 p.m.** Information: 317-632-3174 or mmascari@lccsindy.org.

Holy Cross Parish, 125 N. Oriental St., Indianapolis. **St. Patrick's Day party, music, food, games, 4-8 p.m., \$5 per person.** Information: 317-637-2620 or parish@holycrossindy.org.

St. Andrew Parish, Father Hillman Hall, 235 S. 5th St., Richmond. **Richmond Catholic Women United, "Lenten Afternoon of Reflection," 1-3:30 p.m., buffet lunch, no charge.** Information: 765-962-1337.

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.

Costco Wholesale, 6110 E. 86th St., Indianapolis. **Book signing, artist and author Nancy Noël, All God's Creatures Go to Heaven, 11 a.m.-2 p.m.** Information: www.nanoel.com.

March 17

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Lenten organ concert, Elaine Sonnenberg, organist, 11:30 a.m.** Information: 317-635-2021.

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

St. Michael Church, 11400 Farmers Lane N.E., Bradford. **Adult faith formation, "Why is Holy Week Holy?" 7 p.m., John Jacobi and Joe Fey, presenters.** Information: 812-364-6173 or johnjacobi@insightbb.com.

Marian University, 8435 Keystone Crossing Blvd., Suite 108, Indianapolis. **"Adult Programs Information Session," 7-8 p.m.** Information:

317-252-5690 or kmckevitt@marian.edu.

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.

St. Martin of Tours Parish, Sexton Hall, 1709 E. Harrison St., Martinsville. **Second annual St. Patrick's Day dinner, 5:30-8 p.m., \$9 adults, \$5 children under 16 years old, tickets available through March 7.** Information: 317-544-8012 or kenconk37@whc.net.

March 18

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Guardian Angel Guild, "Day of Reflection," 10 a.m.-2 p.m., \$20 per person.** Information and registration: 317-293-4673 or guardianangels@archindy.org.

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.

March 20

St. Michael the Archangel Church, 3354 W. 30th St.,

Indianapolis. **Helpers of God's Precious Infants, pro-life Mass, Father Shaun Whittington, 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.

Nativity of Our Lord Jesus Christ Parish, 7225 Southeastern Ave., Indianapolis. **"Poverty and Hunger Awareness," musical, donation of non-perishable food items, 7 p.m.** Information: 317-357-1200 or nataliehelfrick11@gmail.com.

St. Vincent Women's Hospital, 8081 Township Line Road, Indianapolis. **"Boot Camp for New Dads," 9 a.m., \$30.** Information: 317-338-4437 or www.womens.stvincent.org.

March 21

Richmond Catholic Community, 701 N. "A" St., Richmond. **Charismatic prayer group, 7 p.m.** Information: dicksoncorp@parallax.ws. †

Retreats and Programs

March 13

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Date Night at Fatima Retreat House-Coming Full Circle," Dave and Christine Turo-Shields, presenters, 5 p.m., registration, 5:30 p.m. Mass, followed by dinner and presentation, \$40 per couple.** Information: 317-545-7681 or spasotti@archindy.org.

March 14

Oldenburg Franciscan Center, Oldenburg. **"Coffee Talk-Intimacy with Jesus," Franciscan Sister Patty Campbell, presenter, liturgy, 9:30 a.m., program, 10:45 a.m.-noon.** Information: 812-933-6437 or center@oldenburgosf.com.

March 19-21

Monastery Immaculate Conception, 802 E. 10th St., Ferdinand, Ind. (Evansville Diocese). Sisters of St. Benedict. **"Come and See Weekend," single women ages 18-40 meet**

other women who are considering religious life. Information: 800-734-9999 or vocation@thedome.org.

March 23

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Three Marks of the Maturing Christian," day of reflection, Father Noah Casey, presenter, registration and breakfast, 9:15-9:45 a.m., program, 9:45 a.m., \$35 per person.** Information: 317-545-7681 or spasotti@archindy.org.

March 26-27

Our Lady of Fatima Retreat House, 5353 E. 56th St.,

Indianapolis. **"To Turn, To Turn, T'will Be Our Delight-An Overnight Lenten Retreat with Benedictine Father Noël Mueller."** Information: 317-545-7681 or spasotti@archindy.org.

March 26-28

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Veni Creator Spiritus-The Meaning of Creation in Scripture and the Christian Life," Benedictine Brother Matthew Mattingly, presenter.** Information: 800-581-6905 or MZoeller@saintmeinrad.edu. †

Sanctity of Life Dinner is April 22 in Indianapolis

Five pro-life volunteers will be honored for distinguished service to the cause of life during the archdiocesan Sanctity of Life fundraising dinner at 6 p.m. on April 22 at the Riverwalk Banquet Center, 6729 Westfield Blvd., in Indianapolis.

Sanctity of Life award recipients are St. Michael the Archangel parishioner Sharon Carl of Indianapolis; Mary, Queen of Peace parishioner Rita Rodriguez of Danville; Holy Name of Jesus parishioner Rita Heede of Beech Grove; SS. Francis and Clare parishioner Fran Doyle of Greenwood; and Father Robert Robeson,

the rector of the Bishop Simon Bruté College Seminary in Indianapolis.

The award recipients assist Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry, with the archdiocesan Birthline or Rachel's Vineyard ministries.

Registered nurse Jill Stanek of Cedar Lake, Ind., is the keynote speaker for the fundraiser.

Stanek worked as a nurse in the labor and delivery department at Christ Hospital in Oak Lawn, Ill. When she discovered that hospital staff members aborted unborn babies

during the second trimester of pregnancy, she courageously spoke out against abortion and was fired by the hospital on Aug. 31, 2001.

Tickets are \$45 for adults, \$35 for students, \$400 for a table of 10 adults or \$275 for a table of 10 students.

For more information or to register for the event, call the archdiocesan Office for Pro-Life Ministry at 317-236-1569 or 800-382-9836, ext. 1569, before the April 12 registration deadline. Checks may be mailed to the Office for Pro-Life Ministry, Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis, IN 46202. †

Much Ado about Nothing

Phillip Reid, left, and Michael Pettey portray Verges and Dogberry in the National Players' production of William Shakespeare's play *Much Ado about Nothing*, which they will perform at 7 p.m. CDT on April 16 at Saint Meinrad Archabbey in St. Meinrad. At 7 p.m. CDT on April 17, the National Players will present William Goldings' *Lord of the Flies*. Before each performance, a buffet supper will be available for \$9 per person from 5:30 p.m. until 6:15 p.m. in the Newman Dining Room. Reservations are required for the meal, and should be made before April 9. To make dinner reservations, call 812-357-6403 or send an e-mail to dmajor@saintmeinrad.edu. The performances are free and open to the public. For more information, call 812-357-6501.



Submitted photo

Marcus Grodi to speak at Catholic Radio Dinner

Marcus Grodi, the host of the Eternal Word Television Network's "Journey Home" weekly live TV show and radio program, will be the keynote speaker at the sixth annual Catholic Radio Dinner at 6 p.m. on April 8 at the Riverwalk Banquet Center, 6729 Westfield Blvd., in Indianapolis.

Marcus Grodi

The dinner is a fundraising event for Catholic Radio Indy 89.1 FM.

Tickets are \$55 per person and \$400 for a table of eight if purchased before March 25. After that date, the cost

is \$60 per person and \$450 per table.

Grodi also hosts "Deep in Scripture," a weekly EWTN radio program. He also is the author of *How Firm a Foundation*, and the author and editor of *Journeys Home*.

Raised as a Protestant, Grodi was received into the full communion of the Catholic Church in 1992.

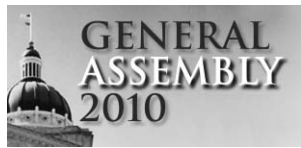
He is the president and executive director of The Coming Home Network, a Catholic apostolate that offers assistance to Christians seeking to come into the full communion of the Church.

For more information about the Catholic radio dinner or to purchase tickets, call 317-842-6583, send an e-mail to jim@catholicradioindy.org or log on to www.catholicradioindy.org. †

Despite bickering, Church's legislative efforts at Statehouse a success

By Brigid Curtis Ayer

As the Indiana General Assembly winds down and nears its March 14 adjournment deadline, Church officials see



this year's legislative efforts as a success in spite of declining state revenue and partisan bickering.

"With the 'short session' being a political wind-up to an

April campaign season for state lawmakers, we entered the session with a hopeful attitude that lawmakers would do no harm to school choice or immigration policy," said Glenn Tebbe, Indiana Catholic Conference executive director. "We were able to stave off attacks on both fronts, which were waged against a new school choice law and against families and children of our immigrant community."

In an attempt to fix the \$300 million funding cuts in education, the House and Senate offered legislation to allow school corporations to borrow from other education funding sources. Rep. Greg Porter's (D-Indianapolis) bill, House Bill 1367, included funding flexibility for school corporations.

At least twice during the session, Rep. Porter amended a scholarship tax credit delay into education proposals he controlled in the House Education Committee, which he chairs. During committee hearings, he said that the delay was a means to save tax dollars. However, Rep. Bob Behning (R-Indianapolis) said that the scholarship tax credit saves tax dollars.

Last year, lawmakers passed a school choice initiative allowing a scholarship tax credit of 50 percent to corporations or individuals for donations made to qualified Scholarship Granting Organizations (SGO's). These SGO's would then provide grants to lower- and moderate-income families for school tuition or other school-related costs at the public or private school of the parents' choice.

