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We need to cut poverty in half to make our country whole, writes Father Larry Snyder, president of Catholic Charities USA, page 4.

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'Welcome home'

Priests, laity sing praises of returning to reconciliation

By Sean Gallagher

Like many Catholics today, Father Bill Williams once struggled with the sacrament of reconciliation.

Even in his early years as a college seminarian, he remained away from it.

Then one night, something happened.

He heard a priest give a presentation on confession during a retreat.

"I got up and walked out on the talk," said Father Williams. "I went back to my room and I started reading. I kept getting up and started writing down my sins on a piece of paper, [but] I'd think, 'This is stupid,' and I'd go back to reading.

"It's not that I didn't believe in the sacrament. It was that I believed, at that point in time, that it had been so long and I was too far gone," he said, "and I was certain that if I went into that confessional the priest was going to tell me I was the worst person on the face of the earth, and there was no way I could ever be a priest and to forget it."

After "wrestling with the Lord" for a while that night, Father Williams finally went to the priest whose talk he had walked out on and made a sacramental confession.

"The first thing he said to me, which is what I say to people now that come to me who have been [away] from the sacrament for a long time, was 'Welcome home.'"

Now, as the chaplain at Father Thomas Scecina Memorial High School in Indianapolis, Father Williams offers confession three Fridays a month.

Priests in other schools and parishes in the archdiocese also make the sacrament available on a frequent basis.

However, they're finding it sometimes takes a while for people to regularly take advantage of this opportunity.

Msgr. Joseph F. Schaedel, archdiocesan vicar general and pastor of Our Lady of the Most Holy Rosary Parish in Indianapolis, said confession started to be offered for half an hour before each Mass in the parish about eight years ago, but that it took a couple of years before many of his parishioners started making use of the sacrament on a regular basis.

Now, he says on average about 75 people go to confession each week.

Msgr. Schaedel said he thinks the change has happened, in part, simply because of the convenience of having it immediately before each Mass, what he calls "one-stop shopping."

He and the associate pastors who have served at Holy Rosary also talk about the sacrament on a regular

See **CONFESSION**, page 2



At left, people wait in line for confession on March 25 at Holy Rosary Church in Indianapolis. Above, Msgr. Joseph F. Schaedel demonstrates giving absolution during the sacrament of reconciliation on March 27 in the Holy Family Chapel at the Archbishop O'Meara Catholic Center in Indianapolis.

Influence of others motivates Spirit of Service winners

By John Shaughnessy

Martha and William A. Kuntz watched in awe as a man they both loved continued to help others in the last month of his life.

"In September of 1984, my father was whittled down to nothing by cancer," Kuntz says about his father, William F. Kuntz. "Still, when people came to him, he cheered them up. I remember the final thing he got out of bed for. A neighbor who was in some kind of trouble came to see him. He

struggled to get out of bed to help this guy who was down and out. My dad died a few weeks later. That stayed with me."

The lasting influence of fathers, mothers, grandparents and other role models is a common theme among this

year's Spirit of Service Award winners, a group that will be recognized on April 26 during a dinner that benefits Catholic Charities Indianapolis.

For Louise Collet, it was the example of her Irish grandmother and the religious sisters who taught her compassion.

Dr. Raymond Pierce Jr. found his role model in his father who showed courage and intelligence in confronting racism.

For Dr. Mercy Obeime, the inspiration came from growing up as the oldest of 10 children in a small, poor village in Nigeria and knowing that her parents believed that education could change lives.

For Gil Viets, it was the example of a "family" of farmers after his father suffered a heart attack.

Here are their stories:

Martha and Bill Kuntz

When Bonnie Schott began compiling all the different ways that Bill and Martha Kuntz have touched the lives of others, she soon discovered that her longtime friends told the people they have helped that they wanted to keep their efforts quiet and private.

"I heard about a mother who needed help at Christmas," Schott says. "She said she could make a big difference in the lives of her six children with \$300. I called Bill and Martha to ask for the first \$100 and they said, 'We'll take care of the whole thing.' I have gone to them several times for help on projects, and they not only say yes immediately, they always give way more than I had hoped for."

Schott shares other examples of how the couple helped contribute to a computer lab

See **SERVICE**, page 8



Photos by Sean Gallagher

CONFESSION

continued from page 1

basis in their homilies.

