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.

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.”

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 constitution as “one of the fruits” developing structures similar to dioceses, for former (“Groups of Anglicans”) along with specific constitution “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 ARCCIC—on the Eucharist, ministry and authority.

See ANGLICANS, page 2

Painting by Hoosier artist is restored for Indianapolis parish

By Sean Gallagher

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

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 Gianninni, 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, where a parishioner found an old painting that had rips and holes in it.

“It had a film of dust on it,” Father Gianninni 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 of it.”

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 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 Gianninni 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 Gianninni wanted it restored.

Giving back the gift

Father Gianninni was referred to Sue McCallister, a member of St. Agnes Parish in Nashville, who works full time as an 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 Gianninni] 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 as 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 Gianninni’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
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.

The pope said a March 5 statement.

The Anglican Church in America is part of the Traditional Anglican Communion 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, 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.

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 Anglican 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.

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 enclavement 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 the third group to achieve enclavement in the Catholic Church if Forward in Faith decides to ask for an ordinariate. 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.

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By Mary Ann Wyand

“Where there is life, there is hope.”

Ironically, the late Terri Schiavo Schindler is the inspiration for 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, Shiova was legally deprived of nutrition and hydration.

“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. “I use the United States and other countries.

“It’s quite frightening,” Schiander 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 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 Saturday at the St. Augustine Home for the Aged in Indianapolis. The Little Sisters of the Poor had prayed for Terri Schiavo.

“Her name became known around the world—she starved to death on oxygen deprivation, which left her unable to think, feel, speak—she was trying to communicate,” the Florida senator 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 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 had studied to be diagnosed as having 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 activity 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 brain and the patients, who were asked to think about tasks associated with either the motor or spatial parts of the brain. The task involved 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 Schiavo Schindler, which led to her death on March 31, 2005.

Schiavo’s parents and siblings had fought her estranged husband to keep her tube in place to start this medical treatment.

“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 death by starvation “is what nightmares are made of” because it was obvious that she was visibly suffering and very frightened. Terri’s friends and paintings watched 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.”

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

“Where there is life, there is hope.”

Terri Schiavo was buried in the Miami area, the first of the Schindlers’ four children to die. Bobby Schindler said, and they couldn’t “even give her any fluids because food and water have been legally defined as medical treatment.”

People in the Midwest have been a tremendous amount of support for Terri 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. Indian-

### Caution urged after recent 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.”

The study concluded that responsiveness in patients diagnosed as having a persistent vegetative state or a minimally conscious state can be demonstrated using a brain imaging machine.

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

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*To purchase concert tickets, log on to [www.lifeafconcert.org](http://www.lifeafconcert.org).

For information on Terri’s Foundation, log on to [www.terrisfight.org](http://www.terrisfight.org).*
Stand up for life at April 11 concert to benefit Terri’s Foundation

Five years after her death, Terri Schiavo’s life lines 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 support their cognitively disabled loved ones.

“Euthanasia happens every day, every single day,” Terri’s brother, Bobby Schindler, said during a recent 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 mind in a manner that we also understood “spiritual” infertility.

The late 1970s of Jimmy Carter saw 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 horrific 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 energy, money and bank accounts. It also drains their self-respect and joy.

All for what? For an illusion.

That’s 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 allurement.

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

Marriages are ruined as husbands are faithful to their online world. 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.

This is serious business. Those who get paid 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 exercised by prayer. Prayers that 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.

(Pater Peter Daly writes for Catholic News Service.)

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 Terre 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 his 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.

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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 at least 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 worked.

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

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

I could go to Mass in the morning with my children, but my husband would be left out. To me, church is all about family and what 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 that truth to the world that it is indeed Ash Wednesday and that I am a Christian. 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 “diet to my porn” and perhaps 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.

(Pater Peter Daly writes for Catholic News Service.)

Euthanasia happens every day, every single day.

“Euthanasia happens every day, every single day,” Terri’s brother, Bobby Schindler, said during a recent interview 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.

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(Pater Peter Daly writes for Catholic News Service.)
Jesus calls us to journey with him in faith

W e approach the fourth week of Lent it is time to focus on 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 as the greatest miracle the Lord ever worked. But he goes on to tell the story of Reuven, Reuvén and Shimón, 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 mud here, mud there; it’s all the same. ’”

Shimón scowled. ‘Mud all over the place!’ ‘This is just like the mud pits of Egypt!’ replied Reuven.