"When an effort to delay the new scholarship tax credit

became part of the education funding debate, that was a big concern for our diocesan education officials, who have been



Glenn Tebbe

working to create an SGO in each diocese so they can deliver scholarships for children attending a Catholic school for the first time," Tebbe said. "These scholarships may be awarded as early as in the fall of 2010."

The House and Senate agreed to a compromise regarding the flexible funding which allows school corporations to transfer up to 10 percent of the capital funds levy for instructional purposes.

Five percent may be used without conditions, but if the full 10 percent is utilized, the school corporation must freeze salaries. While a compromise was negotiated, final agreement and signatures from the four conferees is pending.

"Thankfully, the scholarship tax credit delay was dropped and was not discussed as part of the final school funding compromise," Tebbe said.

A proposal aimed at undocumented immigrants, which focused on enforcement, also failed this year. Senate Bill 213, the unauthorized alien bill, would have required local and state government entities to become involved in verifying citizenship of individuals suspected of being undocumented. The proposal, which passed the Senate by a 46-4 vote, increased penalties for knowingly employing or assisting undocumented persons. The bill did not get a hearing in the House and died.

"Comprehensive immigration reform is needed, but it must be addressed on the federal level," Tebbe said.

"Senate Bill 213 would have created more fear and hardship for those of our immigrant community, most of whom are doing all they can to obtain citizenship."

Senate Bill 71, the involuntary manslaughter and pregnancy bill, also known as "Drew's Bill," provides that a

drunk driver who kills a viable fetus commits the crime of involuntary manslaughter. Sen. Allen E. Paul, R-Richmond, authored the bill following an incident involving one of his constituents, who suffered the loss of her unborn son, Dre w, when her car was struck by a drunk driver.

The bill passed both the Senate and the House. It now awaits the signature of Gov. Mitch Daniels to become law.

"The legislation is not a traditional pro-life bill in the sense that it directly limits or abolishes abortion, which the Church is always working toward. However, giving the unborn rights under the law by recognizing them as a persons is a step in the right direction," Tebbe said.

While the Indiana Catholic Conference had legislative successes this year, there is more work to be done to protect the institution of marriage. The marriage amendment, Senate Joint Resolution 13 authored by Sen. Carlin Yoder (R-Middlebury), which would have amended Indiana's Constitution to define marriage between one man and one woman, was discussed during the General Assembly.

The Senate passed the measure, but it failed to gain a hearing in the House and died there.

The Indiana Court of Appeals upheld the legislative intent of marriage when the law was challenged in 2007. However, future challenges to Indiana's marriage law could result in it being overturned.

"There is not an immediate threat to the current law, but the sooner [the amendment] passes the better," Tebbe said. "The marriage amendment is expected to be offered again next session."

While the Indiana General Assembly must adjourn by midnight on March 14, there are many federal issues that the Church will be involved in which Catholics are encouraged to participate.

To join the Indiana Catholic Action Network (I-CAN) or to use the Legislative Action Center, log on to the Indiana Catholic Conference Web site at www.indianacc.org.

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

Christian and Muslim leaders make 'commitment to action' after dialogue

WASHINGTON (CNS)—A group of Christian and Muslim leaders, whose



Cardinal Jean-Louis Tauran

Catholic representatives included French Cardinal Jean-Louis Tauran, issued "an interreligious call and commitment to action" on March 3 following three days of dialogue sessions in Washington.

The document finalized at the end of the dialogue committed the leaders "to commit themselves to appeal to government and community leaders to promote peace and reconciliation efforts worldwide."

"The worship of God, who demands serious moral purpose, is at the very core of Christianity and Islam," it added. "Therefore, religious leaders must cooperatively work with each other and the political leaders in their respective countries."

Over three days of what participants call cordial but "frank" and "intense"

discussions, "around 12:30, 12:45, to borrow a phrase from the Vatican, the cloud of white smoke appeared from the Omni-Shoreham Hotel" in Washington where the dialogue sessions were being conducted, said Episcopal Canon John Peterson at a March 3 press conference introducing the document.

The document includes seven principles that undergird its plan of action. Among them are "justice and equity are essential to peacemaking among individuals, families, communities and nations," and "religion and faith can play a significant role in healing divisions, and in shaping a just and inclusive society."

Another principle discouraged proselytism, which some disdain for what can be seen as having a coercive nature, while others contend their work is evangelization rather than proselytism. Asked at the press conference to define proselytism, Cardinal Tauran, president of the Pontifical Council for Interreligious Dialogue at the Vatican, replied: "A lack of proportion. ... Instead of proposing truth, you propose ideology. To impose rather than to propose."

One of 10 items listed in the dialogue

document's plan of action was to "engage in practical interfaith programs at local, national, regional and global levels to promote the common good."

After the press conference, Cardinal Tauran, in a brief interview with Catholic News Service, identified education as one such program. "Take all our Catholic schools we have in different countries" where Islam is the majority religion, he said. "Interreligious dialogue is a daily experience if [Muslims] go" to Catholic schools.

Cardinal Tauran recalled one instance when he was in a Muslim-majority country and was approached by a man who gave an unsolicited testimonial: "I am 35 years old

and all I know is thanks to you because I only went to Catholic schools," the man said. "And I have never once been the object of proselytism."

The other principal participants in the dialogue were Ayatollah Ahmad Iravani, a native of Iran who is president of the Center for the Study of Islam and the Middle East and has been teaching for the past 10 years at the Catholic University of America in Washington, representing Shiite Muslims; Ahmad el-Tayeb, president of Al-Azhar University in Cairo, Egypt, representing Sunni Muslims; and Episcopal Bishop John Bryson Chane of Washington, representing the Anglican Communion. †

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PAINTING

continued from page 1

inscription on it that read, “To the Chatard G.”

From his knowledge of the history of the archdiocese, Msgr. Doyle determined that Gruelle presented the painting to the Chatard Guild, a literary society established by Bishop Francis Silas Chatard while the bishop was living at St. John Parish between 1878 and 1892.

As to who the religious sisters are in the painting, Father Giannini suspected that, due to the nature of their habit—especially a cord worn around and hanging down from the waist of the seated sister—they were members of the Congregation of the Sisters of the Third Order of St. Francis based in Oldenburg.

According to Franciscan Sister Francis Assisi Kennedy, the archivist for the Oldenburg Franciscans, Franciscan Sister Mary Rose Droitcour was known as an accomplished artist and taught art at the former St. Mary Academy in Indianapolis from 1898 until her death in 1930.

The biographical records for Sister Mary Rose at Oldenburg show that she was born in 1859 and grew up in Jennings County, where she was a member of St. Anne Parish.

The academy where Sister Mary Rose taught was adjacent to the Lockerbie Square neighborhood. According to information about the neighborhood on the Web site of Indiana University-Purdue University Indianapolis, Gruelle and his family lived there during some of his years in Indianapolis.

Given that Sister Mary Rose and Gruelle were both artists and may have lived and worked close to each other, there is a good possibility that she is the religious sister who is the artist in the painting.

If Sister Mary Rose is depicted in the painting, then the years during which Gruelle could have painted it are limited.

She came to Indianapolis to teach in 1898. And, according to the *Encyclopedia of Indianapolis*,

Gruelle and his family moved to Connecticut in 1910.

Sister Francis Assisi was not surprised to learn that one of her predecessors in her religious community would be the subject of a painting where she was portrayed as an artist.

She said that, from early on in their congregation’s history, the Oldenburg Franciscans in their educational ministry had a “high standard” in art education.

“Support of the arts was high,” Sister Francis Assisi said. “I’ve got rooms filled with photographs of various kinds of artwork.”

‘A gift for the parish’

Father Giannini appreciates the historic work of art now hanging in his office at St. John, the oldest parish in Indianapolis, which was founded in 1837, just three years after the Diocese of Vincennes was established.

“It’s a gift for the parish and we,” he said. “Living here and ministering here in these buildings, I have the history of the archdiocese around me all of the time.”

“Who else has looked at this painting? Bishop Chatard himself? Past pastors? Parishioners who have come here for help because they were in need in some way?”

The painting also speaks to the life of faith of the pastor of St. John, who also serves as the archdiocesan vicar for clergy and parish life coordinators.

“[Mary] is the work in the painting that is not completed yet,” Father Giannini said. “The sister who is painting the image of Mary is, in a sense, revealing her on the canvas, revealing her to us. And she’s not yet complete.”

“As in our work, as in our ministry, as in our family relationships, in the art of our lives, God is [also] being revealed and his mysteries are being revealed. It’s not something that we experience once when we look at a painting and we’re finished with it. No, just as with the sister who’s working on the painting, it’s being revealed” as we live our lives. †

Courtesy of the Indianapolis Museum of Art



The Canal Morning Effect is an 1894 oil painting by R. B. Gruelle of the Indiana Central Canal that flows through Indianapolis. The dome of the Indiana Statehouse and the Indianapolis’ Soldiers and Sailors Monument, still under construction at the time the painting was created, are portrayed in the background. The painting is considered Gruelle’s masterpiece. It is in the collection of the Indianapolis Museum of Art and is currently on display.