"I think we have found that the best approach is to talk about the fact that we're all sinners and we all need God's mercy, and God's waiting for us in this sacrament," Msgr. Schaedel said. "I think preaching hell and fire and brimstone and so on—you're not going to get anywhere with that."

When Father Williams first offered regular confession at Scecina in the fall of 2005, he sat alone in a makeshift confessional next to his office.

"For the first month, I sat in there and nobody came," he said. "Then finally, one week I had two or three that came. The next week it probably doubled.

"There have been Fridays [now] that I've heard confessions from 11 in the morning until 3:30 in the afternoon. I've had to write passes for them to go back to class."

Depending on the level of their other commitments, priests who serve as high school chaplains might try to make time like Father Williams to offer confession on a frequent basis.

Msgr. Schaedel noted that for his and other similar parishes, it's easier to offer confession on a regular basis because two priests are on its pastoral staff. Therefore, he understands why other parishes that either have only one priest or share a priest with one or more parishes have confession less often.

Still, Msgr. Schaedel appreciates hearing confession frequently and wishes that other priests could do so, too.

"It makes me realize that no form of life, married or unmarried, is perfect," he said. "And also, in a general way, it kind of gives me some ideas on what ... I should be preaching about.

"What are the everyday struggles and temptations and problems that people are facing? It gives you a much greater appreciation for where people are coming from in their lives."

Priests in the archdiocese that regularly hear confessions noted that those who come to them on a weekly, biweekly or monthly basis aren't really that much different than most other Catholics.

"Every walk of life has representation in the confessional," said Father Gregory Bramlage, who hears confession before each Mass at St. Nicholas Parish in Ripley County, where he serves as pastor.

"They all line up along the wall. And so people can see what kind of folks are going in. They see it's the farmers. They see it's the businessmen. ... They see it's the little children," he said, "so I think people see themselves in the folks who line up against that wall and pretty soon, they're up against the wall and they're coming in to confession as well."

But Father Bramlage also has his fair share of penitents who have been away from the sacrament for a long time.

Like Father Williams, Father Bramlage knows what it's like to be in their place. At one time, he hadn't gone to confession in years.

When he finally returned to the sacrament, he didn't know what to do. The priest who heard his confession, though, gave him some help.

"He said, 'Don't worry. I'll help you,' " said Father Bramlage. "And so that's what I say. I say, 'I'll walk you through it.' ... They don't know what to say, so we just help everyone through."

Mark Ford, a member of Holy Rosary Parish, used to go to confession less often. But since joining the parish eight years ago, it has become a regular and fruitful part of his life.

"It's kind of like anything else, if you don't use it, you lose it," he said. "And so by not going that often, you kind of get out of the practice. When I started going to Holy Rosary, it was just amazing how frequently the sacrament was offered here."

Ford said that, for him, a primary motivation to go to regular confession is to experience the healing that comes with it.

"You feel healed, especially when

you've really messed up and you're walking around with all this guilt," he said. "To hear those words of absolution, 'Your sins are forgiven, go in peace,' you do feel that peace."

When Father Williams returned to the sacrament of reconciliation, he encountered the mercy of God.

"When it happened, I knew then that truly it was Christ who was at work," he said. "It was amazing, and I think that that impact is what has driven me to

encourage so many others to go to confession.

"This is truly the greatest way, other than through the Eucharist, to experience the love and the mercy of God," Father Williams said. "That, then, should motivate us to go and should motivate us to come out of [it] with the grace of that sacrament to be better and more faithful Christians. That can be nothing [but] a positive experience, and not a negative one." †

God heals through confession, D'Ambrosio tells audience

By Sean Gallagher

The sacrament of reconciliation is an important way that God heals us when we have been wounded by the poison of sin.

This was a central part of the message that Marcellino D'Ambrosio delivered when he spoke on March 14 at Holy Rosary Parish in Indianapolis as a part of its "Spaghetti and Spirituality" Lenten speaker series.

"The Lord wants to heal us," said D'Ambrosio, who earned a doctorate in theology at the Catholic University of America in Washington, D.C., while studying under Cardinal Avery Dulles.

"It's not just a question of being forgiven. When we sin, we hurt ourselves and we hurt others. He needs to get in there and heal the wound and get the venom out. That's what he wants to do for our good."

