Catholic couples use faith and science in their struggle to overcome infertility

By Sean Gallagher

Biological issues related to the treatment of infertility have been making big news recently. They serve as the backdrop for such headline-grabbing stories as President Barack Obama’s March 9 reversal of a ban on federal funding of embryonic stem-cell research, and the octuplets born on Jan. 26 to Nadya Suleman in California, who is now the mother of 14 children, all conceived through in vitro fertilization.

Behind such headline-grabbing stories are many married couples struggling with infertility, who are open to the gift of life but have not yet been blessed with a child. Scientific developments over the past few decades have offered many treatments and procedures to couples to overcome their condition and thus be able to bring a child into the world.

But as tempting and ubiquitous as they may be, some Catholic couples have chosen to forgo them because they are convinced of the truth of the Church’s teachings on bioethical matters. They believe that procedures like in vitro fertilization show a profound disrespect for the dignity due to each human person and the role of sexuality in marriage.

This does not mean, however, that they have rejected science in favor of faith. They have chosen to forgo treatments because of their religious or other moral convictions.

Catholic Church officials estimate that Catholic couples who are open to the gift of life are three times more successful at conceiving a child than non-Catholic couples.

Pope, on plane, says Church can help Africa address its problems, including poverty, AIDS and tribalism

ABOARD THE PAPAL FLIGHT TO CAMEROON (CNS)—Making his first trip to Africa, Pope Benedict XVI said that the Catholic Church can help bring answers to the continent’s chronic problems, including poverty, AIDS and tribalism.

Speaking to reporters aboard his Alitalia chartered jet on March 17, the pope strongly defended the Church’s efforts to fight AIDS and said condom distribution only made the problem worse.

“One cannot overcome the problem with the distribution of condoms. On the contrary, they increase the problem,” the pope said.

Nor can the AIDS pandemic be confronted only with aid programs, he said.

What the Church teaches, he said, is “humanization of sexuality” and sexual responsibility on the one hand, and a willingness to be present with those who are suffering on the other hand.

He pointed to the many Church programs currently helping AIDS victims and said that the Church’s contribution had led to real and visible progress.

The U.N. office monitoring the pandemic reports some 22 million Africans living with HIV, the virus that causes AIDS. That number represents about 67 percent of all HIV-positive people in the world. The office also reported that 74 percent of all AIDS-related deaths in 2007 occurred in sub-Saharan Africa.

Church officials estimate that Catholic institutions and programs provide about one-fourth of all health care to AIDS victims. Discussing the global economic crisis, the pope said, “This is the true common ground for us as Americans,” he added. “We therefore need legal protections for freedom of conscience and of religion—including freedom for religious health care institutions to be true to themselves.”

Cardinal George was urging public comment by April 9 on an effort to rescind a regulation of the Department of Health and Human Services. The rule codifies several existing federal statutes prohibiting discrimination against conscience health professionals who decline to participate in abortions or other medical procedures because of their religious or other moral objections.

The rule took effect two days before President Barack Obama took office. The cardinal said the issue centers on “two principles or ideas that have been basic to life in our country: religious liberty and the freedom of personal conscience.”

He noted that conscientious objection has been allowed for those opposed to participating in a war, “even though it’s good to defend your country,” and for doctors who “want to be about,” said the president of the USCCB Web site at www.usccb.org/conscienceprotection.

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The pope told reporters he intended to appeal to the international community not to forget Africa. He said he was going to Africa with a spiritual program, not a political or economic one, but that his message could provide part of the solution to the current crisis.

A fundamental element of this crisis is a deficit of ethics in economic structures. Economics does not function if it does not carry with it ethical elements," he said.

Asked about the proliferation of religious sects in Africa, the pope said he thought the appeal of religious sects does not last very long among Africans. These sects, he said, promise prosperity, but often a while Africans see that life goes on and problems remain.

For that reason, he said, Africans are attracted to Christianity, which offers a God who is man, a God who suffers with human beings and is therefore closer to them.

The pope said he saw not only problems in Africa, but also many signs of hope, including political reform, new efforts against corruption and the opening of traditional native religions to the Christian faith.

The pope also said the growth of Catholicism in Africa, the sense of belonging to the larger Catholic family, is helping the continent overcome tribalism.

He also said the Church’s relationship with Muslims in Africa is generally good, despite occasional problems that can arise.

"Mutual respect is growing as well as cooperation and common ethical responsibility," he said.

The pope took six questions from journalists aboard the plane, which was taking him to Cameroon, the first stop on a seven-day trip that would also take him to Angola.

The first question was about what some newspapers have described as the pope’s solitude in the face of recent controversies and criticism, including those surrounding his lifting the excommunication of four bishops from the traditionalist Society of St. Pius X.

One of the four, Bishop Richard Williamson, has denied the extent of the pope’s solicitude in African programs, but after a public outcry, the Vatican made it clear the bishop would have to recant and publicly apologize before he could be fully reinstated in the Catholic Church.

Pope Benedict told reporters: "I have to laugh a bit about this myth of my solitude. In no way do I feel alone. I am really surrounded by friends, close collaborators, bishops and laypeople."*
Terre Haute Deanery Catholics to participate in planning process

By Mary Ann Wyand

Catholics in about 3,800 households in 14 parishes and five counties in the Terre Haute Deanery will be asked to comment on the deanery’s comprehensive strategic planning process in April.

Listening sessions for the deanery pastoral planning process on April 22, 23, 26 and 27 will focus on worship, community, message and service.

Father Joseph Kern, dean of the Terre Haute Deanery, said he is “very pleased at the progress of the Terre Haute planning team and looks forward to the listening sessions during which the people will be able to give their input into the planning process.”

The dean said he is “interested in seeing how these listening sessions will bring about a better sense of community within the Terre Haute Deanery.”

Providence Sister Constance Kramer, who has served as parish life coordinator of St. Ann Parish in Terre Haute for 16 years and is the pastoral leadership representative for the planning process, said on March 11 that the team collected a variety of information about every deanery parish during the past year.

The planning process began in April 2008, and will require 18 to 24 months to complete the deanery mission statement and recommendations. Sister Connie said members of all 14 parishes in the deanery will be asked for their ideas and opinions about every deanery parish during the past year.

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The team identified the first phase of the planning process involves:

• reviewing current realities on the scope of Catholic schools in the deanery.
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Terre Haute Deanery planning process team is delighted in the possibilities that we see for our own deanery based upon the information that we have collected,” Sister Connie said. “We believe that any change is really a possibility curve. If you don’t perceive it, you’re not going to see it. We believe that we are beginning to be able to perceive a very dynamic, effective deaconry in Terre Haute.”

She said pastors, parish staff members, lay people and archdiocesan leadership will collaborate on the strategic plan.

“The key word is collaboration,” Sister Connie explained. “We’ve been at it since last April. We have a representative from every parish in the deanery in the planning group. We have met at least three hours every month so far plus the collection of data with four subcommittees.

The question and answer document is going to the parishes on March 21-22, and will be introduced from the pulpits.

Prayer and discernment are important parts of the strategic planning process, she said. “Some parishes have been praying every Sunday since we began the deanery planning process.”

Sister Connie said the planning team “will use the listening sessions to glean their wisdom” and then create a plan and consult parishioners again.

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• reviewing current realities on the number of parishes and parish leadership structures then implementing a plan to address trends and meet the spiritual needs of parishes in the deanery,
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• exploring how current inter-parish ministries can contribute to an enhanced strategic approach.
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• considering the future presence and scope of Catholic schools in the deanery.
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A Archdiocesan guidelines require a Catholic school that serves kindergarten through eighth-grade students in the deanery, a parish in every county in the deanery, and final review of the deanery plan by the dean, pastors and pastoral life coordinators for recommendations to Archbishop Daniel M. Buechlein about meaningful worship, life-long faith formation, community and service to people in need.

Terre Haute Catholics are asked to pray about the planning process for the Church’s future presence in the deanery, participate in sharing sessions or parish forums, stay informed about the plans, and share their thoughts with pastoral leaders and parish representatives.

T. J. Wallace, the facilitator for the deanery planning process, said Catholics from all 14 parishes are asked to participate in one listening session scheduled at the following times and locations:

• April 22—6:30 p.m. to 9 p.m. at St. Ann Parish, Kame Hall, 1-436 Loius St., in Terre Haute.
• April 23—6:30 p.m. to 9 p.m. at St. Patrick Church, 1807 Popa St., in Terre Haute.
• April 26—6:30 p.m. to 9 p.m. at St. Paul the Apostle Church, 202 E. Washington St., in Greencastle.
• April 27—7 p.m. to 9:30 p.m. at Sacred Heart Church, 556 Nubeket St., in Clinton.

Holy Father declares year of the priest to inspire spiritual perfection

VATICAN CITY (CNS)—Pope Benedict XVI declared a year of the priest in an effort to encourage “spiritual perfection” in priests.

The pope will open the special year with a vespers liturgy at the Vatican on June 19—the feast of the Sacred Heart of Jesus and the day for the sanctification of priests. He will close the celebrations during a World Meeting of Priests in St. Peter’s Square on June 19, 2010.

The pope made the announcement during an audience with members of the Vatican Congregation for Clergy.

He met with some 70 participants of the congregation, which created a 16-18 plenary assembly, which focused on the missionary identity of the priest and his mission to sanctify, teach and govern.