Archive photo courtesy of the Sisters of St. Francis, Oldenburg



This archive photo shows the art room of the former St. Mary Academy in Indianapolis in the 1920s when Franciscan Sister Mary Rose Droitcour taught art at the school. She is likely portrayed in a painting by Hoosier artist R. B. Gruelle that is owned by St. John the Evangelist Parish in Indianapolis.

Chaput: Kennedy’s 1960 speech damaged believers’ role in public life

WASHINGTON (CNS)—Although John F. Kennedy’s famous speech in Houston nearly 50 years ago could be seen as “a passionate appeal for tolerance,” the candidate’s remarks about how his Catholicism would affect his presidency “profoundly undermined the place ... of all religious believers in America’s public life,” said Archbishop Charles J. Chaput of Denver.

“His speech left a lasting mark on American politics. It was sincere, compelling, articulate—and wrong,” the archbishop said in a March 1 talk at Houston Baptist University on “The Vocation of Christians in American Public Life.”

Speaking to the Greater Houston Ministerial Alliance on Sept. 12, 1960, less than two months before his election as the first Catholic U.S. president, Kennedy said that if his duties as president should “ever require me to violate my conscience or violate the national interest, I would resign the office.”

He also said he would not “disavow my views or my Church in order to win this election.”

“But in its effect, the Houston speech did exactly that,” Archbishop Chaput said. “It began the project of walling religion away from the process of governance in a new and aggressive way. It also divided a person’s private beliefs from his or her public duties.”

He said Kennedy’s speech led to a situation today when there are “more Catholics in national public office than ever before” but, at the same time, fewer who could “coherently explain how their faith informs their work or who even feel obligated to try.”

“Too many Catholics confuse their personal opinions with a real Christian conscience,” the archbishop said. “Too many live their lives as if it were a private

idiosyncrasy—the kind that they’ll never allow to become a public nuisance. And too many just don’t really believe.”

“Maybe it’s different in Protestant circles,” he added.

“But I hope you’ll forgive me if I say, ‘I doubt it.’”

Moving to the question of what “a proper Christian approach to politics” would be, Archbishop Chaput outlined the skills needed by “the Christian citizen”—“a zeal for Jesus Christ and his Church; a conscience formed in humility and rooted in Scripture and the believing community; the prudence to see which issues in public life are vital and foundational to human dignity, and which ones are not; and the courage to work for what’s right.”

Among the “urgent issues that demand our attention as believers,” he listed “abortion; immigration; our obligations to the poor, the elderly and the disabled; questions of war and peace; our national confusion about sexual identity and human nature, and the attacks on marriage and family life that flow from that confusion; the growing disconnection of our science and technology from real moral reflection; the erosion of freedom of conscience in our national health care debates; [and] the content and quality of the schools that form our children.”

He called abortion “the foundational human rights issue of our lifetime” and said, “We need to do everything we can to support women in their pregnancies and to end the legal killing of unborn children.”

The Denver archbishop called on all Christians to unite in “renewing the nation that has served human freedom so well.”

“The vocation of Christians in American public life does not have a Baptist or Catholic or Greek Orthodox or any other brand-specific label,” he said.

In a second speech during his Houston visit, Archbishop Chaput urged Catholic health care professionals gathered at the University of St. Thomas to rededicate themselves “to being truly Christian and deeply Catholic” in their work.

“We need to ask ourselves how ‘Catholic’ we really want

to be,” he said in the March 2 address. “If the answer is ‘pretty much’ or ‘sort of’ or ‘on my own terms’—then we need to stop fooling ourselves.”

“If you’re a doctor or ethicist or hospital administrator or system executive working in Catholic health care, and in good conscience you cannot support Catholic teaching or cannot apply it with an honest will, then you need to follow your conscience,” the archbishop said. “It may be time to ask whether a different place to live your vocation, outside Catholic health care, is also a more honest place for your personal convictions.”

“What really can’t work is staying within Catholic health care, and not respecting its religious and moral principles with all your skill, and all your heart,” he added.

He said the “Ethical and Religious Directives for Catholic Health Care Services” offer “practical, real-world guidance for your daily work.”

Archbishop Chaput criticized what he called “a national pattern” of efforts by various state and local governments “to press Catholic hospitals, clinics and other social service institutions into violating their religious principles.”

“In a nation built largely by people of faith, with a long history of religious liberty, this is a battle Catholics should never have been forced to fight,” he said. “What kind of society would need to coerce religious believers into doing things that undermine their religious convictions—especially when those same believers provide vital services to the public?”

He also said the current proposals for health care reform “with any hope of advancing now in Washington all remain fatally flawed on the abortion issue, conscience protections and the inclusion of immigrants.”

“But the even harsher reality is this: Whether we get good health care reform or not, legislative and judicial attacks on Catholic health care will not go away, and could easily get worse,” Archbishop Chaput said. †



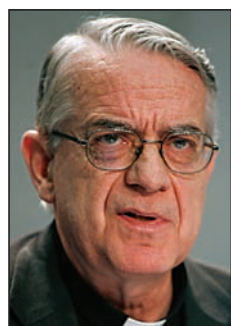
Archbishop Charles J. Chaput

Church responding decisively to new sex abuse reports, official says

VATICAN CITY (CNS)—The religious orders and bishops' conferences dealing with cases of clerical sexual abuse of children in Germany, Austria and the Netherlands are acting quickly, decisively and with transparency to uncover the truth and assist the victims, said the Vatican spokesman.

Jesuit Father Federico Lombardi, director of the Vatican press office, said on March 9 that the religious orders and bishops' conferences not only "have proven their commitment to transparency, in a certain sense they have accelerated the uncovering of the problem by asking victims to come forward even when it involved cases from many years ago."

The correct way to proceed, he said, is to recognize what happened and concretely demonstrate concern for the victims and the consequences the abuse has had on them.



Fr. Federico Lombardi, S.J.

The new revelations of abuse, mainly at Catholic schools, in Germany, Austria and the Netherlands as well as the recent report on abuse in Ireland "mobilize the Church to elaborate appropriate responses and should be inserted in the

context of a problem that is wider and involves the safeguarding of children and youths from sexual abuse in society," Father Lombardi said.

Sexual abuse at the hands of a priest or other Church worker is "particularly reprehensible," he said, but those who have the good of children at heart must recognize that the problem is present in many other sectors of society and "to concentrate the accusations only against the Church leads to falsifying one's perspective."

Father Lombardi said German Chancellor Angela Merkel was right to convoke a round table of people involved in the fields of education and social services for children to examine the phenomenon of child sexual abuse from a broader perspective.

"The Church naturally is ready to participate," he said.

Father Lombardi also said the Church lives in society and recognizes the responsibility and authority of government courts to impose criminal and civil penalties on abusers.

At the same time, he said, in the view of the Church's own internal laws "the crime of the sexual abuse of minors has always



Students practice for a Christmas concert at the Regensburger Domspatzen in Regensburg, Germany, on Nov. 27. The boarding school trains the elite boys' choir of the Regensburg Cathedral. Authorities were investigating claims of sexual abuse that may have occurred decades ago at the school.

been considered one of the most serious crimes of all."

The bishops' conferences of the countries where the sex abuse scandal has returned to the headlines are reviewing all of their procedures and are setting up offices to help the victims, he said.

"While no one can deny the seriousness of the turmoil the Church is going through, we cannot hesitate to do everything possible so that positive results are achieved for improving the protection of children and youth in the Church and in society, and for the purification of the Church itself," Father Lombardi said.

The spokesman's comments came the day after the Vatican newspaper, *L'Osservatore Romano*, said the Vatican

fully supports the efforts of German bishops to investigate claims of child sexual abuse in Catholic institutions, even if the cases are decades old.

"Full disclosure regarding abuse in Germany," said the front-page headline of the March 7 edition of the official Vatican newspaper. "The Church is working rigorously to shed light on what happened in religious institutions," it said.

The article followed a letter posted on March 5 on the Web site of the Diocese of Regensburg, acknowledging past cases of sexual abuse of young students attending the Domspatzen, the school that trains the elite boys' choir of the Regensburg Cathedral.

Initial news reports said the abuse may have occurred while Msgr. Georg Ratzinger, brother of Pope Benedict XVI, was serving as choirmaster at the school. But the Regensburg Diocese said the cases occurred in the late 1950s. Msgr. Ratzinger held the post from 1964 to 1994.

Msgr. Ratzinger told the Italian daily

La Repubblica that no cases of priestly pedophilia had come to his attention during his tenure there, but that he would be willing to testify should he be summoned by German judicial authorities.

In a separate interview with the German newspaper *Neue Passauer Presse* on March 9, Msgr. Ratzinger apologized to child victims of sexual abuse at his former school even though he said he was unaware of the alleged incidents.

"There was never any talk of sexual abuse problems and I had no idea that molestation was taking place," he said, recalling his 30 years as choirmaster at the school that trains the elite boys' choir of the Regensburg Cathedral.

"I'm deeply sorry for anyone whose spiritual or physical integrity was injured by abuse," Msgr. Ratzinger said. "Today, such things are condemned even more because of greater sensitivities. I also condemn them, and simultaneously ask pardon from the victims." †



Msgr. Georg Ratzinger

Haitian students at private school lend a hand in quake recovery efforts

PORT-AU-PRINCE, Haiti (CNS)—Colonb Mitsuka was on a playground at Louverture Cleary School when the massive magnitude 7 earthquake shook Haiti on Jan. 12, causing a cinder block to fall on her, significantly injuring her face.