D'Ambrosio said that, just as we go to a doctor when we're very sick, we should also go to confession when we know that we've committed a mortal sin, a sin that involves a serious matter and is done knowingly and freely.

However, he also said that confessing only venial sins, while not required by Church law, can be a good practice.

"There's a difference between the minimum of the law and what's best for optimal health of the soul,"

D'Ambrosio told the 200 people in attendance at the Holy Rosary program. "Do any of you want to drag your rear ends through life just surviving ... or do you want to thrive? So why wouldn't you want to thrive spiritually?"

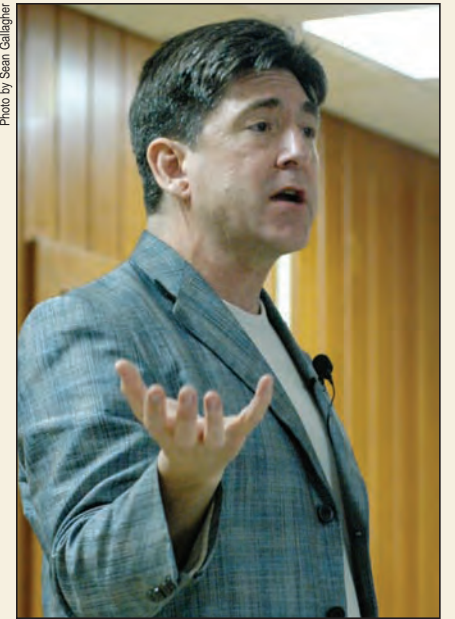
D'Ambrosio encouraged his listeners to prepare for reconciliation by prayerfully examining one's conscience.

"There is one prayer that God—I guarantee you—will always answer," he said. "Just ask him, 'Lord, what am I doing wrong?' He'll answer that prayer.

"And you know who sometimes he uses? If you're really having a problem, ask your spouse, 'What am I doing wrong?'"

D'Ambrosio also suggested mediating upon scriptural passages such as 1 Cor 13, Ex 10, Mt 5 or Gal 5 when examining one's conscience.

When a person goes to confession, D'Ambrosio said three things need to be present: contrition, confession of sins



Marcellino D'Ambrosio speaks about confession during a March 14 presentation at Our Lady of the Most Holy Rosary Parish in Indianapolis.

and a willingness to do penance.

He said that contrition means both rejecting the sins you have done in the past and intending to avoid them in the future.

In confessing one's sins, D'Ambrosio said it is important for one not to hold sins back but to confess all the mortal sins that you've committed.

"Now if someone is drinking a cocktail of seven deadly poisons, and decides to take one out and keeps drinking the other six, can they live? No," he said. "You've got to get rid of all the poison, all the deadly stuff that kills the soul."


D'Ambrosio then likened penance to physical therapy.

"It's spiritual exercise to rebuild the muscle of virtue that's been weakened through sin," he said.

In closing, D'Ambrosio encouraged his listeners to forgo avoiding confession because of feelings of awkwardness and to see it as it truly is: a gift.

"It's a gift," he said. "It's not a hoop to jump through. It's not an embarrassment. It's meant to be a loving gift from a loving Father.

"Who needs confession? Only the people that want to be healed. Only the people that want to be free. I don't know if that's you, but count me in." †



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Comprehensive plan to focus on Terre Haute Deanery

Sacred Heart of Jesus School to close in June

Criterion staff report

Following the recommendation of a five-month study of the Terre Haute Deanery, the Archdiocese of Indianapolis will initiate and fund a comprehensive plan that will focus on the future of Catholic education and the 13 parishes in the deanery.

Expected to take a year to complete, the planning process will be designed to create recommendations for Archbishop Daniel M. Buechlein about the composition and roles of parishes as the number of priests in the deanery is expected to decline from 11 to five by 2012.

The plan also has the goal of creating deanery-wide strategies for Catholic education ministries and drafting the best possible scenario for Catholic schooling in the Terre Haute Deanery.

Scheduled to begin in April, the planning process will be led by Terre Haute Deanery parish priests and parish life coordinators.

Another recommendation of the study, which was released on March 19 to a steering committee, validated parish recommendations for closing Sacred Heart of Jesus School in Terre Haute at the end of the school year.