During this jubilee year, the pope will also proclaim St. John Vianney as the patron saint of all the world’s priests. At present, he is considered the patron saint of parish priests.

This year marks the 150th anniversary of the death of this 19th-century saint who represents a “true example of a priest at the service of the flock of Christ,” the pope said.

St. John Vianney is widely known to Catholics as the Cure (parish priest) of Ars who won over the hearts of his villagers in France by visiting them, teaching them about God and reconciling people to the Lord in the confessional.

In his address, Pope Benedict said the priestly ministry consists of total adherence to the ecclesial tradition of “contemplatively interpreting new life and a new lifestyle which was inaugurated by the Lord Jesus and which the Apostles made their own”.

Priests are called to be ordained men who are bestowed with the gift and office of sanctifying, teaching and Governing, he said.

The pope underlined the necessary and “indispensable struggle for moral perfection which must dwell in every authentically priestly heart.”

“Spiritual perfection, upon which the effectiveness of their ministry principally depends,” he said, adding that, without the priestly ministry, there would be no Eucharist, no mission and even no Church.

Cronin 2009 Irish Person of the Year!
Stewards of hope: An image for our time

Writing on “the spiritual basis and ecclesial identity of theology,” in his book The Nature and Mission of Theology, Cardinal Joseph Ratzinger (now Pope Benedict XVI) describes a powerful image found in the Romanesque cathedral of Troia in southern Italy.

The image, a sculpture found on the pulpit, dates back to 1138 and depicts an amazing scene: A huge lion has captured a lamb and is in the process of deconstructing it with its powerful claws and teeth. The lamb’s body is already torn open. Its bones are visible, and it’s obvious that bits of flesh have already been gobbled away. Only the infinitely mournful gaze of the little animal assures the observer that the lamb, though almost torn to pieces, is still alive.

A third animal, a small white dog, is attacking the lion although it is clearly no match for it. The little dog will not succeed in its efforts to defeat the much larger animal, but its attack will oblige the beast to release the lamb. The dog sacrifices itself to protect the lamb from the brutal violence of the predatory lion.

“Whereas the significance of the lamb is in some sense clear,” the Holy Father writes, “the question remains to be answered: Who is the lion? Who is the small white dog?”

No official explanation exists. The artist left no interpretation of his work, and there are no references to this sculpture in art history.

As a result, Pope Benedict suggests an interpretation based on his understanding of the time in which the work was created and its location on the cathedral’s pulpit.

The lamb is Christ’s Church. The lion is tyranny (false teaching), which is tearing apart the Church, and the small dog is the truth (sacred doctrine) which courageously attempts to save the Church from the deadly grip of untruth. The little white dog has concluded his reflection on this sacred work of art by suggesting that this image, which asks a question that can never be answered decisively, can be seen “as an examination of conscience for pastors and for theologians, since both can be ravaging predators or protectors of the flock.”

With due respect to the Holy Father, and the original artist, I would like to suggest another interpretation which in no way contradicts this view, but perhaps brings it into sharper focus for our times. Suppose we look at the three animals this way:

• The lamb represents the most vulnerable members of our human family—the unborn and those who are unable to care for themselves.

• The lion represents the false teaching of those who view human life as disposable (using euphemisms such as “reproductive choice” or “mercy killing”).

• The small white dog stands for people of goodwill who oppose the destructive forces of evil that are tearing apart those who are most innocent and unable to defend themselves.

From a human perspective, the actions of the small white dog are pure foolishness. The weaker animal cannot hope to defeat the much stronger one.

And yet, Pope Benedict reminds us that, in this sacred image, the dog is a guardian or steward of hope. “I would like to suggest another interpretation which in no way contradicts this view, but perhaps brings it into sharper focus for our times.”

In our newspapers, we read that the administration is intending to revoke the “conscience” protection which was mandated during the last days of the previous administration.

The loss of this “conscience” protection would force health care workers of all kinds, from physicians to pharmacists, and all health care facilities to either perform abortions, refer patients for abortion, or beってしまう contraception and advice even if such activity conflicts with the face of the health care workers and others moral and ethical beliefs.

Indeed, it is conceivable since President Obama has signed a bill to limit federal assistance for embryonic stem-cell research that the scientists who receive federal funds now for the research that they cannot, but must, perform, would have to participate in the killing of 5-day-old embryos for the purpose of extracting their embryonic stem cells, or lose any federal funds which these researchers presently use to further their adult stem-cell research.

The major irony associated with the president’s executive order is that more and more human diseases and injuries, all the time, are responding to the use of adult stem cell treatments and that embryonic stem-cell research, besides necessarily removing the death of human embryos, has never led to even one slightly positive result in human therapy is fraught with difficulties with the attempted growth of the embryonic cells and has many other difficulties besides its clear immoral implications.

The American bishops have drawn a clear line in the sand. It is apparent that the majority of our bishops are not going to buckle under the weight of the continuous assault on human dignity now in vogue in our Capitol.

They have stated clearly that the human person is made in the image of God, and that this holds true from the moment of conception until the occurrence of natural death.

It is up to us who sit in the pews on Sunday morning and, hopefully, many other mornings and evenings of the week, to back our bishops and these Roman Catholic Christians, who will not abrogate our deeply held moral beliefs for the momentary gain of public approval.

As witnessed by Catholic men and women from the time of the first martyr, St. Stephen, to today’s bishops and priests everywhere, we need to love all men, no matter whether they agree with us or not, but we cannot, indeed, for the sake of our immortal souls, dare not back down and succumb to those who would lead us down the path which leads to the culture of death.

(Dr. Hans Geisler is a retired gynecologist-oncologist and member of St. Luke the Evangelist Parish in Indianapolis. He is currently a resident at the National Catholic Bioethics Center.)

Letters to the Editor

Immigration story fails to answer relevant questions, reader says

In regard to the story in the Feb. 27 issue of The Criterion concerning Senate Bill 580, it was interesting to see how things were ignored in the article.

1. We now have a very high unemployment rate of U.S. citizens in this country. Please tell me how cities in northwest Indiana are “collapsing” if the illegal individuals were sent home and these jobs given to our own citizens.

2. People who get driver’s licenses with forged/stolen identification are now being denied renewal of these licenses. Isn’t it correct for the “white dog” of the story of the little white dog should never have occurred?

3. Some officials are being caged for deporting illegal individuals. Father Thomas Fox says these people have committed no crime. Isn’t coming into the country illegally a crime.

4. Immigration is a huge issue of all of us since the federal government is supposed to answer to us. What is attorney Angela Davis doing for the forces of evil? May God give us the courage and the strength to be faithful stewards of our holy hope.

—Daniel Conway
I am obligated to interrupt my Lenten series of columns to speak on behalf of the dignity of the human person and the rightful place of moral values in our culture. We knew it was coming because he promised it as a candidate for the office of president. With the stroke of President Barack Obama’s pen, adult stem cells are now free game for scientific research. A signed document changing U.S. science policy last week, he removed the restrictions approved by former President George W. Bush in 2001.

The president’s move approves experimentation with human life virtually without restraint. Allegedly, President Obama acted under pressure from some members of the scientific community and abortion rights advocates. Obama said: “Our government has forced what I believe is a false choice between sound science and moral values, … and that scientific data is never distorted or concealed to serve a political agenda— and that we make science an instrument of evil, not of good.”

I hope people of faith are deeply disturbed by the assertion that morality and science cannot sit at the same table. It is untenable that anyone should hold that scientific research is to be held free of the moral constraint that is necessary for human dignity and human life. It is demeaning that the U.S. president would relegate morality to the “private realm of politics.”

Clearly, President Obama’s action is a defeat for morality in the most basic questions of life and death. As a religious leader who has a deep respect for the integrity of science and the integrity of morality, I deeply regret the implications of this opening up of embryonic stem cell research.

It is, first of all, a blow for the cause of human life from its very beginning. It is deeply disturbing that human embryos can be created for the sake of research and then discarded like useless refuse. A bortion for the sake of research is wrong. A ready adequate research indicates that adult stem cells provide adequate material for research. Of grave concern to a person of faith is the notion that faith and science, morality and scientific research are essentially enemies. It is disturbing to hear from our nation’s leader that moral values have no place in the scientific laboratory.

It is unacceptable to refer to ethical and moral judgments as “technical, moral, and legal issues”. It is a question of science and is not decision moral. I believe that science provides the adequate value of scientific research.

If he remains consistent, President Obama’s action places the relationship between science and morality is a clear example of the secular society’s perception of the opposition between faith and reason. For some time, Pope Benedict X VI has been proposing an international dialogue with leaders of our secular and religious culture to illustrate the destructive character of science that is hostile to faith. Faith and science are complementary, not opposed.

No matter how one feels about the need for quality scientific research in order to better the human condition, we cannot do wrong in order to do good. Sound morality is not determined by individual feelings and evaluation.

Does this mean our Catholic morality is opposed to seeking scientific solutions to the health issues of our day? I had Hodgkin’s lymphoma and, thanks be to God, I am in remission. If the condition returns, would I not hope that a scientific cure would be available? Of course I would.

But would I prefer my cure over the wholesale destruction of human embryos? No.