The 14-year old needed stitches to close the wounds around her eyes, and she was under observation by doctors and her family for nine days to make sure she had no other serious injuries. One of seven students injured at the private school founded by an American deacon, Colonb was doing fine on March 3. She was just waiting for classes to resume.

"I was afraid at first, but my mother explained to me that this was a natural disaster and it had nothing to do specifically with the school," she said.

"All of the other students on campus help to give me courage to be here. When I am not at school I sit around and can do nothing. I want to be here to study—to be able to do something," she said.

The students of Louverture Cleary School, just outside the Haitian capital, have their work cut out for them. But they are perfectly situated to be of service to the Haitian community in a difficult time.

"They are out translating for medical missions at the archdiocesan hospital, they are cleaning the streets, helping others demolish and rebuild houses on real foundational pads," said Deacon Patrick Moynihan, the school's president. "We also are running a large program for the neighborhood in which the kids act as teachers for the illiterate for youth and teenagers."

Deacon Moynihan's Haitian Project operates Louverture Cleary, a free boarding school for academically gifted low-income students. The youngsters also perform community service every week, working in the neighborhoods of Port-au-Prince or at places such as the Missionaries of Charity orphanage.

The Haitian Project has ties to the United States, with offices in Providence, R.I., and Rockford, Ill.

The earthquake has provided a substantial new challenge for the students to both get back to a sense of normalcy and to provide leadership even to the adults.

Student Jules Jean Anold, who lives with his father and stepmother at Routes-de-Freres, a Port-au-Prince suburb, volunteers as a translator at St. Francis de Sales Hospital in perhaps the most devastated part of the city. He works

alongside foreign doctors treating Haitian patients.

"Haiti needs graduates, people with diplomas who will rebuild this nation," he said. "I want to go to university after my graduation this year and be a great doctor."

Keeping the youngsters working and engaged, sleeping in their dorms again rather than in tents or in the streets, has been a way of moving beyond the earthquake, said Deacon Moynihan, a former commodities trader who came Port-au-Prince in the 1990s for mission work. Deacon Moynihan said having the students sleep in the dorms again gives them courage.

Structural engineers who checked the school found most structures safe and able to house classes again. But he expressed frustration with not being able to begin classes again because the Haitian



Students gather outside the Louverture Cleary School near Port-au-Prince, Haiti, on March 2, during a visit by Cardinal Sean P. O'Malley of Boston and a small group of U.S. bishops who were assessing damages following the Jan. 12 earthquake.

government wants all schools to remain closed until they can reopen simultaneously.

"Keeping people busy is important and we have been working hard collectively to get the government to get schools to reopen," he said. "It would give a sense of hope to the people of Haiti to open the school." †

Archdiocesan parishes schedule 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*.

The schedule is also posted on *The Criterion Online* at www.CriterionOnline.com.

Batesville Deanery

March 15, 7 p.m. at St. Peter, Franklin County
 March 15, 7 p.m. at St. Teresa Benedicta of the Cross, Bright
 March 15, 7 p.m. at St. Louis, Batesville
 March 26, 7 p.m. at St. Mary, Greensburg

Bloomington Deanery

March 23, 7 p.m. at St. Paul Catholic Center, Bloomington
 March 25, 7 p.m. at St. Martin of Tours, Martinsville

Connersville Deanery

March 16, 7 p.m. at St. Elizabeth of Hungary, Cambridge City
 March 23, 7 p.m. at St. Anne, New Castle

Indianapolis East Deanery

March 17, 7 p.m. at St. Thomas, Fortville
 March 23, 7 p.m. for St. Mary, Holy Cross, and SS. Peter and Paul Cathedral at SS. Peter and Paul Cathedral
 March 25, 7 p.m. at St. Michael, Greenfield

Indianapolis North Deanery

March 14, 2 p.m. deanery service at St. Andrew the Apostle
 March 15, 7 p.m. deanery service at Immaculate Heart of Mary
 March 16, 7 p.m. deanery service at Immaculate Heart of Mary

Indianapolis South Deanery

March 15, 7 p.m. at Nati vity of Our Lord Jesus Christ
 March 25, 7 p.m. at St. Ann
 March 29, 7 p.m. at Our Lady of the Greenw ood, Greenwood

Indianapolis West Deanery

March 15, 7 p.m. at St. Gabriel the Archangel
 March 16, 7 p.m. at St. Monica
 March 20, 10 a.m. for Holy Trinity and St. Anthony at St. Anthony
 March 22, 7 p.m. at St. Rita
 March 24, 7 p.m. at St. Joseph
 March 24, 7 p.m. at St. Michael the Archangel
 March 25, 7 p.m. at Holy Angels

New Albany Deanery

March 13, 9:30 a.m. at St. Mary-of-the-Knobs, Floyds Knobs
 March 15, 7 p.m. at St. Mary, Navilleton
 March 17, 7 p.m. at St. Joseph, Corydon
 March 18, 9 a.m.-9 p.m. at Our Lady of Perpetual Help, New Albany

March 18, 7 p.m. at St. Frances Xa vier, Henryville
 March 21, 4 p.m. at St. Mary, Lanesville
 March 28, 4 p.m. at Holy Family, New Albany

Seymour Deanery

March 16, 6 p.m. at American Martyrs, Scottsburg
 March 17, 6 p.m. at St. Patrick, Salem
 March 29, 6:30 p.m. for St. Mary, North Vernon; St. Anne, Jennings County; and St. Joseph, Jennings County, at St. Joseph, Jennings County

Tell City Deanery

March 21, 4 p.m. at St. Paul, Tell City
 March 24, 6:30 p.m. at St. Meinrad, St. Meinrad

Terre Haute Deanery

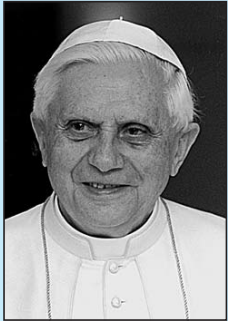
March 14, 7 p.m. at St. Joseph, Rockville
 March 16, 7 p.m. at St. Benedict, Terre Haute
 March 18, 1:30 p.m. at Sacred Heart of Jesus, Terre Haute †

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. †

Pope Benedict to visit Santiago de Compostela and Barcelona in November



Pope Benedict XVI

VATICAN CITY (CNS)—Pope Benedict XVI will make a two-day trip to Spain in November, visiting the pilgrimage city of Santiago de Compostela and Barcelona, the Vatican announced on March 3.

The trip, scheduled for Nov. 6-7, will be the pope's fifth this year, said Jesuit Father Federico Lombardi, Vatican spokesman.

On the first day of the trip, the

pope will visit Santiago de Compostela, the northern Spanish city that became an important pilgrim destination in the Middle Ages. Tradition holds that the remains of the Apostle James the Greater are buried there.

The pope's trip coincides with a Santiago de Compostela Holy Year, which occurs every time St. James' feast day, July 25, falls on a Sunday, Father Lombardi said.

Traveling south, Pope Benedict will preside on Nov. 7 over the consecration of Barcelona's famous church, *La Sagrada Familia*, the unfinished masterpiece by Catalan architect Antoni Gaudi.

The Barcelona church, officially called the

Temple *Expiatori de la Sagrada Familia* (Expiatory Temple of the Holy Family), was begun in 1882, but was not completed by Gaudi. It has never been formally consecrated.

The architect was a Catholic who renounced secular art in his later years and dedicated most of his life to building the church. When questioned about the lengthy construction period, he would answer, "My client is not in a hurry."

Both the Gaudi church and the city of Santiago, which remains a significant pilgrimage site, are on the UNESCO World Heritage Site list.

The pope also is scheduled to go to Malta in April, Portugal in May, Cyprus in June and Great Britain in September. †

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Mirror images are reflected in Gospel story of Prodigal Son

By Fr. W. Thomas Faucher

There is a parable in the Gospel of St. Luke that is unlike any of the other Gospel stories.

Today we call it “the parable of the Prodigal Son,” but I think it should be called “the parable of the older brother” or, maybe even better, “the unfinished parable.”

At first glance, the story found in Luke’s Gospel is warm and friendly. The younger son wants his inheritance and his indulgent father gives it to him. Then the son goes away, wastes the money and lives in sin. Finally, in dire straits, he comes home, where he is welcomed by his father with joy and a big celebration (Lk 15:11-32).

The Prodigal Son is, of course, a symbol of all of us, and the father is our loving, forgiving God.

Many discussions of the parable end at this point of the story with the image that God loves us and forgives us.

Enough said? Not so fast.

The most important player in this drama is not the Prodigal Son, but the older brother! Once he enters into the story, everything about it changes dramatically.

The older brother hears the noise of the celebration and asks what is going on. When he is told that his wayward brother has come home and their father has given him the fatted calf, the older brother refuses to join the family celebration.

The father comes out and pleads with him to welcome his brother home.

Jubilant, the father exclaims, “Your brother was dead and has come to life again; he was lost and has been found” (Lk 15:32).

But the story ends with no answer from the older brother.

The older brother in this story is arguably the most evil person in the New Testament, far worse than Judas or Caiaphas, because he cannot forgive, accept or understand his father’s loving and merciful behavior.

Furthermore, the older brother does not want to do any of those things. He is only interested in his own life, his own friends and his family’s money. He is indifferent to his own father. He is an empty human being.