‘What’s the difference?’ complained Shimón. ‘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 Shimón, the miracle never happened.’

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

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 to Easter, 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” (Mt 12:50).

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.

Lent is not just a time to be introspective, or that we can be allowed to skip out on the discipline of spiritual disciplines. A disciple is someone who is free to journey with Jesus. And when we are journeying with Jesus, we should ask ourselves: Am I making good use of my time during the solemnity pascual? Is it a journey when we arrive at the great sacraments of the Holy Week? Is it a journey when we arrive at the great act of faith, and the culmination of a journey when we arrive at the great Easter sacraments at the Easter Solemnity?

A disciple is someone who is free to journey with Jesus 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 and the resurrection from the dead. It’s what we anticipate during this season of Lent.

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

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.

Quizá debamos 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.

¿Cómo nos acercamos a la cuarta semana de la Cuaresma y es el momento de la meditación sobre un recorrido de nuestra jornada hasta ahora?

El camino a la Pascua es un sendero de fe con daldías esas especiales. Es el preludio del excelsior acto de fe y la culminación de una travesía a los ángeles por el embargo y la ascensión durante la solemnidad pasqual.

La fe es un don de Dios que nos concede conocimientos sobrenaturales. Muy acertadamente nos referimos a la Chacresma como un camino que sólo podemos recorrer porque Dios nos lo ha entregado.

¿Cuál es, pues, nuestra actitud a medida que transcurre con tanta rapidez 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 cuestiona que el pueblo judío considera la di visión del mar fue distinta. Shimón, cuya experiencia con respecto a la historia de los israelitas viajando por el desierto es a la di visión del mar fue distinta.

¿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 compuesto de la tradición y del Evangelio. Un discípulo se toma a pecho las palabras de Jesús: “Porque cualquiera que hace la voluntad de Dios, ése 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 fe primordial de un discípulo es para 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 les comienza 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 Mito Bicentenario.

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.

Jesús nos llama a recordar el camino de la fe junto a él
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 marievs@aol.com
Sacred Heart of Jesus Parish, Parish Hall, 1225 S. Meridian St., Indianapolis. Lenten fish fry, 5-7:30 p.m., $6 adults, $3 children. Information: 317-636-5551.
St. Michael Parish, 11400 Farmers Lane N.E., Bradford. Lenten fish fry, 4:30-7 p.m. Information: 317-864-6173.

March 13-12
Oldenburg Academy, 1 Twister Circle, Oldenburg. Drama Club’s Just Another High School Play, 7 p.m., $7 adults, $5 students. Information: 812-934-4440.

March 13
St. Christopher Parish, Damascus Room, 5501 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., $5 and over. Information: 317-784-4207.
The Attire, 3143 E. Thompson Road, Indianapolis. Archdiocese of Indianapolis, SPIEDD dinner dance, 6 p.m., $60 per person includes dinner. Information and registration: 317-236-1448.
Cardinal Ritter Jr./St. High School, cafeteria, 3360 W., 30th St., Indianapolis. “Put of Gold” celebration, 7 p.m., $25 per person includes dinner and entertainment. Information: 317-927-7825 or atwenter@cardinaltitle.com

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: 317-553-6575 or center@oldenburgpof.com

March 14-27
Monastery Immaculate Conception, 802 E. 108th St., Franklin, Ind. (Evansville Diocese). Sisters of St. Benedict, “Come and See Weekend,” single women ages 18-40 meet the rector of the Bishop Simon Bruté College in St. Meinrad. 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 and Right to Life. Registered nurse Jill 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 March 12 registration deadline. Checks may be mailed to the Office for Pro-Life Ministry, Archbishop O’Meara Catholic Church, 1400 N. Meridian St., Indianapolis, IN 46202.

Sanctity of Life Dinner is April 22 in Indianapolis. “To Turn, To Turn,” T’Will Be Our Delight–An Overnight Lenten Retreat with Bishops and Father Noel Muñiz. Information: 317-545-7681 or spasotti@archindy.org
March 26
Sunday, 8:30 a.m., Mass, 9 a.m., Liturgy, 10:30 a.m. Information: 317-574-8889 or www.catholicservicecenter.org.
March 28
St. Michael the Archangel Church, 3354 W. 50th St., Indianapolis. “Our Lady of Peace Cemetery, Our Lady of Peace Cemetery, 7 p.m. Information: dicksoncemetery@parallax.ws.