The larger picture of the future good of the human family would override my desire for a cure. That may not be an easy moral decision, but the fact is that truth is freeing. To falsely divorce moral truth and scientific methodology leads to a destructive social culture.

A few weeks ago, a political pundit friendly to the Obama administration commented that we could expect executive actions that would loosen restrictions on abortions in the near future. She said there would be little public reaction because the voting public was and is distracted by the current economic crisis. She said that economic concerns are more important than human life issues and abortion in particular.

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.

La separación entre la moralidad y la ciencia resulta destructiva para la cultura social

M e veo obligado a interrumpir mi serie de columnas de la Cuaresma para hablar en el nombre de la dignidad humana y el justo lugar que ocupan los valores morales en nuestra cultura.

Ya lo veíamos venir porque lo había prometido como candidato a la presidencia. Nos hablaba la firma del Presidente Barack Obama; la autorización para provocar la muerte y la muerte de una vida nueva, una vida que hoy es dorada en el seno de las células madre. Al referir la semana pasada los documentos que cambian la política científica de EE.UU., eliminé las restricciones aprobadas por el antiguo Presidente George W. Bush en 2001.

La maniobra del presidente aprecia la experimentación con la vida humana prácticamente sin restricciones. El Presidente Obama presentó claramente presionado por algunos integrantes de la comunidad científica y defensores del derecho al aborto.

Obama expresó: “Nuestro gobierno ha forzado lo que considero una falsa elección entre la ciencia razonable y los valores morales, … se trata de garantizar que nunca se distorsione ni se oculte la información científica para servir a un plan político y de que tomemos decisiones científicas basadas en hechos, no en ideología.”

Eso es lo que las personas de fe se sientan profundamente perturbadas por la aseveración de que la moralidad y la ciencia no pueden compaginarse. Resulta inadmisible que alguien sostenga que la investigación científica debe estar desprovista de la prueba de la verdad moral sobre la naturaleza y la vida humana. Resulta ofensivo que el presidente de EE.UU. abandone la moralidad en el caso de “la ideología política. La acción del Presidente Obama constituye claramente una derrota de la moralidad en las cuestiones más disuasivas de la vida y la muerte.

Como líder religioso con un profundo respeto por la integridad de la ciencia y la moralidad, lamentado honestamente las implicaciones de la toma de la cuestión sobre células madre. Representa, primero que nada, un golpe para la causa de la vida humana y para el devenir de la humanidad.

Eso es incorrecto porque debo a la ciencia la libertad de crear humanidades y el futuro en el que estamos. Ni el hombre, ni la mujer, ni el científico, o el que realice la investigación y luego desecharlos como basura.

El aborto es una violación de la vida y la muerte de la vida y la muerte de la vida de nuestros hijos. Si continuamos, la moralidad científica es un ejemplo claro de la percepción de nuestra sociedad secular sobre la oposición entre la ciencia y la moralidad.

Para una persona de fe resulta seriamente preocupante la ocasión que da la ciencia, la moralidad, y la investigación científica con enemigos esencialmente etéreos y morales como asuntos ideológicos que encadenan a la investigación científica. Sí, la moralidad científica tiene un contexto para la moralidad en la ciencia que es la comprensión del ejemplo de la percepción de nuestra sociedad secular sobre la oposición entre la ciencia y la moralidad.

¿Acaso esto significa que nuestra moralidad católica se opone a la búsqueda de soluciones científicas para las cuestiones de la humanidad? He padecido de linfoma Hodgkin y, gracias a Dios, la enfermedad está en remisión. Si el presidente Obama se hubiera concertado con los científicos, ¿acaso no tendría la esperanza de que estuviera a disposición una cura científica?

Pero es injusto en lo que respecta a la moralidad la elección de la muerte en masa de embriones humanos? No. La moralidad de un buen científico tiene que ser justa y defensiva. Por supuesto que si.

¿Preferiría una cura y un desarrollo del futuro de la humanidad anulado o un remedio de una cura? Quizá esa no sea una decisión moral fácil, pero la realidad es que la verdad resulta liberadora. Divorciar moralmente de la ciencia científica conduce a una cultura social destructiva.

Hace unas semanas, un experto político, favorable al gobierno de Obama, comentó que podríamos esperar acciones futuras o decisiones, que tomaría la forma de un cambio en el futuro próximo. Comentó que habría poca reacción pública, pero que sus posibilidades serían derribadas por la actual crisis económica y la corrupción y la estabilidad. Expresaba que las preocupaciones económicas eran más importantes que la cuestión de la moralidad de la vida humana, en especial en el aborto. A pesar de su lealtad, a menudo las etapas directas encierran algo de verdad.

La separación entre la moralidad y la ciencia resulta destructiva para la cultura social

Tiene una intención que desee incluir la lista de oración del Archdiocese of Indianapolis. 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 Guapilia
Language Training Center, Indianapolis.
March 19-21  
Roncalli High School, 3100 Prague Road, Indianapolis. Theater and choral departments, “The Secret Garden,” Thurs., Fri., 7:30 p.m., Sat. 2 p.m. and 7 p.m.; $13, Roncalli students and children. Information: 317-787-2477.

March 20  


St. Andrews the Apostle Parish, 4652 E. 38th St., Indianapolis. Fish fry, 11 a.m. to 7 p.m., carryout available. Information: 317-546-4445 or www.saintjoanindianapolis.org.

St. Theresa of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., Indianapolis. Fish fry, 11:30 a.m. to 7 p.m., carryout available. Information: 317-357-8532 or ltmll@littleflowerparish.org.

March 20-21  

March 20-23  
Oldenburg Franciscan Center, Oldenburg, “Franciscan Spirituality.” 9-11:30 a.m., free will-offering. Information: 1-800-479-6347 or center@oldenburgcf.org.

March 20-24/25  

March 21  
St. Helens Catholic Church, 2350 W. 106th St., Indianapolis. Heidelberg Pilsner of God’s Precious Infants Pro-Life Mass, Father John McCauley, celebrant, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: A Richmond Office for Pro Life M Indiana, 317-736-1569 or 317-382-9888, 7:30 a.m. Information: 317-955-4213 or gtravel@marian.edu.

March 22  

March 24-25  

March 25  
St. Nicholas Parish, 4641 E. 106th St., Indianapolis. “An Informal Conversation” for Catholics interested in their Catholic radio talk show, will be the keynote speaker for the Catholic Radio 88.1 FM fundraiser on April 16 at the Riverview Banquet Center and Lodge, 6729 Westfield Boulevard, in Indianapolis. The reception and silent auction begin at 6 p.m. and the dinner starts at 7 p.m. Tickets are $50 per person or $330 per table before March 25 and $55 per person and $400 per table after the registration deadline. For more information and to register for the event, call 317-842-6583 or log on to www.catholicradioindy.org before March 25.

Catholic radio dinner  
Teresa Tomes, author and host of the popular “Catholic Connection” Catholic radio talk show, will be the keynote speaker for the Catholic Radio 88.1 FM fundraiser on April 16 at the Riverview Banquet Center and Lodge, 6729 Westfield Boulevard, in Indianapolis. The reception and silent auction begin at 6 p.m. and the dinner starts at 7 p.m. Tickets are $50 per person or $330 per table before March 25 and $55 per person and $400 per table after the registration deadline. For more information and to register for the event, call 317-842-6583 or log on to www.catholicradioindy.org before March 25.

Kings of Columbus Hall, 2100 E. 1st St., Indianapolis. Health and wellness class, 13-week class, “One Year Your Family By Taking Care of Yourself?” Jane Tremp-Kinzel, Instructor, 6-30:70-30 p.m., $25 per person. Information: 317-260-9824.

St. Mary Parish, 317 N. New Jersey St., Indianapolis. Solo Seniors, Catholic, educational, charitable and social singles 50 and over, single, separated, widowed or divorced, new members welcome. 6:30 p.m. Information: 317-370-1189.

April 2  

Multicultural ministry programs are scheduled in three deaneries  

Jesuit Father Allan Figueroa Deck, executive director of the U.S. Conference of Catholic Bishops’ Secretariat for Cultural Diversity in the Church, will present programs on multicultural ministry in Indianapolis, Clarksville and Terre Haute on March 26-27.

The events are free and open to the public.

He will speak during “A Night of Cultural Diversity” at 7 p.m. on March 26 at the Mother Teresa Hackelman Memorial Library Auditorium at Marian College, 3200 Cold Spring Road, in Indianapolis.

He will also speak during “A Night of Cultural Diversity” on March 27 at the Sisters of St. Benedict Inn Retreat and Conference Center, 6729 Westfield Boulevard, in Indianapolis.

He will present a “Informal Conversation” for Catholics in the New Albany Deanery at noon on March 27 at the St. Paul Catholic Center in Bloomington, and a Filipino choir from Holy Family Church, in New Albany.

More information is available at www.catholicradioindy.org.

The panelists are David Bethuram, president of the Wilshire Cultural Heritage Foundation of Indianapolis, M aria Fimientelli-Gannon of Indianapolis, Holy Angels parishioner Amanda Strong of Indianapolis and St. Monica parishioner Jesse Dias of Indianapolis.

A music will be provided by the African Catholic Ministry Choir, St. Patrick Parish Choir, Holy Angels Parish Gospel Choir, a Korean filmmaker from the St. Paul Catholic Center in Bloomington, and a Filipino choir from West Lafayette, Ind.