Does he ever relent? Jesus leaves us hanging, never learning the outcome of this compelling story.

What is so powerful about this parable is that we can easily choose to be the younger son!

CNS photo/Bob Rolier, artwork by unknown artist



A painting titled “The Return of the Prodigal Son,” by an unknown artist, is displayed at the Museum of Biblical Art in New York.

We know that we sin. And like the younger son who was reduced to living in the pigsty, we finally see the harm and worthlessness of our sins. We know that we need forgiveness. And we know too, as the younger son did, that the Father is someone we can turn to for love, mercy and forgiveness.

On the surface, the sins of the younger son are enormous compared to what appears to be the little sinning we can imagine from his older brother.

But the sin that the older brother commits in the story is gigantic in the eyes of Jesus because it is a failure to forgive and an unwillingness to love.

What is also so intriguing and important in the parable is the difference in the way that the father deals with his two sons.

The father knows that the younger son has sinned, but he hears his son’s plea for forgiveness and extends it. The younger son never doubted his father’s love even if the father were to decide to be firm with him.

The younger son is the active person in this part of the story, the person who comes in from the cold and returns to a family of love.

But the father comes outside to the older son, and pleads with him to come inside the house to the celebration and rejoin their family. The father is the active person in this part of the story.

But we don’t see the older son coming inside and rejoining the family. He appears to want to continue to live outside the family in the sins of unforgiveness and isolation.

The tragedy of the older son is that he does not see that he is alone, isolated and filled with hate. He seems almost oblivious to his own situation.

Whenever I have preached on the evil of the older son, it has caused great discussion and anguish among the parishioners. Many people find it so difficult to see the older brother as the focus of the parable, as the one whose failure to forgive and love will leave him outside the kingdom of God.

In many ways, we are much more like the older son and not the younger brother in some of our relationships. The danger of holding grudges, failing to forgive, and living in hate is all too easy and all too common.

God, our loving Father, deals with each of us uniquely, just as he did with the two sons in the parable.

And God will find a way to speak with us, share with us and even plead with us, but we have to choose to listen and respond to him. We have to decide to follow God’s will for our lives.

I really do wish that the story would be known as “the parable of the older brother.”

I think that would change how we hear it proclaimed during Mass or how we read and reflect on it privately.

Or, if it were called “the unfinished parable,” perhaps we could see ourselves in this story even more clearly.

(Father W. Thomas Faucher is the pastor of St. Mary Parish in Boise, Idaho.) †

Discussion Point

Love can lead people to reconciliation

This Week’s Question

What moves a person from a state of rebellion against God to sincere repentance?

“Having experienced mercy themselves at the hands of God or people they have wronged or sinned against.” (Joseph Guenther, Ann Arbor, Mich.)

“In my own life, what turned me around were Christians who were very loving to me and to one another. This was very different from what I was seeing in the world so I was touched by Christians’ love.” (Loretta Derian, San Diego, Calif.)

“It depends on the person, but one thing might be the realization that you are going to die—that you are mortal—and acknowledging that you will meet God

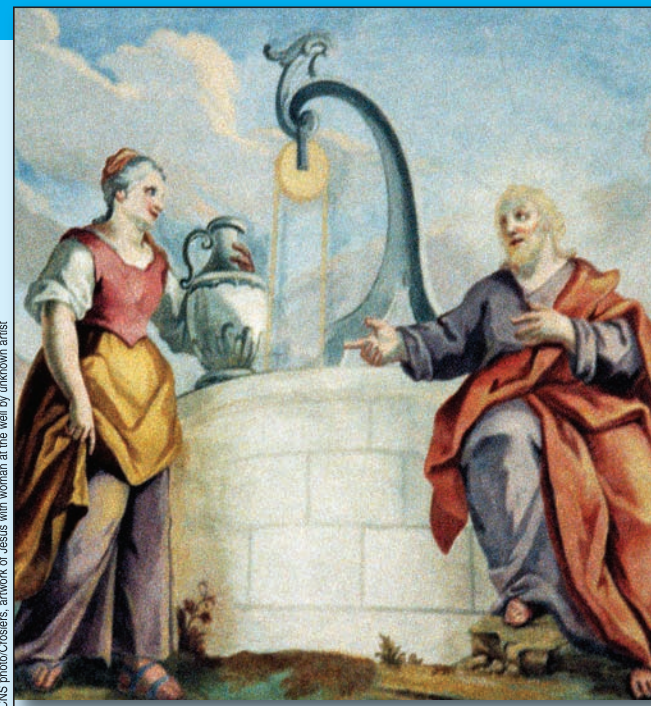
and be responsible for what you have done in your life.” (Greta Krukemeir, Akron, Ohio)

“There are lots of possibilities, but it could be hitting rock bottom and having nowhere else to go or having someone show them love. Love is a powerful thing. People are often rebellious because they are not getting [love] so love can be a life-altering thing.” (Amy Zack, Athens, Ga.)

Lend Us Your Voice

An upcoming edition asks: Are you an evangelizer? What do you do to tell people about the Gospel of Christ?

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. †



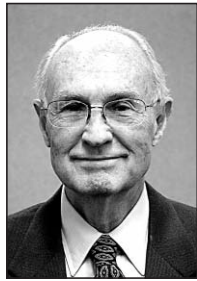
CNS photo/Crossiers, artwork of Jesus with woman at the well by unknown artist

From the Editor Emeritus/John F. Fink

Many of the psalms are classified as laments

(Fifth in a series of columns)

Although the word “Psalter” means “praises,” the fact is that most of the 150 psalms are not praises.



Sixty-three of the psalms are classified as laments, and are characterized by expressions of grief or fear followed by repentance and gratitude. Forty-five of the psalms are laments of individuals, and 18 are community laments.

We all have an innate sense of how we think life should be, and we all share the universal desire for happiness. Furthermore, we know when something is fair or unfair. When we recognize something as unfair, we tend to cry out in protest. Individual psalms of lament came from those protests.

For the Israelite community, there was the added belief that they were God’s Chosen People. When things were going smoothly and the community was prospering, there

was a state of shalom, of peace. But things didn’t always go smoothly, and the community psalms of lament came from those times.

The times of greatest national calamity, of course, were the fall of the northern kingdom of Israel to the Assyrians in 722 B.C., and the destruction of the Temple in Jerusalem and the beginning of the Babylonian exile in 587 B.C. Sometimes we are not sure which of these calamities the psalm is referring to, as in Psalm 44.

There seems no doubt, though, that Psalms 74 and 79 were written after the destruction of the Temple. Psalm 74 says, “They set your sanctuary on fire; the place where your name abides they have razed and profaned.” And Psalm 79 says, “They have defiled your holy Temple, they have laid Jerusalem in ruins. They have given the corpses of your servants as food to the birds of heaven.”

Psalm 89 reminds God that he once favored his people and made a covenant with David, but now “you have rejected and spurned and been enraged at your anointed. You have renounced the covenant with your servant, and defiled his crown in the dust.” It then asks,

“How long, O Lord? Will you hide yourself forever? Will your wrath burn like fire? Where are your ancient favors, O Lord, which you pledged to David by your faithfulness?”

The more numerous individual laments were prayers in times of personal adversities, in times of illness or when the person feels that he or she has been wronged by others. Psalm 88, for example, is the prayer of a desolate man in mortal illness. “My eyes have grown dim through affliction,” he prays, “daily I call upon you, O Lord.” It ends with him bitterly bewailing his misery: “My only friend is darkness.”

Many of the individual laments are attributed to King David, who asks God to deliver him from his enemies, especially Psalms 140 to 143.

Unlike Psalm 88, most of the individual laments end with confidence that God will cure them of their illness or protect them from their enemies.

I wrote about the seven penitential psalms in the third column in this series. They are included among the individual laments. †

Cornucopia/Cynthia Dewes

Air travel: The modern Lenten penance?

It seems that Mom was right as usual. She always told us to wear clean underwear when



we went out, just in case we were in an accident or something. That way, we (or she) wouldn’t be embarrassed by our tacky undies.

Because of that terrorist who tried to blow up an airplane on Christmas Day with explosives concealed in his underpants, the threat that Mom feared may become a reality. Soon airlines may require us to reveal our underwear before we get on a plane. After all, we already must remove our shoes because another terrorist tried to blow up a plane with explosives in his shoes! Will it never end?

Travel is so educational, as such examples prove. We have learned that we can blow up a plane by hiding things in our underwear or shoes. We have also learned that our security agencies, necessary as they may be, can’t invent a better safety system than punishing all of us because of finding a few evildoers on suicide missions.

We have learned, sometimes to our

chagrin, that air travel is now almost the only way we can travel any distance. The United States is such a big country that the efficient European model of train travel is practically impossible to create here, plus everyone is in a huge hurry to get where they are going these days. Bus service is equally limited, not to mention having little glamour to its credit.

We have learned that our sole air travel option can be virtually impossible for many people financially. We used to think flying was a luxurious way to travel, mostly confined to the rich and leisured classes, but that was when we had alternative ways to travel. No more.

Now the skies are full of travelers on absolutely necessary business or personal trips. They may be able to afford the cost of the flight, but—surprise—there’s an extra charge to check baggage or to use a blanket or pillow on long flights. No food is served so there is a charge for edibles like peanut butter crackers or nachos and cheese. God forbid you might need a special diet. There is even a rumor afoot that there may soon be a charge for using the restrooms! Now that would take some practice to avoid!