March 14
Coserto Wholesale, 6110 E. 86th St., Indianapolis. Book signing, artist and author Nancy Noel, All God’s Children Go to Heaven, 11 a.m.-2 p.m. Information: www.nanook.com
St. Nicholas Parish, 6461 E. Nicholas Drive, Sunnys. Health services, 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. 16th St., Martinsville. Second annual St. Patrick’s Day Dinner, 5-8 p.m. Information: 317-363-2021 or arcob.org.

March 18
Our Lady of Fatima Retreat House, 5535 E. 56th St., Indianapolis. Guardian Angel Guild, “Day of Reflection,” 10 a.m. to 2 p.m., $20 per person. Information: 317-893-4073 or 317-293-4073 and guardianangel.org.

March 20
Our Lady of Peace Catholic Church, 9001 N. Hawthorne Road, Indianapolis. Monthly prayer breakfast, 7 a.m. Information: 317-574-8889 or www.catholicservicecenter.org.

Retreats and Programs
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Our Lady of Fatima Retreat House, 5535 E. 56th St., Indianapolis. “To Turn, To Turn,” T’Will Be Our Delight–An Overnight Lenten Retreat with Bishops and Father Noel Muñiz. Information: 317-545-7681 or spasotti@archindy.org
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Marcus Grodi to speak at Catholic Radio Dinner
March 14
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 annual Catholic Radio Dinner Foundation Dinner on April 8 at the Riverwalk Banquet Center, 6729 Westfield Blvd., in Indianapolis. 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 is also the author of How to Build a Foundation, and the author and editor of Journey Home. The diocesan网络, Catholic Radio dinner or to purchase tickets, call 317-842-6583, send an email to jgrodi@archindy.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 of ficials see that his 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, respectively."

In an attempt to fix the $300 million funding cuts in education, the House and Senate of fered 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 Hehman (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 (SGOs). These SGOs would then provide the scholarship tax credits to 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, that they were 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 levied for instructional purposes.

Five percent may be used without conditions, but if the five percent and the scholarship tax credit are utilized, the school corporation must freeze salaries. While a compromise was negotiated, final agreement and signatures from the four conferences 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 vote of 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. John Peterson at a March 3 press conference introducing the document. John Peterson, said Episcopal Canon Omnip-Shoreham Hotel" in Washington where the dialog was conducted, said Episcopal Canon John Peterson at a March 3 press conference introducing the document. John Peterson, said Episcopal Canon.

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The painting is considered Gruelle's masterpiece. It is in the collection of the Indianapolis Museum of Art and is currently on display.

The painting was created in 1898. And, according to the artist in the painting, it's being revealed as we something that we experience once mysteries are being revealed. It's not God is also being revealed and his relationships, in the art of our lives, ministry, as in our family is, in a sense, revealing her on the painting that is not completed yet,” Father Giannitti 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.”

A ‘gift for the parish’
Father Giannitti appreciates the historic work of art now hanging in his office at St. John, the oldest parish in Indianapolis, founded in 1837, just three years after the Diocese of Vincennes was established.

“It’s a gift for the parish ane,” 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 parishioners? 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 Giannitti said. “The sister who is painting the image of Mary is, in a sense, 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.”

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 archbishop of Denver said the speaker’s vision of how his Catholicism would affect his presidency “profundely undermined the place ... of all religious believers in America’s public life,” said Archbishop Charles J. Chaput, O.F.M. Cap.

"His speech left a lasting mark on American politics. It was sincere, compelling, articulate—and wrong,” the archbishop said in a March 3 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.”

"But in its effect, the Houston speech did exactly that,” he said. "It was sincere, compelling, articulate—and wrong,” the archbishop said in the March 3 address. “If the answer is 'pretty much' or 'sort of' or on my own terms”—then we need to stop feeling 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 we 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” of “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, the quasijudicial and judicial attacks on Catholic health care will not go a way, and could easily get worse,” Archbishop Chaput said. """
Church responding decisively to new sex abuse reports, officials say

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.”

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 “motivates 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, and 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 convokc a roundtable 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 governments 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 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.

“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 chorister at the school.

But the Regensburg Diocese said the cases occurred in the late 1950s. Msgr. Ratzinger held the post from 1964 to 1994.

La Repubblica said 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 chorister 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.”