Father Deck will also present “An Informal Conversation” for Catholics in the New Albany Deanery at noon on March 26 at the St. Paul Catholic Center in Bloomington and a Filipino choir from Holy Family Church, in New Albany.

The event will be presented “An Informal Conversation” for Catholics in the New Albany Deanery at noon on March 27 at the Deen Deen Pastoral Center, 2931 Ohio Boulevard, in Terre Haute.

Free course offered on mental illness  
The Indianapolis chapter of the National Alliance on Mental Illness (NAMI) is sponsoring a 12-week education course to help families, spouses, adults, children and other loved ones of persons with a psychiatric illness, such as major depression, bipolar disorder and schizophrenia.

The course, titled “From Despair and Isolation to Hope and Empowerment,” will be held from 6:30 p.m. to 9 p.m. beginning on April 1 at Westlake Church of Christ, 612 N. High School Road, in Indianapolis.

The course is offered at no charge, but pre-registration is required. To enroll, call 317-787-1053 or send an e-mail to info@indy.nami.org. For more information about the course and the Indianapolis chapter of NAMI, log on to www.namiindy.org.
Papal letter: Pointed, personal and from the heart

**VATICAN CITY (CNS)—** In one fell swoop, Pope Benedict XVI has taken charge of the much-criticized realm of “traditionalist communications” following his lifting of the excommunications of four traditionalist bishops, including one who led the movement’s extent of the Holocaus.

The pope’s letter to the world’s bishops, made public March 12, was released by the Vatican.

First, he candidly admitted mistakes in the way he and other Vatican officials handled the reconciliation move with the bishops of the Society of St. Pius X. Most specifically, he said they should have used the Internet to find out what millions of others already knew: that one of the four, Bishop Richard Williamson, was known for his views on the Holocaust.

Second, the pope revealed how deeply stung he was by the criticism of those who denied the Holocaust. As God disappears from the human dimension, he said, humanity is losing its bearings, with increasingly “evident destructive effects.”

To many observers, the realignment of the Church and of the successor of Peter at the Vatican was just as direct and just as Catholic world was just as direct and just as heart-stirring. The pope’s overture to the traditionalists had a strategic purpose, that of building Church unity in an age when the world seems to be rejecting the Christian message.

In three or four sentences, one summed up what he views as the challenges and the primary objectives of his pontificate: “In our days, when in vast areas of the world the faith is in danger of dying out like a flame which no longer has fuel, the overriding priority is to make God present in this world and to show men and women the way to God,” he said.

As God disappears from the human horizon, he said, humanity is losing its bearings, with increasingly “evident destructive effects.”

Lenten penance services

**Archdiocesan parishes schedule annual Lenten penance services**

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

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

**Batesville Deanery**
March 24, 7 p.m. at St. Paul, New Alise
March 25, 7:30 p.m. at St. Vincent de Paul, Shelby County
March 26, 7 p.m. at St. Anthony of Padua, Mountris
March 30, 7 p.m. at St. Peter, Franklin County
March 30, 7 p.m. at St. Louis, Batesville
April 1, 7 p.m. at St. John the Baptist, Ogden
April 2, 7 p.m. at St. Mary, Greensburg
April 4, 3:30 p.m. at St. John the Baptist, Dover
April 7, 7 p.m. at St. John the Baptist, Ogden

**Bloomingdale Deanery**
March 24, 7 p.m. at St. Martin of Tours, Martinsville
March 26, 7 p.m. at St. Jude, Spencer
April 1, 7 p.m. at St. Charles Borromoe, Bloomingdale
April 2, 7 p.m. at St. Paul Catholic Center, Bloomingdale

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

**Indianapolis East Deanery**
March 24, 7 p.m. for SS. Peter and Paul Cathedral, Holy Cross and St. Mary, March 25

**Indianapolis North Deanery**
March 24, 7 p.m. at St. Luke the Evangelist
March 25, 7 p.m. at St. Luke the Evangelist

**Indianapolis South Deanery**
March 24, 7 p.m. at St. Mark the Evangelist
March 25, 7 p.m. at St. Luke
March 28, 9:30 A.M. at St. Bernard
April 1, 7 p.m. for St. Ann and St. Joseph at St. Joseph
April 6, 7 p.m. at Our Lady of the Greenwood, Greenwood

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

**New Albany Deanery**
March 29, 7 p.m. at St. Mary, Lavensile
April 1, 9:45 A.M. at Our Lady of Providence High School, Clarksville
April 2, 9:45 A.M. at Our Lady of Providence High School, Clarksville
April 5, 4 p.m. at Holy Family, New Albany

**Seymour Deanery**
March 24, 7 p.m. at St. Mary, North Vernon
March 26, 7 p.m. at St. Bartholomew, Columbus
April 6, 6:30 p.m. for St. Anne, Jennings County, and St. Joseph, Jennings County, April 7, 6 p.m. at Our Lady of the Greenwood, Greenwood

**Terre Haute Deanery**
March 26, 1:30 p.m. at Sacred Heart of Jesus, Terre Haute
March 26, 7 p.m. at St. Benedict, Terre Haute
March 31, 6:30 p.m. at Apancina, Brazil
April 1, 6:30 p.m. at Holy Rosary, Sellyville

** Lenten Dining Guide **

**Murphy’s Steakhouse**

**Enjoy $7.00 off dinner for two**

In addition to our great hand cut steaks!

Shrimp cocktail Fried Shrimp Sea Scallops
Fried Lobster Tails Fried Lobster Crab Cakes

You can order these items off the menu at Murphy’s every third Saturday of the month! Discover an Indianapolis legend serving Indy for 30 Years! Join us soon and enjoy Murphy’s special $7.00 off dinner for two coupon. Reproduction of this coupon voids all others.

**Sushi Bar & Seafood**

**1206 W. 86th St. 317 848.8901**

**Specials**

**Nigiri Top Ten with this coupon**

**Japanese Combo Box**

**$12.95**

With this coupon, enjoy a meal to go for only $12.95. Exp: 4/10/09. Not valid with other offers. Good for Good Friday-Sunday only.

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when they started trying to conceive a child.

“Infertility is an emotional roller coaster as each month is filled with hope followed by disappointment,” Judy said. “During the low times, it was more tempting to think about illicit measures as a potential fix, but I knew we really wouldn’t pursue them.

“We knew that IVF [in vitro fertilization] is morally wrong for a variety of reasons as outlined by the Church. I guess that my basic philosophy was that two wrongs don’t make a right. Correcting the wrong of infertility in an immoral way wouldn’t ultimately make us feel better.”

Later in 2001, Judy started being treated by Dr. Jason Mattingly, a physician practicing near Indianapolis at the time. He not only was a doctor who refused to prescribe artificial birth control medicines (sometimes described as an “NFP-only doctor”), but had received special training in treating infertility at the Pope Paul VI Institute in Omaha, Neb.

Under the leadership of Dr. Thomas Hilgers, the institute has made many advances in treating infertility in ways that are in harmony with Church teaching.

One is the Creighton model of natural family planning, which can help identify the underlying causes of infertility. Judy eventually learned that she had endometriosis, a condition where cells that are ordinarily only in a woman’s uterus are found outside in other areas of her body. It can sometimes be a cause of infertility.

She and Carlos were so committed to being treated by NFP-only doctors that they drove several times to Lake County in northwestern Indiana to have Judy treated by Dr. Mark Stegman, who eventually corrected Judy’s endometriosis through a special laparoscopic surgical technique developed at the Pope Paul VI Institute.

“Before she was wheeled into surgery, Dr. Stegman, my wife and I all prayed together,” Carlos said. “He wasn’t just relying on his own talents and his own skill. He was asking God to come and be with him to be the best doctor that he could be.

“Someone who is humble enough to realize his own limitations is someone who is going to be a lot more careful and who is going to do a lot more for his patients than he ever could on his own.”

Through being treated over several years by NFP-only doctors trained at the Pope Paul VI Institute, Judy has come to see how science and the Catholic faith can be brought into harmony.

“All of the infertility treatments I’m familiar with, the Creighton model seems the most advanced,” she said. “Any other fertility doctors take a Band-Aid approach—putting women on the [birth control] pill, for example, to relieve menstrual problems without getting to the root cause of the problems to actually solve them.

“The Creighton method is much more thorough in its examination of the woman’s cycle and the potential dysfunctions associated with it, and it’s in keeping with Church teachings.”

After Judy’s successful surgery in 2004, she and Carlos were blessed with the gift of life and welcomed their son, Benjamin, into the world in January 2006.

“It was completely miraculous,” Judy said. “I really couldn’t believe that we had a child at that point after all that. We were so grateful.

“It may have been miraculous in more ways than one. After Pope John Paul II died on April 2, 2005, Judy and Carlos started seeking his intercession so that they might be able to conceive another child.

“About six weeks later on May 18, they learned that Judy was pregnant. My 18 also happened to be the birthday of your child, Oliver, who was born last December.

An unknown future

Carlos and Judy Lam overcame their infertility and are the parents of two young sons.

Rob and Caris Roller, members of Our Lady of the Most Holy Rosary Parish in Indianapolis, are at the beginning stages of having their infertility treated by Magiargiota. Mardi in 2003, they welcomed their daughter, Mire, into the world a year later.