In reading the diaries of Dorothy Day recently, I learned that she traveled widely

throughout her life for peace rallies, speaking engagements or spiritual retreats and conferences. Sometimes she had a rattletrap car available for short, local trips or could be driven places by others, but for long distances she usually rode the public buses. Even then, this was not the most pleasant experience with bumpy rides and smelly passengers and other distractions.

Day wrote that she used the bus rides as times for meditation and prayer, and she often described the beauties of passing landscapes or the kindnesses of people she met. She reported her efforts to see Christ in every person, and God’s plan in every happening. It seemed that economy was not the only virtue of bus travel for her.

Maybe Lent is a good time to reflect on that. Instead of using our energy to agonize about air travel, maybe we could consider the beauties and kindnesses we discover on the journey. Maybe we should even smile at the poor guy who asks us to remove our shoes. It is something to meditate on like Dorothy Day did. Of course, she was a saint.

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

The Green View/Patricia and Conrad Cortellini

Food and faith connect us as community

“Bread of Life,” “Here at This Table” and “Let Us Break Bread Together” are titles of a few of the “food” hymns we Catholics sing in the practice of our faith. As we lift our voices, the verses evoke emotions that connect us in many profound ways.



The Eucharist, also known as holy Communion and Breaking of Bread, is the central ritual of our Catholic faith. “The Eucharist is the source and summit of the Christian life. For in the blessed Eucharist is contained the whole spiritual good of the Church, namely Christ himself, our Pasch” (#3, “The Sacrament of the Eucharist,” U.S. Conference of Catholic Bishops’ Web site). Food of our faith connects us to the Almighty.

In smaller ways, breaking bread connects us to our ancestors and all of past humanity for it seems certain that humans shared meals even before they became civilized. Some of our most fond memories and experiences revolve around holiday celebrations and sharing of food. How about community gatherings? What are they without food? Our notion of our personal health and well-being—is it not connected to the food we consume? And

finally, food connects us to nature or at least it did so in the America of recent memory.

Many people still remember how things were before our overly busy lives began to make it difficult to spend the time necessary to prepare home-cooked meals with ingredients grown nearby or from your own garden, and prepared with all the time and attention that the recipe requires. It was work, yet fulfilling.

When entering the kitchen, putting other concerns aside—dropping everything and concentrating on doing your best—cooking transforms into something sacred. In the words of a 17th-century monk, Brother Lawrence: “The time of business does not with me differ from the time of prayer, and in the noise and clatter of my kitchen, while several persons are at the same time calling for different things, I possess God in as great a tranquility as if I were upon my knees at the Blessed Sacrament.”

How is it then that we are letting this beautiful and sacred aspect of our daily life slip away from us? Is it not sad to contemplate that our children’s generation may become totally dependent on industrialized food and lose the capability to cook?

Last year, a few members of St. Joseph Parish in Indianapolis rediscovered the joys of gardening and the sacredness of preparing food for their children. As has happened in

numerous parishes, they decided to start a “community garden”—a place where all the people in the neighborhood are welcome.

“The garden has been educational and fun for our whole family as we planted, watched our plants grow and harvested our vegetables,” said Karen Ferris, volunteer garden organizer. Those that gardened not only found the freshest produce around, but also found a greater treasure—a sense of community, a sense of belonging.

Gardening is not only good for faith and community, it is good for the economy and the planet. We Catholics own enough land to begin to establish a serious food growing effort. We can make a difference. All we need is the will to do so.

Toward this end, “The Green View” is organizing the Catholic Food and Faith Initiative. We urge all parishes in the archdiocese to establish a garden committee and select a representative to attend an April conference at a time and location to be determined.

If you are interested, please contact Patricia Cortellini at 317-259-1199 or e-mail her at cortellini@netdirect.net. Let us get started. Let us gather, share information, share stories, worship, cook and break bread together.

(Patricia and Conrad Cortellini are members of Christ the King Parish in Indianapolis.) †

Twenty Something/

Christina Capecchi

Eventual motherhood: Waiting on God’s perfect timing

This month brings a milestone for my social circle. For the first time, a childhood friend will become a mother.



As Sara’s belly swells, the rest of us are helping prepare for the baby who will catapult us into our next stage. It will provide the surest sign we have reached adulthood, which, up to this point, has felt far

less established than it once appeared.

At 15, 25 looked like an elixir to every adolescent woe, the perfect mix of freedom and purpose, objectives that now feel farther apart.

We have enjoyed a certain latitude, slipping in and out of majors and dates and jobs. This baby will be the most real and non-refundable commitment we have seen, heartwarming when he sleeps, head-splitting when he shrieks at 1 a.m. and again at 4 a.m.

We decided to help Sara paint the nursery. A trip to Lowe’s forced one of those imperative pre-labor decisions, which our heroine made with ease. That Saturday we cracked open a gallon of sky blue paint named after the first time a baby sleeps through the night: Cloud Nine.

As we turned our blank canvas from beige to blue, we reminisced about the dramas of high school and how impossible it seemed to manage a formal dance: whom to ask, what to wear, where to eat, whom to eat with.

Then talk jumped to good grade schools, and Libby pointed out, “Ten years ago, we never would’ve been having this discussion.”

Indeed, we are largely transformed from our high school selves, and now, eventual mothers—one, much sooner than the others.

That is the jarring part. Though our friendships are deeper today, growing up does involve some growing apart, and the milestones that once arrived in sync splinter into different tempos.

It is a wonder that adulthoods charted in the same sandbox can diverge so widely. Children’s names determined in the same tree house are privately amended, and the one you gave half of your heart-shaped “best friends” pendant is now shipping a wedding gift from China.

Ten-year-old girlfriends imagine double weddings, betrothed children and joint summer vacations—a neat correspondence of life events. Yet soon the kids who shared a baseball diamond face a million choices that lead to vastly different fields.

It’s hard to not feel behind when you are standing behind an old friend, a bride at the altar. It’s hard not to do your own baby math when next year she calls with her good news. It’s hard to shake the timeline you once set even when it no longer fits. There is that creeping sense of urgency and absolutes—a timeline, a bottom line, a deadline, a finish line.

But there is no such thing as behind or ahead. We are each on track with our separate paths. God’s timing is perfect because it is custom-designed.

The Scripture writers had an abiding respect for the proper season and time. The prophet Habakkuk describes God’s plan with patience and perspective, two hallmarks of the Lenten journey. “For the vision still has its time, presses on to fulfillment and will not disappoint; if it delays, wait for it, it will surely come, it will not be late” (Hb 2:3).

The blessings that come later are not late. They are right on time and the y are sweeter.

Meanwhile, God gives us special synchronicities—husbands who become good friends, college roommates who become godparents, moments when it all circles back—and we see his infinite wisdom a little more clearly.

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn. She can be reached at christina@readchristina.com.) †

Fourth Sunday of Lent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, March 14, 2010

- Joshua 5:9a, 10-12
- 2 Corinthians 5:17-21
- Luke 15:1-3, 11-32

This weekend, the Church observes Laetare Sunday, the name being derived from the first word, in Latin, of the Entrance Antiphon.

The word is "laetare," or "rejoice." The Church rejoices that salvation, finalized in the sacrifice and resurrection of Jesus, is near.

To underscore this theme, priests may wear rose vestments. Rose is violet with a tinge of gold, reminding us of the first rays of the sun as they creep across the horizon after a dark night.

Christ, the light of the world, is coming.

The Book of Joshua, the first reading, looks far back into the history of God's people.

At the point of this story, they are almost finished with the long and threatening trip across the Sinai Peninsula after facing hunger—even starvation—and being tempted to forsake God. The Sinai desert is bleak and unforgiving in its sterility and deadliness.

Into this situation came God with the gift of manna from the sky. The manna sustained the people. They survived.

As they neared the Promised Land, the supply of manna stopped. But they had no need for it then because the Promised Land provided them with a steady, reliable source of food.

St. Paul's Second Epistle to the Corinthians furnishes the second reading.

Midway in the reading is an urgent appeal from Paul to the Corinthian Christians imploring them to be reconciled with God in Christ.

It is not difficult to imagine Paul's frustration as he watched the tendencies of the Corinthians to yield to old pagan ways of behavior continue to unfold in their daily lives.

Urgency and appeal literally flow from his words. Urgency also underscores his insistence that nothing else matters but life truly with God.

Following Jesus makes a person a "new creation." None of the things of Earth, including death, actually matters.

For its final reading on this weekend, the Church gives us a passage from St. Luke's Gospel, the beautifully reassuring parable of the Prodigal Son.

Much of the parable is self-evident even to us in the 21st century. Certainly, quite clear is the uncompromised, constant love of the father, who is a symbol of God.

However, some powerful messages in this Scripture passage may be lost unless we consider the ancient context.

The Prodigal Son was not the older son. As such, he was not his father's heir, with no right to an inheritance.

Then, of course, the Prodigal Son deserted his father. Jews at the time of Jesus, as always, prized loyalty to parents, expressed in loving care and attention.

Next, the Prodigal Son left the community of the People of God, abandoning the primary obligation of this community collectively to bear witness to God.

Then he consorted with prostitutes, scorning the sanctity of marriage and the family, and risking defilement of the pure stock of God's people by begetting children of pagan and unbelieving mothers.