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

PORT-AU-PRINCE, Haiti (CNS)—Colibri Mitsuka was on a playground at the private school founded by the late Msgr. Patrick Mouyinhan, the school’s president. “We also are running a large program for the foundational pads,” said Deacon Patrick Mouyinhan, 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 Mouyinhan’s Haitian Project operates Louiseville Clary, 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 Missions 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 studied at the 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 Missions of Charity orphanage.

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The Criterion  Friday, March 12, 2010

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

Indianapolis South Deanery
March 15, 7 p.m. at Nativity 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, 7 p.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 Xavier, 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, 7:30 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 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 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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Pope Benedict to visit Santiago de Compostela and Barcelona in November

Be sure to visit The Criterion’s Lenten Web page at www.archindy.org/lent.
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When it comes to property management in central Indiana, KMC knows the landscape.
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 15:23).

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 Caiphas, 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 repent? 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.

We know that we sin. And like the younger son who was reduced to living in the pig sty, 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 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 ourselves 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 Krukkemeir, 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.
Many of the psalms are classified as laments.

(Fifth in a series of columns)

Although the word “Psalter” means “praises,” only 150 of the 150 psalms are praises.

Sixty-three of the psalms are laments, and as laments, are characterized by expressions of grief and sorrow as we grieve for those around us and for our own personal pain and sorrow. When we recognize something as unfair, we think life should be, and we all share the pain. When we recognize that we have been wronged, we are likely to grieve. We all have an innate sense of how we think life should be, and we all share the universal desire for happiness. Furthermore, we all have an innate sense of fairness and unfairness. When we recognize something as unfair, we tend to cry out in protest. Individual psalms of lament came from those who recognized something as unfair.

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. A number of generations of nations, of course, were the fall of the northern kingdom of Israel to the Assyrians in 722 B.C., and the fall of the southern kingdom of Judah to the Babylonian exile in 587 B.C. Sometimes we are not sure which of these psalms is lamenting. In Psalm 44. 

There seems no doubt, though, that Psalm 74 was written after the destruction of the Temple. Psalm 74 says, “They set your sanctuary on fire; the place where you are enthroned, you have it profaned.” And Psalm 79 says, “They have defiled your holy Temple, they have laid siege to your city walls and flung 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, when you pledged to David your faithfulness?”

The more numerous individual laments were written in times of calamity—times of natural disasters, in times of illness or when the person feels that he or she has been wronged by another or by God. Psalm 88, for example, tells the prayer of a desolate man in mortal illness: “My eyes have grown dim through altitudes of sorrow; my head is covered with ashes. Because of that I renounced God and thought deeply about him. Why is my heart formData in despair?“ 

The psalms of lament同时也 connect us to our ancestors and all of past generations. They connect us to the house of David and to the King who asked God to deliver him from his 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 on a trip. And she was right—after we were in an accident or something. That way, we didn’t have to suffer the humiliation and embarrassment by our tacky underpinnings.

Because of that terrorist who tried to blow up an airplane on Christmas Day with explosives concealed in his underwear, the threat that Mom feared may become a reality. What can we do besides require us to wear clean underwear before we get on a plane? After all, we are not in a position to buttonhole the terrorists and try to blow up a plane with explosives in his shoes? Will it ever end?

Travel is so easy. We take it for granted. We are embarrassed if our security measures make it difficult to spend the time necessary to board the plane and find our seats.

Now the skies are full of travelers on absolutely necessary business or personal travel. It may not be safe to fly, but—surprise—there’s an extra charge to check baggage or to use a thali et place. Sometimes the food and beverages available for sale are virtually impossible for many people financially. We used to think flying was a first-class experience. No more. Now we have to fight for the rich and leisureed classes, but that was when we had alternative ways to travel. No more.

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 so vast that the efficient European model of train travel is practically impossible to create here, plus everyone is in such a hurry. When the train is 30 minutes late these days, bus service is equally limited, not to mention having little glamour to its credit.

We have learned that one sole air travel option can be virtually impossible for many people financially. We used to think flying was luxurious. No more. Now we have to fight for the rich and leisureed classes, but that was when we had alternative ways to travel. No more.

When entering the kitchen, putting on a sweater, we evoke emotions that connect us in many profound ways.

The Eucharist, also known as the 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 Christians.” The celebration of the Eucharist is the most sacred of the central rituals of our Catholic faith. “The Eucharist, the Sacrament of the Holy Body and Blood of Christ, is the Sacrament of the Passover.” (USCCB, Passch’[#3, “The Sacrament of the Passover” (USCCB), Pasch’[#4, “The Sacrament of the Pasch” (#3, “The Sacrament of the Passover.” (#4, “The Sacrament of the Passover.”)