However, three months after giving birth, Caris had a surgery that she believes may have brought about her current state of infertility.

She is now undergoing a series of tests under the care and direction of Magiargiota to try to determine the underlying cause of her infertility.

Rob and Caris are hopeful that they will be able to conceive another child, but they realize that, as advanced as the treatments developed at the Pope Paul VI Institute are, it’s no guarantee of success.

“God has been saying, ‘Wait,’ ” Caris said. “And I’ve been patient. But I’ve also wanted to not just be sitting twiddling my thumbs, waiting for a miracle.

“God wants me to be working toward something and learning something. But if we don’t happen to conceive out of this, I know that it’s not in vain that he’s inspired us to take this route.

“We’re both very hopeful,” Rob said. “Of course, we’re going through the method to try and use science to kind of increase our chances of [conception] ... without disobeying God in the process.”

In their mid-30s, Rob and Caris are Catholic young adults who have had an interest in learning the Church’s teachings for a long time.

“It’s one thing to learn them. It’s another thing to live them, especially in a difficult circumstance like infertility.

“It’s all intellectual until it’s you,” Rob said. “But I don’t think that changes our outlook on it. ... Anything that we might desire, as in to have another child, has to be balanced against what evil we might inadvertently cause.

“... We simply know that we couldn’t, for the benefit of having another child, have the detriment of however many lost embryos [through in vitro fertilization]—lost lives, to put it on a finer point.

“In any case, Caris knows that learning the Creighton method will benefit her throughout her life, and give her abundant knowledge about her own body and fertility.

“This is not just about this time in my life,” she said. “This is going to help me if I ever have an ovarian cyst. I’ll know it right away if I know this program. It’s my whole fertility. I’ll be the first to know.”

To learn more about the Pope Paul VI Institute, log on to www.popepaulvi.com. To learn more about Dr. Melanie Magiargiota and the Kolbe Center, log on to www.kolbecenter.com.

(Next week: Profiles of NFP-only doctors in the archdiocese.)

Physician ethicist highlights ethical problems with in vitro fertilization

By Sean Gallagher

Dr. Gary Wright, an ethicist, anesthesiologist and consultant in palliative care at St. Vincent Hospital in Indianapolis, said in an interview with The Criterion that there are many ethical pitfalls to in vitro fertilization beyond the fundamental fact that it takes the creation of new life away from where it would have occurred naturally.

“The Creighton method is much more thorough in its examination of the woman’s cycle and the potential dysfunctions associated with it, and it’s in keeping with Church teachings.”

“Before she was wheeled into surgery, Dr. Stegman, my wife and I all prayed together,” Carlos said. “He wasn’t just relying on his own talents and his own skill. He was asking God to come and be with him to be the best doctor that he could be.”

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(Next week: Profiles of NFP-only doctors in the archdiocese.)
President order imposes immorality on science, priest says

By Sean Gallagher

Two days after President Barack Obama signed an executive order allowing the federal funding of embryonic stem-cell research, Father Tadeusz Pacholczyk spoke on April 11 on this and related topics to a standing-room-only crowd of nearly 350 people at Our Lady of the Most Holy Rosary Parish in Indianapolis as part of its Lenten “Spaghetti and Spirituality” speaker series.

“I’m amazed by the turnout. I guess I owe a lot of thanks to our president,” said Father Pacholczyk with a laugh.

The priest is the director of education at the Philadelphia-based National Catholic Bioethics Center.

Father Pacholczyk said that in his executive order, the president “closed the door open” to the destruction of many embryos in order to create new lines of embryonic stem cells.

In signing the executive order, President Obama said that he would “make scientific decisions based on facts, not ideology.” Harold Varmus, one of his science advisers, said that the order means “we are about to hand over the scientific enterprise itself.”

He’s using these kinds of loaded terms, Father Pacholczyk characterized such comments as “radically false,” and said that the order imposes “immorality onto the scientific enterprise itself.”

“It is the direct imposition of a flawed ideology onto research,” Father Pacholczyk said. “And it’s unacceptable.”

He’s using these kinds of loaded terms, like ideology, to make us think somehow he’s free up science, when he is doing the exact opposite. He is now entrapping science into a radically distorted form.”

Father Pacholczyk spent much of his hour-long presentation showing how nearly every form of stem cell research is morally acceptable and has produced successful treatments for scores of diseases. He gave special attention to how hundreds of scientists quickly re-directed their research in the direction taken by Dr. Shinya Yamanaka, a Japanese scientist who, late last year, discovered a way to reprogram ordinary skin cells to become pluripotent stem cells, essentially the same as embryonic stem cells, a procedure to which the Church has no moral objections.

“He has pioneered this way,” Father Pacholczyk said. “And I can tell you that this development has just shifted the whole paradigm and made a decision like the president made two days ago even more difficult to understand.”

In the ceremony in which he signed the executive order, President Obama strongly expressed his rejection of reproductive cloning, but said nothing about therapeutic cloning.

Father Pacholczyk noted that therapeutic cloning, in which an embryo is produced through a cloning technique and then destroyed in order to extract its stem cells, will be encouraged through federal funding of embryonic stem-cell research. The practice would potentially allow patients to receive treatments from stem-cells gathered from the patient’s embryonic clone that had been destroyed.

While he said that all cloning is fundamentally wrong, Father Pacholczyk said that reproductive cloning is “less offensive than therapeutic cloning since, in the former, the embryo is at least given the chance to be born. In therapeutic cloning, the embryo is created with the express purpose of it being destroyed.”

President Obama strongly supports this kind of cloning, even though the day before yesterday when he signed the executive order he said he was opposed to cloning,” Father Pacholczyk said. “He’s only opposed to cloning if the embryo that is cloned is given the protection of a woman’s uterus. That he opposes. He wants it mandatory that that embryo is destroyed.”

Father Pacholczyk also gave suggestions to those in the crowded Priests’ Hall how they might communicate the Church’s message about stem cell research to the broader public where, he said, many myths about stem cells and the Church rule the day.

“I think everybody has to look at that from their own set of gifts and skills,” he said. “If you’re good at writing editorials or letters to the editor, op ed pieces, do that. Send a few things into your local paper. Just keep the pressure on.”

Father Pacholczyk also noted the important role that the laity—in many cases exclusively—can play in this task.

“There are tons of people that you guys will talk to who, as a priest, will never have access to in your workplaces [or] in other places of business,” he said. “I just will never meet those people. And so it’s important that all of us become evangelizers where we are.”

(To learn more about the National Catholic Bioethics Center, log on to www.ncbcenter.org.)

Freedom of religion helps prevent hate speech, says Vatican official

GENEVA (CNS) — Safeguarding and implementing freedom of religion offers the best protection against hate speech, said a Vatican official.

“The tough question concerns the limitations to the right to freedom with expression with a view to respecting the religious feelings of persons in a legitimate one—many states have those limitations in their laws, including Western states—the Holy See does not think that another international instrument is the right answer,” said A rhhishop Silvano Tomasi, Vatican representative to the U.N. agencies in Geneva.

The archbishop made his remarks March 16 during the 10th session of the U.N. Human Rights Council.

The Vatican supports better implementation of the universal principle of freedom of religion as the best protection against hate speech, he said. He added that “each state should look into its own national legislation and should consider how it can encourage a frank but respectful discussion between members of the same religion, between representatives of different religions and persons who have no religious belief.”

“The right to religious freedom is intrinsically related to the right to freedom of expression,” he said. When people of faith have no right to freely express their opinion, their freedom of religion is not guaranteed, he said.

“Where persons are not allowed to engage in an honest discussion on the merits and/or flaws of a religion, the right to the truth is denied and the right to choose or change his/her religion or belief is seriously hampered,” the cardinal said.

A rhbishops Tomasi said.

The Vatican representative also called on nations to recognize the important role religions can play within society.

“Religions, in fact, contribute to the promotion of moral and social values, which go beyond an individualistic concept of society and development, seeking the common good as well as the protection and the respect of human dignity,” he said.

Archbishop Silvano Tomasi
Church successfully voices opposition to death-row proposal

By Brigid Curtis Ayer

Lethal injection, today’s state imposed method of execution, may be less gruesome than a crucifixion, but the result is the same: the death of a human being.

Death-row inmates in Indiana spend an average of 12 to 15 years waiting to be executed. According to clergy who work in prison ministry, the agony awaiting death may actually be worse for inmates than the execution itself. This wait time could have been made even more grueling had a provision of a bill to move death-row inmates to solitary confinement been successful.

Concerns raised about this aspect of the bill by the Indiana Catholic Conference and those who minister to people on death row during a recent Senate hearing convinced the bill’s author to amend the proposed legislation to further investigate the housing of death-row inmates through an interim study panel. Senate Bill 296, authored by Sen. Brent Steele (R-Bedford), requires the sentencing policy study committee to study the issue of housing death-row inmates, and changes the time of when executions can occur. The bill passed the Senate on Feb. 23 by a unanimous vote and awaits a hearing in the House.

Deacon Malcolm Lunsford, a permanent deacon for the Gary Diocese and volunteer chaplain at the Indiana State Prison in Michigan City, said the reason for the lengthy wait on death row is because Indiana has one of the best appeal systems in the country, which ensures that innocent people are not wrongfully executed. Despite the long wait, the Indiana Department of Corrections raised several concerns, including wanting more flexibility in housing death-row inmates in an effort to save off possible overcrowding in the years to come.