Sacred Heart is one of two Catholic elementary schools in the Terre Haute area, educating 51 students from pre-kindergarten through the fifth grade. Fewer students were expected to enroll next year. St. Patrick School has an enrollment of 314 students from preschool through the eighth grade. The cost per pupil at St. Patrick is \$3,505, compared to \$9,019 at Sacred Heart.



David Wulf

"The Sacred Heart finance committee had already determined the school needed to be closed before the study report was issued," said David Wulf, a member of the parish finance committee.

Archbishop Buechlein gave formal permission for the closing on March 22.

Wulf acknowledged that the decision to close the school at the end of this academic year has been met with "sadness and grief" in the community but "with 51 students, it doesn't make sense to continue it. Our parish is aging. We don't have the youths we had. Our parish is not able to sustain the program."

Archdiocesan officials lamented the ending of the school's 83-year-old history.

"The sense of loss is shared throughout the entire archdiocese," said G. Joseph Peters, associate executive director of Catholic education for the archdiocese.



G. Joseph Peters

Peters said serious efforts to keep the school open this long included a school study, reorganization of the school structure, Home Mission grants from the archdiocese and incurring of parish debt.

While the study found no reason to keep Sacred Heart School open beyond this school year, it also suggested that "if a deanery-wide plan for Catholic schooling takes place in the coming months, strong consideration should be given to the Sacred Heart site for some of the preschool and/or primary grades."

Trying to help Sacred Heart families choose a school next year, St. Patrick School leaders were scheduled to have an information night for Sacred Heart parents and their children on March 28.

Archdiocesan officials said the archdiocese is committed to funding and creating a plan for the Terre Haute Deanery that would use a multi-parish collaboration for the five Catholic education ministries: adult faith formation, religious education, youth ministry, Catholic schooling and campus ministry.

"The recommendation of planning so that all five ministries which serve the Church are embraced and embodied as one focus on Catholic education in the deanery is powerful," said Annette "Mickey" Lentz, executive director of Catholic education and faith formation for the archdiocese.



Annette "Mickey" Lentz

The integrated approach "allows for a stronger Catholic identity in the deanery with the Church as its center," Lentz noted.

"What the study found is that there's already significant collaboration going on right now," Peters said. "There are also many opportunities for collaborative ministry that the people of the deanery believe can be done, including outreach beyond Terre Haute."

The study of the Terre Haute Deanery was conducted from November 2006 through March 2007 by the

Paremos Group of Dayton, Ohio. Funded by the archdiocese, the study was designed to explore the future of parish Catholic education ministries in the deanery.

The study group's steering committee was comprised of a representative from each parish, school principals and two archdiocesan officials. More than 1,700 parishioners in the deanery completed surveys for the study while 168 people participated in focus group sessions.

"Throughout the study, significant interest was expressed about increasing the number of children who attend a Catholic school as the most important means to educating young people in their faith," the report noted. "Most of the recommendations on this topic focused on the design and creation of a deanery-wide pre-kindergarten-12 school structure that is more broadly funded to be more affordable and attractive to families."

Another emphasis of the study is to focus on a stronger Catholic identity for the deanery as a whole, especially since the study predicts there will be only five priests in the deanery by 2012.

Eleven priests currently serve the 13 parishes and 4,250 Catholic households in the deanery.

"I'm encouraged by the study," said Father Rick Ginther, pastor of St. Patrick Parish and St. Margaret Mary Parish, both in Terre Haute. "From this will grow a strategic plan for the Terre Haute Deanery for how we will be the Church in the future in the deanery."



Fr. Rick Ginther

"We can't keep doing it the way we are doing it for a number of factors: the number of priests, the total staffing and the aging of our buildings. The study will be an important effort for a very healthy and viable presence in the future."

The study acknowledges that "there are too many Deanery parishes for the current number of Catholics." At the same time, the study noted that "parishioners strongly value their parish community and Deanery planning needs to be respectful of this important reality."

The planning process will be a unique opportunity for the Catholic community of Terre Haute to come together and plan for their future, Peters said.