The Eucharist is the source and summit of the Christian life. For in the Eucharist is contained the whole spiritual good of Christians. It is a wonder that adulthoods charted in our separate lives even present today. Children’s names defined in the same tree house are privately named, in the same school, in the same church. One of us named ‘best friends’ is now shipping a wedding gift from China.

Teen-age girls imagine and dream a different life. But this is not to feel bad about it. When we are standing behind an old friend, airline baby now, who would have thought she would have her good news. It’s hard to shake the timeline you set once even when it no longer fits. There is that creeping sense of urgency and absolutes—‘a timeline, a bottom line, a deadline, a finite time. But there is no such thing as being ahead. We are each on track with our separate paths. God’s timing is perfect.

The Scripture writers had an abiding experience with 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 delayed, wait for it, it will surely come, it will not be late." (Hab 2:1-2)

The blessings that come later are not late. They are right on time and they are sweet. Moreover, the god of time and synchronicities—husbands who become good friends, college roommates who become godparents, moments when it all clicks back—and we see his infinite wisdom a little more clearly.

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

Sunday, March 14, 2010

In the solid, simple welcome of bricks,
In the stillness and the beauty,
May Your blessings be on us each time
we enter this church,

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 to be in your service and to love.
We thank you, Lord, for from ashes has arisen
the Church, the light of the world, is coming.

The Book of Joshua, the first reading, looks back into the history of God’s people.
At the point of this story, they are already 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 sustenance for man. They survived. The second reading from Corinthians to yield to old pagan rituals.

Promised Land provided them with a supply of manna stopped. But they had no sustenance for man. They survived. The manna was the gift of manna from the sky. The manna sustained the people. They survived.

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.

Joshua 5:9a, 10-12
2 Corinthians 5:17-21

For its final reading on this weekend, the Church gives us a passage from St. Luke’s Gospel, the beautiful, reassuring parable of the Prodigal Son.
Much of the parable is self-evident even to us in the 21st century. Curiously, 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 stopped so low that he waited not just on animals, rather than human beings, 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 unearned 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 afraid. 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.

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.

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.

My Journey to God

My Journey to God

In Gratitude

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.E.

Daily Readings

Monday, March 15
Isaiah 65:17-21
Psalm 30:2, 4-6, 11-12a, 13b
John 4:43-54

Tuesday, March 16
Ezechiel 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, 13-14, 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

Question Corner
Fr. John Dietzen
Priests can help Catholics who want to return to the practice of their faith

If a person has been away from Mass for a long time and is not sure whether he or she wants to return, the priest can help the person return to active participation in the Church. This would apply particularly for other Catholics who have been disillusioned or have events in their life that have caused them to stop practicing.

The second person you refer to is a priest or other representative of the Church, a serious misunderstanding, are the reasons why a huge number of Catholics stay away from the practice of their faith, for various reasons and sometime later wish to return to the Church, but are discouraged because they envy the complex processes 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.

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)

You 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 envy the complex processes before they can do so.

Monday, March 15
Joseph, husband of the Blessed Virgin Mary
2 Samuel 7:5a-12, 14-16
Psalm 89:2-5, 27, 29
Romans 4:13, 16-18, 22
Matthew 1.16, 18-21, 23a
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

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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.

Submissions 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 137, Indianapolis, IN 46206 or e-mail to criterion@archindy.org.
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**


**BURKE, Robert S., Jr., 75**
Christ the King, Indianapolis, Feb. 18. Father of Debra Gaddie, Robert and Stephen Burke. Brother of and Jean Allen, Kathy Engle, Daniel and Thomas Burke.


**Meyers and Jim McNulty. Great-grandfather of 12.**


For the first time, parish choirs ‘hear each other’

ST. JOHN—One choir member from the St. Cecilia Choir 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 said that the brilliant 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.”

(ST. JOHN—For this story and more news from the Diocese of Gary, log on to the Web site of the Northwestern Indiana Catholic at www.mtnicatholic.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. 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 in 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 and Community” provided a wide variety of topics, including the family, community, Christian economics, sexuality and vocation.

In a session on motherhood, Lisa Evrett, co-director of the Office of Family Life for the Diocese of Fort Wayne-South Bend, spoke on virginal motherhood.

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 Jesus.”

(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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