Deacon Lunsford, who ministers to 16 of the 17 death-row inmates at the Indiana State Prison, said that change would have allowed inmates to be moved to solitary confinement units for over a decade prior to their execution, which, from the Catholic Church’s perspective, constituted cruel and inhumane punishment.

Sen. Bill 296, in its original form, would have granted the Indiana Department of Corrections the ability to move death-row inmates from the Indiana State Prison to the nearby Westville Correctional Facility.

The Westville facility, which was previously a state mental health facility, was designed as a punitive unit for inmates who broke prison rules, said Deacon Lunsford.

“Westville was never designed to be a place where prisoners would be placed for decades,” Deacon Lunsford said.

In 2003, the Indiana Department of Corrections lobbied to get $4.5 million to renovate the Indiana State Prison so that it could be the permanent home of death-row inmates, Deacon Lunsford said.

“The department got the money, electrified the doors, put in more cameras, and made other renovations and now, three and a half years later, they want to move inmates. It just doesn’t make any sense,” he said.

Westville has very small cells, poor ventilation and only a tiny slit of a window, and Deacon Lunsford noted.

“Studies show that kind of treatment drives men crazy. At ISP [Indiana State Prison], the guys have a place to exercise and can get outside,” he said. “We have Mass on Thursday mornings. … At Westville, there are only solid blank walls.”

The Indiana State Prison has bars on one side allowing for open communication.

“We frequently talk and pray together in small groups,” Deacon Lunsford said.

“The death chamber is at ISP. Death row is at ISP. The law says we have to kill them,” said Deacon Lunsford, but he added, “Do we have to torture them for 20 years or more before we kill them?”

After listening to testimony in opposition to this aspect of the bill by Glenn Tebbe, executive director of the Indiana Catholic Conference, and Deacon Lunsford, and reading a letter from Father David Link, dean emeritus of the University of Notre Dame School of Law, and other clergy members regarding the detrimental effects a change like this would create for death-row inmates and clergy, Sen. Steele decided to have the bill amended to study the issue rather than make the change now.

“There was some belief that the current facility is older, less secure and has fewer cameras for surveillance,” Sen. Steele said. “There are cameras in the halls, but not in the cells themselves. But clergy testified that it would create a lot of problems allowing them to minister to the prisoners. "To put them in a more secure lockup would be a complete inconvenience for clergy. Never does it always translate to better," Sen. Steele said. “There are only 17 [people] on death row, so we are not talking about a large number of inmates. It doesn’t mean we won’t change, but it doesn’t have to be changed right away. The summer study committee will give everyone ample time to testify who would like to do so.”

A another provision of Senate Bill 296 was a change in time for executions. Current law requires that executions take place after midnight and before sunrise.

Senate Bill 296 removes the requirement of when an execution takes place.

Deacon Lunsford said the time change may be a positive step for all involved.

“Having an execution after midnight creates a hardship for everyone involved. It’s hard on the family, the clergy, [and] the Department of Corrections staff,” he said. “There are typically protesters who show up when there’s an execution. This causes a hardship for the local police and enforcement officers, too.”

Senate Bill 296 passed the Senate by a 48-0 vote, and has yet to receive a hearing in the House. The bill is assigned to the House Rules and Legislative Procedures Committee.

(bridge Curtis Ayer is a correspondent for The Criterion. To learn more about the Indiana Catholic Conference, log on to www.indianacc.org.)
Mercy is a quality of God believers are called to embody

By David Gibson

In the liturgical readings for the fourth Sunday of Lent, we hear first of infidelity among God’s people. Their unfaithfulness and its consequences are depicted vividly, but soon the contrast is drawn. We are reminded of Ephesians 2:4-10 that God is genuinely merciful and always faithful.

People everywhere have called out to God for mercy this year. With the global economic downturn, so many felt the pain of job losses or feared losing their homes. Some experienced a downward spiral into near desperation as high food costs collided with thin wallets to yield poorly stocked food shelves at home. Often, people feared more for their children than themselves.

People frequently pray for mercy when they feel that the mercy of events beyond their control. They pray for mercy when they feel alone with a mind-boggling predicament or when a darkening situation hinders them from clearly seeing a way forward.

A petition for mercy often is a prayer to be spared the worst possible outcome in one’s current circumstances. It may also be a prayer for release from fear in order to rediscover hope and a sense of peace.

“Conversion to God always begins with a cry for help,” Pope John Paul II once said that “conversion to God always begins with a cry for help.” (From the wired article “Conversion to God always begins with a cry for help.”)

The Church habitually makes pleas for mercy a significant part of the vocabulary. But what does “mercy” mean?

Mercy is a basic part of the Christian lexis. “Mercy” is a basic term in the Christian vocabulary. But what does “mercy” mean? A parent, it means many things:

• Kindness—We say, “The Lord is kind and merciful.” The suggestion is that God’s kindness and mercy go together quite naturally.

• Compassion—The same can be said of divine compassion and mercy. Often, the Church speaks of them in one breath.

• Goodness—In the Church’s prayer, God is always good and merciful. Thus, the Church prays, “Have mercy on me, O God, in your goodness.”

• Patience—Notably, God is merciful and patient at the same time. Pope John Paul II once said that “conversion to God always consists in discovering his mercy, that is, in discovering that love which is patient and kind.”

• Love—You will discern from the preceding statement that divine love and mercy also are bound together.

• Forgiveness—Of course, mercy and forgiveness go hand in hand. That is why the parable of the prodigal son (Lk 15:11-32) is often cited as a story about mercy. A father joyfully welcomes his wayward son home. We’re reminded that the God of mercy is a reconciling God.

This is a partial list of qualities coupled with God’s mercy—a list I do not want to conclude, however, without noting how many times the Bible shows us that the God of mercy is devoted to the poor and people in distress.

In Luke’s Gospel, Mary proclaims that God’s “mercy is from age to age,” that God raises “the lowly to high places” and gives “every good thing to the hungry” (Lk 1:50-53).

Certainly, believers are grateful that God is merciful and see in mercy an astonishing divine strength. But I wonder if the practice of mercy by members of the human family is always esteemed equally or regarded as a sign of strength.

Do merciful people fail to exact what is due them? Are merciful people sometimes judged weak in the assertiveness department? A re people strong or weak in our estimation when they:

1. Forgive others?
2. Sacrifice for others?
3. Exercise patience?
4. Offer goodness to others, whether or not it is thought that these others have “earned” this benevolence?

Blessed are the merciful,” says one beatitude. Pope John Paul II called this beatitude “a call to action.” In his 1980 encyclical “Dives in Misericordia” (“Rich in Mercy”), he said, “Society can become ever more human only if we introduce mercy into the many-sided setting of interpersonal and social relationships.” Later, in a 2002 homily on mercy, Pope John Paul expanded upon this beatitude. He said, “We must take a loving look around ourselves if we are to be aware of the neighbor by our side who—because of the loss of work, home, the possibility of maintaining his family in a decent manner and of educating his children—feels a sense of abandonment.”

A cardinal in the case for mercy in November 2008. He said, “A family or society that is incapable of showing mercy to its weak and vulnerable is dead from within.”

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“Mercy” is a basic part of the Christian lexicon, but not solely because it describes God. For human individuals and communities, mercy characterizes the life that is God-like. Christians believe that their own merciful behavior makes God’s mercy present in the world now. That would make mercy one of their greatest strengths.

(David Gibson served on Catholic News Service’s editorial staff for 37 years.)

Discussion Point

Understanding Scripture is key to living our faith

This Week’s Question

Can you quote passages from the Bible? If so, what helps you to remember them? If not, what do you think would help you to achieve this?

“I couldn’t quote by chapter and verse, but by a general understanding or applying it to a situation. ... For Catholics, there is more emphasis on the meaning of a passage than where it appears.” (Elenor K. Schoen, Shoreline, Wash.)

“I grew up as an Evangelical, so Scripture memorization was drilled into me since the age of 5. The best way I found to memorize was in summer camp, so I was, when they set the Bible verses to music. I’m almost 40, converted for 14 years, and I still know those tunes.” (Susan Gietzen, Torrance, Calif.)

“In my 50s, I’m a newer Catholic and Christian, a convert for nine years. I can’t quote enough to sound intelligent, but if there’s something I like, that’s interesting rather than just sheer memorization, it’s easier to remember and summarize.” (Gary Goldberg, O’Fallon, Ill.)

“I remember by subject area more than by where [passages] come from ... but I’m learning more and more in the Bible through a Bible study group.” (Kay Bankston, Biloxi, Miss.)

Lend Us Your Voice

An upcoming edition asks: If the rich man and Lazarus of Scripture were countries, and you lived in the rich country, would you see your duty to the poor differently?

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. All contents are copyrighted © 2009 by Catholic News Service.
Basic Catholicism: Mystery of the Incarnation

(First in a series of columns)

“The Word was made flesh and dwelt among us (Jn 1:14).” Those words of the New Testament’s Gospel reported the magnificent mystery of the Incarnation. The Incarnation is the amazing fact that Almighty God actually lowered himself to become a human being. I have come to believe that this is the very thing that I’ve ever seen.