Finally, the Prodigal Son stooped so low that he waited not just on animals, rather than humans, but on pigs, the lowest of the low in Jewish eyes.

Nevertheless, his father forgave him for all of his mistakes and lavishly gave him an undeserved inheritance.

Reflection

The Church is excited and joyful. Salvation is near. Lovingly, it calls us to salvation, to be with God in, and through, Jesus.

However, to be with God, to enter the Promised Land with its security and unending plenty, we all must be new creations in Christ. This is the hard part. We must turn away from sin and selfishness.

Even to think of turning away from sin, or of turning to God, may seem at times a tall order. We may be angry. We may have our doubts. We may be greatly ashamed. It does not matter. God still loves us and awaits us with the greatest mercy and forgiveness.

Therefore, rejoice! God waits for us with open arms! Lent still lasts a few more weeks, and there is time to return to a personal relationship with God before Easter. †



Daily Readings

Monday, March 15

Isaiah 65:17-21
Psalm 30:2, 4-6, 11-12a, 13b
John 4:43-54

Tuesday, March 16

Ezekiel 47:1-9, 12
Psalm 46:2-3, 5-6, 8-9
John 5:1-16

Wednesday, March 17

Patrick, bishop
Isaiah 49:8-15
Psalm 145:8-9, 13c-14, 17-18
John 5:17-30

Thursday, March 18

Cyril of Jerusalem, bishop and doctor of the Church
Exodus 32:7-14
Psalm 106:19-23
John 5:31-47

Friday, March 19

Joseph, husband of the Blessed Virgin Mary
2 Samuel 7:4-5a, 12-14a, 16
Psalm 89:2-5, 27, 29
Romans 4:13, 16-18, 22
Matthew 1:16, 18-21, 24a or Luke 2:41-51a

Saturday, March 20

Jeremiah 11:18-20
Psalm 7:2-3, 9b-12
John 7:40-53

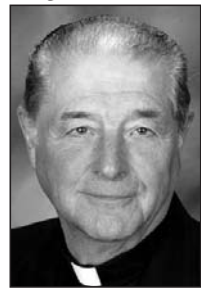
Sunday, March 21

Fifth Sunday of Lent
Isaiah 43:16-21
Psalm 126:1-6
Philippians 3:8-14
John 8:1-11

Question Corner/Fr. John Dietzen

Priests can help Catholics who want to return to the practice of their faith

QI have two friends who left the Catholic Church years ago—



one because he became disillusioned with a priest and the other just stopped attending Mass.

Now they both want to return to the Church, but don't know how to become active in their faith again.

Someone said they must go through the Rite of Christian Initiation of Adults process, which doesn't make sense to me.

Another person said they must talk with a priest, make a good confession and that is all that is necessary.

I'm sure other former Catholics would also like to know how to come back to active participation in the Church. (Maryland)

AYou are right. Many Catholics have departed from the practice of their faith for various reasons and sometime later wish to return to the Church, but are discouraged because they envision some complicated process before they can do so.

Most of us don't realize how hesitant and afraid Catholics can be who have been away from the practice of their faith. Perhaps they feel some guilt and frequently see themselves as somehow unworthy to be active members of the Church again.

Encouragement and support from people such as you is invaluable. I thank you for being interested in their struggle, and I hope that other Catholics who have friends like this will follow your example.

The second person you refer to is basically correct.

Theoretically, all one needs to do is return to the sacraments—penance and the Eucharist—and resume a prayer life and regular participation in the Mass.

In practice, however, most of the time something more is at least helpful, if not practically necessary.

If a person has been away from Mass for a number of years, for example, much may have happened in the intervening time that could be unfamiliar so he or she needs to catch up with the Church's current liturgical practices.

This would apply particularly for Catholics who have not been to Mass for the past 30 years or so. They will have missed many liturgical changes in the Mass and the sacraments that will confuse them

if they are not prepared for the changes in the liturgy since Vatican Council II.

Perhaps most obviously, experiencing and trying to participate in the Mass in English will be puzzling unless someone helps them understand the reasons for those changes, and how they enhance and enrich our Catholic worship.

Another factor in helping them return to active participation in the Church could be the reason they stopped living a Catholic life in the first place.

A real or perceived injury suffered from a priest or other representative of the Church, or a serious misunderstanding, are the reasons why a huge number of Catholics stay away from the practice of their faith, often for years. They need help in healing.

Whatever the reason, I believe it is well worthwhile for "former" or "fallen away" Catholics to meet with a parish priest or other parish minister to find out what is necessary and ease their return to the practice of their faith.

Of course, a priest will also be able to help such individuals deal appropriately with other possible factors—previous marriages, for example—that will necessarily be involved in renewing their practice of the Catholic faith.

(A free brochure in English or Spanish that outlines marriage regulations in the Catholic Church and explains the promises in a mixed marriage is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61651. Questions for this column may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

In Gratitude

All glory and praise are yours, Lord God,
Lover of us all,
Creator of all that is beautiful.
We thank you for calling us in Jesus
To be your beloved people.
We thank you, Lord, for from ashes has arisen
A church worthy of your praise.
From ashes have arisen generous hearts,
Open minds, greater unity and renewed vision
Among your sons and daughters.

May Your blessings be on us each time
we enter this church,
In the stillness and the beauty,
In the solid, simple welcome of bricks,
Built on faith, vision and trust
Hallowed by prayers and pilgrim lives.

May Your blessings be among us as
we stay in this church,
In shared prayer and common worship,
In the healing touch of community.

May Your blessings be with us as we
go from this church,
In energy restored and vision focused
In the desire to be Christ for others,
In the knowledge that we are not
alone.

May Your blessings and presence go
with us
This day and every day.
Amen.

St. Anne, pray for us.

By Sister Shirley Gerth, O.S.F.

(Franciscan Sister Shirley Gerth is the parish life coordinator of St. Anne Parish in New Castle and St. Rose Parish in Knightstown. She wrote this prayer in gratitude to the Lord on the occasion of the Mass of Dedication and Consecration of the New Altar for the new St. Anne Church on Feb. 28 in New Castle.)

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," The Criterion, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to criterion@archindy.org. †

Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; 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.

ANTONSEN, Elizabeth Lorraine, 89, St. Luke the Evangelist, Indianapolis, Feb. 21. Wife of Robert Antonsen. Mother of Betty Hawkins. Grandmother of five. Great-grandmother of two.

BAKER, Beatrice, 87, St. Roch, Indianapolis, Feb. 18. Mother of Pamela Brown, Connie Zagel, Notre Dame Sister Beatrice Baker, David and Michael Baker. Grandmother of 10. Great-grandmother of 14.

BURKE, Robert S., Jr., 75, Christ the King, Indianapolis, Feb. 18. Father of Debra Gaddie,

Robert and Stephen Burke. Brother of Jean Allen, Kathy Engle, Daniel and Thomas Burke.

CORRADETTI, Adriana, 89, St. Pius X, Indianapolis, Feb. 23. Sister of Fiora Contino. Aunt of several.

DEZELAN, Freda, 93, Holy Trinity, Indianapolis, Jan. 29. Mother of Helen Wagner, Mary Wieseman, John and Louis Dezelan. Sister of Margaret Finley and Joseph Dezelan. Grandmother of five. Great-grandmother of two.

DIEHL, George, 72, Our Lady of the Most Holy Rosary, Indianapolis, Feb. 19. Husband of Theresa Diehl. Father of Susan and Michael Diehl.

DWENGER, Juanita, 98, St. Roch, Indianapolis, March 1. Mother of Karen Hurley.

ENGELKING, Dorothy A., 77, St. Roch, Indianapolis, Feb. 26. Mother of Rose Halton and William Engelking. Sister of Barbara Dean, Judy Greene, Peggy Stinson, Alan and Gerry

English. Grandmother of five. Great-grandmother of three.

EHRGOTT, Donald Earl, 75, St. Roch, Indianapolis, March 1. Husband of Martha (Wheeler) Ehr Gott. Father of Dean Ehr Gott. Grandfather of four.

GOBEL, Virginia M., 78, St. Joseph, Shelbyville, Feb. 26. Wife of Charles Gobel. Mother of Cathy Burton, George, Jim, Kim and Nick Gobel. Sister of Violet Ray and Richard Wainscott. Grandmother of 10. Great-grandmother of seven.

GUY, Robert, 68, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Feb. 12. Husband of Mary Ann Guy. Father of Sandy Doud, Shari Marzolf, Janet Thomason and Kim Wylie. Brother of Donna Woodman. Grandfather of 12.

HALL, Mary A., 101, Holy Angels, Indianapolis, Feb. 18. Mother of Laura Scisney. Sister of Aline Ashley. Grandmother of four. Great-grandmother of three. Great-great-grandmother of four.

HEBAUF, Suzanne, 66, St. Joseph, St. Leon, Feb. 25. Wife of Dennis Hebauf. Mother of Gabrielle Weaver, Peter and Tim Hebauf. Sister of Patricia McLeary, Barbara Simmons,

Mary Carol Thompson, Inez White, Sandra, Charles and Donald Barhorst. Grandmother of five.

HIMMEL, Patricia Ann, 85, Holy Spirit, Indianapolis, Feb. 24. Mother of Becky Arvin and Michael Himmel. Grandmother of three. Great-grandmother of three.