He caused a lot of problems and told you. Not surprising, if you ask me, with what we know about the fact that his real father was unknown to him so he was an illegitimate child. Anyway, the punk showed his true colors early when he ran away from home. His mother and stepfather were frantic.

Turns out he had walked into a nearby church and started a huge argument. Can you believe that? When his parents came to the church and physically throwing them out. You could see that really broke her heart. You know, she must have been just so shocked.

When he broke his mother’s heart, it was a nightmare for her. The day my neighbor brought me the rosary, I learned that noted journalist and author Mrs. Pilate will wonder. I was a student at the College of St. Rose in Albany, N.Y., in the late 1940s. I was an English major, and was greatly influenced by a marvelous priest in residence at the college, Father Patrick Peyton of the Congregation of the Holy Cross.

I was well-known then as the “rosary priest,” and he strongly communicated his love for the rosary to us in his Irish brogue. We especially liked to hear about the movie stars he had inspired to pray the rosary!

The day I brought my neighbor the rosary, she had walked into a nearby church and started a huge argument. Can you believe that? When his parents came to the church and physically throwing them out. You could see that really broke her heart. She was crying, “I can’t believe what I just heard.

On his court date, he refused repeated opportunities to maintain his innocence so, of course, he was sentenced for his nefarious crimes.

Popular opinion probably helped convict him of the crimes he committed. The reason, though, was the heinousness of his crimes reached a fever pitch.

In any case, as a testament to the righteousness of his sentence, the bloodthirsty crowd went wild with delight and created a near-riot, chanting, “Execute him, execute him!”

It sends a cold chill up my spine just thinking about it. I can’t say I blame them, given the amount of trouble he caused during his short and miserable life.

Unfortunately, they bothered the execution, and it took awhile to put him out of his misery. Anyway, it’s a shame, but what did he expect after causing all that trouble? He caused division and controversy everywhere he went.

What you and I, all Americans, say, “I’ve had too much to drink and I’ve got to hurry home to the wife. Mr. Pilate will wonder when we have been drinking too much, and waiting to get our job back. I’ve been getting steadily worse all afternoon. In fact, I’ve never seen it so dark.”

(Rich Hermann of St. Louis is a Catholic columnist and speaker. His e-mail address is rd222@sbcglobal.net.)

Pithy canine philosopher has unique personality

Last year at this time, a charming 1946 book seduced/plucked from my own personal library—Alec the Great. For more than 10 years, a little gray, shaggy little dog—“gave American newspaper readers the breathing of a dog, a loving, well-seasoned wisdom,” according to the book’s preface.

Alec the Great was the creation of a defunct, perceptive artist named Edwina Dunn. She collaborated with a college student, Robert Dennis, a writer and poet who believed that dogs were angels. They were from Upper Sandusky, Ohio.

Their father and grandfather published an illustrated foreign language newspaper, setting-type and running the presses themselves. The father was also an actor and playwright.

Last March, when my husband and I went to Cleveland, Ohio, to visit family members, I took the book along to share with our now 9-year-old grandson, Sam. The two of us placed pieces of paper as bookmarks in between the pages that interested us as we read Alec’s observations. Some made us smile and some prompted us to muse over or discuss a simple idea. And every so often, we’d see the film of Alec’s observations on the book’s cover, a familiar, imaginary dog in this column. He was modeled after a real canine named Lillie Jane II.

If readers wonder why I’m featuring a dog on “Faithful Lives,” this folklore—and the personal praise of so many good people who have been blessed by dogs in their lives—remind me repeatedly that the name of God spelled out in words is a dog.

I imagine even Jesus had a dog, especially those who follow a cat or a bird, or if “thus your imagination take over.”

I do know that he rode a donkey during his triumphal but humble entrance into Jerusalem (Mt 21:5). Just for some Lenten fun, I share a few of my son’s observations from the book:

• “Life doesn’t change from day to day and I must conclude that when life seems to be a trial the fault is in my mood.”

Additionally, I have been told that the rosary comes with a more complete awareness of the public ministry of Jesus to those who pray the rosary.

The ultimate reason, though, is because God had to assume a human nature in order to accomplish our salvation, our redemption, in it. That couldn’t be done by just any human, but it did require a human to do it. Since Jesus is divine and human, he is the one and only mediator between God and humans.

The Joyful Catholic/Rich Hermann

The story of the son who broke his mother’s heart

That guy was a real troublemaker. When he broke his mother’s heart, it was the thing that I’ve ever seen.

But then one day he disappeared again and turned up with his cousin, a homeless bum who lived out in the country. Since his cousin had no family, the trouble was afoot. That’s when he really turned bad.

He began hanging out with the worst people in town, including prostitutes and crooked financiers, low-life individuals of all sorts. He and Bernie, devout Catholics, became friends with me, his new mother.

Sterling, now deceased, and his beautiful wife, Bernadette. Sterling never saw a rosary until he was a young teen in 1950 he came to live with me, his new mother.

In a way, the rosary never left Sterling’s hands. He and Bernie, devout Catholics, parents of seven and grandparents of 13, never went to bed without praying the rosary. Bernie taught several of their grandchildren to make the rosaries I have.

My devotion to the rosary took root when I was a student at the College of St. Rose in Albany, N.Y., in the late 1940s.

My classmates and I were greatly influenced by a marvelous priest in residence at the college, Father Patrick Peyton of the Congregation of the Holy Cross.

Antoinette Bosco writes for Catholic News Service.

Shirley Vogel Meister

Why the rosary is the perfect prayer

A neighbor went to a garage sale, bought a box of kitchen items and found in the box a rosary, clearly handmade. She is not a Catholic so she took it to me, having seen so many rosaries in my family.

Then I told her about my rosaries. I was the second child and the adopted son of my adoptive parents.

The Bottom Line/Antoinette Bosco

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Fourth Sunday of Lent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, March 22, 2009

- 2 Chronicles 36:14-16, 19-23
- Ephesians 2:4-10
- John 3:14-21

The Second Book of Chronicles is the source of this weekend's first reading.

As the name implies, this book and its companion volume report important events in the early history of God’s people.

History was very important to the Jews. It taught a lesson. History revealed the critically important fact that humans, always seriously flawed by sin, often sin again and again, and their sins produce hard times and even disaster in their lives.

Equally important was the belief that there was no human power available for rescue from this disaster. Only rescue graciously given by God would offset trouble and death itself.

Wonderfully, God never failed to come to the aid of the people. He always would aid them, if they would repent and be faithful.

By being faithful, by obeying God, people would not get themselves into such dire trouble.

From this understanding came the strong conviction that hardship and distress were not punishments from God. Humans created the circumstances surrounding their lives.

A perfect example of all this was the plight of the Hebrews during and after the Babylonian invasion. The invasion cost much. Many people died. The independent Hebrew kingdoms were destroyed, never to be rebuilt.

Then survivors were taken to Babylon, where they and their offspring endured eight decades of languishing and misery.

At last, a pagan king, Cyrus of Persia, freed these unwilling Hebrew residents of Babylon when he overcame Babylon itself.

The devout saw him simply as an instrument of God’s mercy. The Epistle to the Ephesians furnishes the second reading.

It also is a proclamation of God’s unending mercy. From this divine mercy comes salvation. Salvation is God’s gift. God lavishly extends it to us in eternal, divine love.

St. John’s Gospel gives the final reading. Jesus is speaking of the esodemos, a prominent and devout Jew from Jerusalem.

The Lord refers to an event that occurred during the Exodus when Moses lifted high a prominent and devout Jew from Jerusalem.

Moses symbolized eternal life because they shed their hides and seemingly were reborn to new lives.

Jesus projects being lifted up. All who would look upon Jesus will have everlasting life. People must freely choose to follow Jesus by renouncing their own sin. Renouncing sin is necessary for eternal life. The consequence of sin brings death.

Reflection

This weekend’s often is called “Laetare Sunday,” taking its name from the Latin word “laetare,” which means “to rejoice.” This is the first word of the Entrance Antiphon, which in the Roman Rite for centuries has been in Latin.

The Church calls us to rejoice even as we are in the fourth week of Lent, the season of austerity and penance. Jesus has opened for us the way to salvation. Our Lenten prayer and sacrifice condition us to respond eagerly to the Lord.

This weekend, priests have the option of using pink vestments. Rose is not the toning down of a strict purple. It is the subdued purple of the early Church.

Readers may submit prose or poetry for faith column

I have been asked several times about purgatory and why it isn’t mentioned in the Bible. We don’t hear much about that any more. What is the Church teaching now about purgatory? (New York)

CNS photo/J.D. Long-Garcia

Q I am a eucharistic minister in a nursing home. In our prayer service, I always use the Our Father. A few Catholic residents asked why we do not add “For thine is the kingdom, the power and the glory forever and ever” where we pray the Lord’s Prayer. (Illinois)

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A The sentence you ask about—ending the Our Father—began to be used in Christian liturgy very early in the Christian era, probably because similar formulas had been common in Jewish worship for centuries.

Eventually, some perhaps overzealous copyists of the Scriptures—this was long before the printing press—began adding these words to the Lord’s Prayer in Matthew 6:10. The text appears in the Latin Vulgate as a gloss, a marginal “interpretation” or pious note.

In later centuries, many glosses, including this one, found their way into the Bible text itself.