HOELKER, Bertha G., 89, St. Louis, Batesville, March 1. Mother of Angie Racon and Rita Hoelker. Grandmother of six. Great-grandmother of two.

HUBERT, Florence, 98, St. Augustine, Leopold, Jan. 10. Mother of Martha Harpenau and Donald Hubert. Sister of Goldie Sprinkle and Ivan Flamion. Grandmother of eight. Great-grandmother of 14. Great-great-grandmother of two.

JONAS, Winifred, 91, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Feb. 10. Mother of Sandra Harville and John Jonas. Grandmother of three. Great-grandmother of seven.

McNULTY, John J., Sr., 81, Most Holy Name of Jesus, Beech Grove, Feb. 22. Father of John McNulty Jr. Brother of Mary Meyers and Jim McNulty. Grandfather of six. Great-grandfather of three. (correction) †



The Crucifixion

The 12th Station of the Cross depicts Christ on the cross at Calvary with his mother, Mary, and the Beloved Disciple. This sculpture is one of the Stations of the Cross at the new St. Anne Church in New Castle.

Providence Sister Kathryn McNulty ministered as a teacher for 46 years

Providence Sister Kathryn McNulty, the former Sister Loretta Michael, died on Feb. 13 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 76.

The Mass of Christian Burial was celebrated on Feb. 19 at the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed at the sisters' cemetery at the motherhouse.

The former Kathryn Loretta McNulty was born on May 26, 1933, in Detroit.

She entered the congregation of the Sisters of Providence on July 22, 1955, and professed her first vows on Jan. 23, 1958, and final vows on Jan. 23, 1963.

Sister Kathryn earned a bachelor's degree in home economics at Saint Mary-of-the-Woods College and a master's

degree in education at the National College of Education.

During 54 years as a Sister of Providence, she ministered for 46 years at Catholic schools in Indiana and Illinois.

In the archdiocese, Sister Kathryn taught at the former St. Benedict School in Terre Haute from 1959-62.

She returned to the motherhouse in 2007, and assisted with the senior sisters' prayer ministry and in other ways.

Surviving are several nieces and nephews.

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

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Catholic News Around Indiana

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

Compiled by Brandon A. Evans

DIocese OF GARY

For the first time, parish choirs 'hear each other'

ST. JOHN—One choir member from the St. Cecilia Choral Festival commented afterward, "This is what heaven must sound like." Some 150 to 160 voices came together on Feb. 28 at St. John the Evangelist Church for the first such combining of choirs.

Singing were choirs from the host parish as well as St. Thomas More Parish in Munster; St. Michael Parish in Schererville; SS. Peter and Paul Parish in Merrillville; and Nativity of Our Savior Parish in Portage.

Each choir performed three or four songs then the five choirs combined for three final selections. Afterward, several hundred audience members gave their choirs a standing ovation.

Choir members came to St. John the Evangelist Church the previous day for a 90-minute rehearsal. The concert was named for St. Cecilia, a second-century martyr and the patroness of Church music because of the "song in her heart" for the Lord.

Precious Blood Brother Terry Nufer, choir director at Nativity of Our Savior Parish, said that for the first time "we really got to hear ourselves, and it was a wonderful thrill."

(For this story and more news from the Diocese of Gary, log on to the Web site of the Northwest Indiana Catholic at www.nwicatholic.com.) †

DIocese OF EVANSVILLE

Pastor working to bring more Hispanic students into Catholic schools

EVANSVILLE—In November of 2009, a national task force commissioned by the University of Notre Dame launched a campaign to improve educational opportunities for the next generation of American Latinos by expanding their access to Catholic schools.

The U.S. bishops have lauded the campaign, which seeks to double the percentage of Hispanic students enrolled in Catholic schools, bringing their number to 1 million by 2020.

Father Henry Kuykendall is the pastor of Nativity Parish,

which is located on Evansville's southeast side. It is a parish with a growing Hispanic population.

He has been the pastor there since 1990 and, under his direction, the parish has launched a campaign to get poor Latino students—in kindergarten, first and second grades—into four Catholic schools in Evansville—Christ the King, Holy Rosary, Holy Spirit and St. Theresa—during the 2010-11 school year.

Under an agreement with the four parishes, Nativity Parish will pay \$1,000 of each student's tuition and the four parishes will cover the rest of the costs. Their Latino families, if they are able, will donate \$15 a week to the "Adopt a Student" fund.

There are an estimated 10,000 Hispanics currently living in Vanderburgh and Warrick counties, and "87 percent of Mexican Hispanics are Catholic," Father Kuykendall said. "What is the future for them?"

"They have all different levels of education," he said, adding that he believes "the only hope for the Latino community is Catholic education. That's how the Germans, the Italians and the Irish made it. You get them in Catholic schools and integrate them."

(For this story and more news from the Diocese of Evansville, log on to the Web site of The Message at www.themessageonline.org.) †

DIocese OF FORT WAYNE-SOUTH BEND

Edith Stein Project conference explores dignity of women and men

NOTRE DAME—The dignity and vocation of women and men were once again the focus of the fifth annual Edith Stein Project conference at the University of Notre Dame on Feb. 12-13. The student-run conference has grown in scope and attendance since its inception in 2006, with 271 people registered for the 2010 conference. The approximately 30 speakers included students, recent graduates and scholars of national reputation.

Edith Stein was an early 20th-century philosopher who championed the dignity of women. She converted to Catholicism and entered the Carmelite order, but was killed by the Nazis at Auschwitz in 1942 because of her Jewish heritage. She was canonized as St. Teresa Benedicta of the Cross.

The conference initially focused on women but, in recent years, an effort has been made to include men because conference organizers recognized that men and women must cooperate if both are to fully realize their dignity in society. The conference theme of "No Man is an Island: Creature, Culture and Community" provided a wide variety of topics, including the family, community, Christian economics, sexuality and vocation.

In a session on motherhood, Lisa Everett, co-director of the Office of Family Life for the Diocese of Fort Wayne-



Speaking on married and virginal motherhood at the Edith Stein conference were Lisa Everett, right, and Franciscan Sister M. Benedicta, second from right. Elizabeth Kirk, left, chaired the session, and Franciscan Sister Margaret Mary Mitchel, second from left, assisted with Sister Benedicta's presentation.

South Bend, spoke on married motherhood, and Franciscan Sister M. Benedicta Duna spoke on virginal motherhood.

"Love is a child's deepest need, and he finds it first in the face of his mother," Everett said.

As the mother of seven, she acknowledged that mothering does involve "stretching," but said that parents should never fear the arrival of a child.

"When a child is entrusted to us, in many ways it is Christ himself, and we should never be afraid to welcome him," Everett said.

Religious sisters give up the right to children of their own, Sister Benedicta said, but they are given "God's family," and virginity allows them to remain more free to bear fruit for that family.

Sister Benedicta said that motherhood is conferred on the sisters in her order through their charism of perpetual adoration. Taking a turn in the middle of the night to rise and pray for the needs of people before the Blessed Sacrament is like a mother rising at night to care for her children, she said. †

Msgr. Lester remembered as a 'shepherd after the heart of Jesus'

FORT WAYNE—"I will give you shepherds after my own heart" (Jer 3:15), said Bishop Kevin C. Rhoades as he spoke of Msgr. J. William Lester at the Evening Prayer from the Office of the Dead for the Burial of a Priest celebrated on Feb. 24 at the Cathedral of the Immaculate Conception. Msgr. Lester died on Feb. 20 at the age of 90.

The words from Jeremiah, Bishop Rhoades said, were used as he reflected upon the priestly life and ministry of Msgr. Lester.

"He was truly a shepherd after the heart of Jesus, the Good Shepherd," Bishop Rhoades said. "Though I only knew Msgr. Lester for a very short time, I recognized in him his kind and generous spirit, humility and joy—a shepherd after the heart of Christ."

(For these stories and more news from the Diocese of Fort Wayne-South Bend, log on to the Web site of Today's Catholic at www.todayscatholicnews.org.) †

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Employment

PRINCIPAL

Notre Dame Academy
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Notre Dame Academy (www.ndapandas.org), a Catholic college preparatory high school for young women sponsored by the Sisters of Notre Dame of Covington, KY, seeks an experienced principal to assume duties beginning July 2010.

NDA has been faithful to its mission of educating young women to make a difference for over 100 years. We are looking for a leader with a vision for 21st century Catholic education. The Principal, who reports directly to the President, serves as the chief operating officer and is responsible for the academic and spiritual formation of faculty, staff, and students. The current enrollment of 600 students in grades 9 through 12 is served by 70 faculty and staff members. NDA recently completed a \$10 million capital campaign that added a new performing arts center, upgraded labs and technology, and expanded athletic facilities.

Candidates must be active Catholics who share the values of the SND Educational Vision and Principles. They should have a minimum of three years successful educational administration experience, and should hold or be working toward a valid Kentucky school administration certificate. We invite qualified candidates to send a letter of interest along with a detailed résumé and supporting materials to ndahr@ndapandas.org. The position will remain open until filled.

PRINCIPAL

St. Matthew Parish • Gahanna, Ohio

St. Matthew Parish, in Gahanna, Ohio, announces its search for a new principal of the parish elementary school. The principal candidate must be a practicing Catholic and appropriately credentialed. Catholic elementary school administrative experience is preferred.

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For more information, contact the Diocese of Columbus Catholic Schools Office
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