Pope John Paul II said purgatory is a ‘condition’ of purification

In an address on life after death, Pope John Paul II challenged us to take a fresh look at the Church’s teaching about purgatory and hell.

When we hear these words, we often pay more attention to the popular images than to the doctrines themselves.

Purgatory is not a “place,” he remarked, but a “condition” of purification for the souls whose God “frees them from their imperfections.”

The Catechism of the Catholic Church speaks of God’s “special and particular care,” calling purgatory not a location but a process of purification, of cleansing.

Part of that cleansing preparation for eternal life with God could be in the process of dying itself.

Of course, the world after death would not seem to have hours and years as we experience them on this side of eternity.

Could it be that the burst of awareness of the majesty and glory of God immediately after death will, by divine grace, be so acute and intense that an entire purification and readiness for life with God could occur in an instant?

The Church’s teaching seems to square with the way the Church speaks and what we might suspect about the threshold of eternity. We don’t know.

The Church— as, in fact, Jesus himself in the Gospels—has not attempted officially to satisfy our curiosity about such questions.

The Gift

You are the compass of my life, when markings lead the way, the journey is less fearsome. Each day when I am lost.

Oh God, the journey is less fearsome when you are with me, guiding the way, blessing me, changing me into the best that I can be.

By Helen Fritz Welter

(Helen Fritz Welter is a member of St. Barnabas Parish in Indianapolis. A crucifix hangs before a mural depicting the Resurrection in the sanctuary at St. Timothy Church in Mesta, Ariz.)

Daily Readings

Monday, March 23
Toribio de Mogrovejo, bishop
Isaiah 65:17-21
Psalm 32:2-4, 6-11, 12a
John 4:43-54

Tuesday, March 24
Ezekiel 47:1-9, 12
Psalm 46:2-3, 5-6, 8-9
John 5:1-16

Wednesday, March 25
The Annunciation of the Lord
Isaiah 7:10-14, 8:10
Psalm 40:7-11
Hebrews 10:4-10
Luke 1.26-38

Thursday, March 26
Exodus 32:7-14
Psalm 106:19-23
John 5:31-47

Friday, March 27
Wisdom 2:1a, 12-22
Psalm 34:17-21, 23
John 7:1-20, 25-30

Saturday, March 28
Jeremiah 11:18-20
Psalm 7:2-3, 9b-12
John 7:40-53

Sunday, March 29
Fifth Sunday of Lent
Jeremiah 31:31-34
Psalm 51:3-4, 12-15
Hebrews 5:7-9
John 12:20-33

Question Corner/ Fr. John Dietzen

Pope John Paul II said purgatory is a ‘condition’ of purification

Q I have been asked several times about purgatory and why it isn’t mentioned in the Bible. We don’t hear much about that any more. What is the Church teaching now about purgatory? (New York)

A I have explained several times that purgatory can be a process even in the past, there are many teachings in Catholic tradition—and in other Christian denominations, for that matter—which cannot be found explicitly in the Bible.

The Bible is God’s word, the norm of our faith. We believe—as the Church has believed since the beginning—that the Holy Spirit guides us in our Christian life and practice, above all in the community of the faithful, not exclusively by the sacred Scripture which, while the communication of God, was written during the first 100 years of Christianity.

While some suggestions of a time of purification after death may be found in earlier Christian writings, a more formal belief in purgatory as we know it only surfaced in the Church, after many centuries, around the late Middle Ages.

Perhaps one reason that less is said about purgatory today is that we have a lot of collected debris on the subject that needs to be cleaned up.

The graphic depictions of torture, pain and a scourging God, which crystallized about 1,000 years ago, descriptions which made purgatory a kind of hell, may have drawn devout attention, but they had little relevance to how the Church understands what we call purgation.

At least two things are clear in Catholic tradition.

First, the Church teaches that there is some condition or circumstance at the time of death or after by which any temporal punishment remaining for sins committed during this life is satisfied, and that by our prayers and good works on Earth we can assist those who are “in purgatory.”

This is simply an application of our faith to what is good and holy to which we look forward. The mouth of faith teaches that the sacrament of reconciliation removes the stricken heart and death of sin.

Purgation, of cleansing, is not a “place,” but a “condition” of purification. The Church teaches that after death the souls of the just begins to “be cleansed for a little while.”

When we hear those words, we often pay more attention to the popular images than to the doctrines themselves.

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I am a eucharistic minister in a nursing home. In our prayer service, I always use the Our Father. A few Catholic residents asked why we do not add “For thine is the kingdom, the power and the glory forever and ever” where we pray the Lord’s Prayer. (Illinois)
Resist 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.

BATTEN, Adeline P., 92, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Feb. 22. Sister of Aline M. Batta.


HARLOW, Milda J. (Ball), 75, St. Jude, Indianapolis, Feb. 28. Mother of Chuck and (John) Howard and Cheryl Harlow. Sister of Mary Cook and Robert Ball. Mother of four.


LEE, Bertha, 90, SS. Francis and Clare, Greenwood, Feb. 19.


Providence Sister Jean Karier helped start St. Mary’s Child Center from 1933-57. Sister Jean assisted with special education ministry in Indianapolis. From 1977-80, she ministered in special education at St. Mary-of-the-Woods College. In 1957, at the request of the archdiocese of Indianapolis, Sister Jean was part of a team that began a Special Education Center in Indianapolis and started St. Mary’s Child Center in Indianapolis.

March 20, 2009
Abbott receives 40-year sentence for setting St. Anne fire

By Mary Ann Wyand

With spring comes a new beginning—a March 29 groundbreaking ceremony and a long-awaited apology from the man charged with arson in the destruction of historic St. Anne Church in New Castle two years ago.

Fifty St. Anne parishioners journeyed to Richmond on March 16 to hear Wayne County Superior Court 1 Judge M. Chael Peyton sentence William L. “Billy” Abbott of New Castle to a 40-year prison term for burning down their church.

Abbott, who has served time in youth homes, jails and prison on the condition that additional felony charges of burglary and theft as well as habitual offender status would be dropped from his sentencing hearing, was arrested on May 10, 2007, and has been incarcerated for 677 days at the Henry County Jail in New Castle.

Good behavior earned him credit for an additional 677 days so he has served more than three years of his sentence.

Eight St. Anne parishioners and Franciscan Sister Shirley Gerth, the parish life coordinator of St. Anne Parish and St. Rose Parish in Knightstown, testified during Abbott’s sentencing hearing, which lasted about two hours.

Speaking last, Sister Shirley said she tried to convey the grief and pain felt by every member of the parish family.

“I began by saying that no words could describe the tragedy of losing St. Anne Church,” she said. “At the end, I addressed Billy Abbott and told him that despite it all I’ve been able to forgive him. I thank him for pleading guilty and told him that we had been praying for forgiveness because only God sees the heart of the person. ... I said that every day I pray in prison I would remember the crime that he committed against a sacred dwelling place and against all the people who had entered those doors for almost 100 years.”

“So I saw a big difference in his attitude from the pretrial hearing I attended last fall to this one,” Sister Shirley said. “He made more eye contact this time. He seemed to have a sarcastic attitude the last time that I did not see today. He had written a letter of apology. I don’t know if that is going to be published. They did give me a copy of it.”

Sister Shirley said several members of Abbott’s family were present in court, including his mother, Rebecca Abbott, a 40-year-old woman who testified on his behalf.

“Of course I loved him,” Sister Shirley said. “I was able to speak to her before the hearing and sentencing began. She said, ‘We need prayers’ and ‘I’ve been wanting to talk with you for a long time.’”

Abbott, who faced up to 32 years in youth homes, jail and prison since he was 15, told the court that he was “truly sorry” about the fire and did not purposely target the church.

Archbishop Daniel M. Buechlein will help St. Anne parishioners break ground for their new $4.2 million church at 2 p.m. on Saturday at the parish campus.

“Construction will be well under way by Easter,” Sister Shirley said. “I’m going to enjoy watching the new church go up.”

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Providence Cristo Rey High School

is currently accepting applications for the following positions:

- **Principal**
- **Director of Institutional Advancement**
- **We also anticipate expanding our FACULTY in the following areas:**
  - math, science, English, social studies, theology, Spanish, Indiana certification or equivalent required.

Please send résumés by email to: hr@pcrhs.org

Sr. Jeanne Hagelskamp, S.K.P., President
Providence Cristo Rey High School
75 N. Bellevue Place
Indianapolis, IN 46222

For more information about the school and the positions, please visit www.pcrhs.org.
The bond of Catholic education:
Scholarships make schooling possible for children in need

By John Shaughnessy

A Hall of Fame basketball coach wanted to “pay forward” a blessing from his youth.
A teacher of 44 years hoped to share a special gift with future students.
The children of a man who died viewed their choice as the perfect way to honor their father.

A touching tribute to a father
As a father, James Magee always gave his children his love. He also gave them a philosophy to live by.

“A touching tribute to a father”

“His approach was, ‘If I can do this, I must do it.’ It was as if Sally Pence was his spirit guide,” recalls Tracy Magee, the oldest daughter of James Magee. “It was the very best you could do.”

John MacLeod

MacLeod describes his four years at Providence as a “great time in my life,” years in which he ran track and played baseball and basketball.
A Hall of Fame basketball coach wanted to “pay forward” a blessing from his youth.

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