"The study uncovered a great sense of hope for the future in the Terre Haute Deanery," Peters said. "There was great participation in the study. There was a stated willingness to collaborate. I think people were looking at the bigger picture. We saw hope-filled people with a sense of the greater good." †

Papal preacher says indifference is biggest sin against the poor

VATICAN CITY (CNS)—The biggest sin committed against the poor and the hungry is indifference, the preacher of the papal household told Pope Benedict XVI and top Vatican officials.

Capuchin Father Raniero Cantalamessa, leading the traditional Friday Lenten reflection at the Vatican on March 23, said Christians are called to help remedy the injustice of poverty, not turn away hoping others will resolve the problem.

"The parable of the rich man and poor Lazarus is being repeated today among us on a global scale," he said, with wealthy nations representing the rich man living in splendor and the developing world representing Lazarus who longed to be fed with the crumbs that fell from the rich man's table.

Just as the rich man's gate kept Lazarus at bay, "We tend to put double-paned windows up between us and the poor" that shield against and muffle the severity of the poor's plight, Father Raniero said.

"We see the poor on the move, writhing, screaming on the other side of our television screens, in the newspaper ... but their cries reach us as from afar. They don't reach the heart," he said.

But, he said, "the biggest sin against the poor and hungry perhaps is indifference, to pretend not to see ... to ignore the immense multitude of people starving, begging, homeless, without health care and above all without hope for a better future."

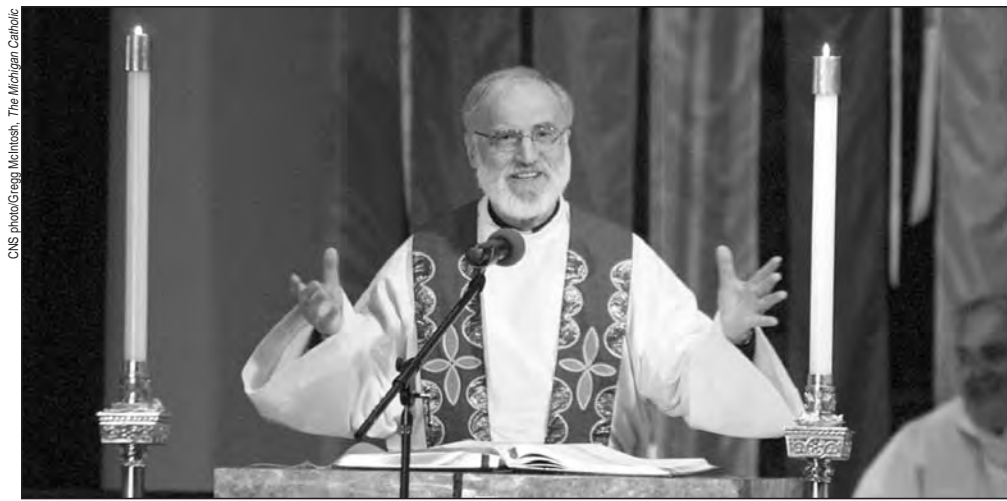
The "scandalous abyss" between the haves and the have-nots is "the most pressing and colossal task" that humankind has yet to remedy, the Capuchin priest said.

The Gospels encourage people to react to other people's suffering with love, compassion and mercy, not indifference, he said. Also, the Gospels do not urge the poor to seek justice on their own, he added.

"Seeking, at all costs, to find examples or explicit calls in the Gospels to the poor and hungry to pull themselves up by their own bootstraps is fruitless and anachronistic," he said, emphasizing that Jesus himself confronted "the ire and sarcasm of the rich" and did not leave that task to the victims of the Pharisees' greed.

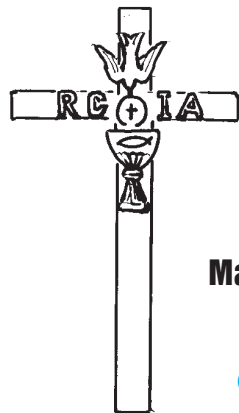
The preacher told Vatican officials that wealthier Christians must concretely help their more unfortunate sisters and brothers.

"Among the millions of Christians who will go to Mass next Sunday there are some—and we are some of them—who have every gift of God at their disposal when they go back home and others who have nothing to feed their own children," he said. †



Capuchin Father Raniero Cantalamessa, the preacher of the papal household, delivers the homily during a Mass. Father Raniero, who led the traditional Friday Lenten reflection at the Vatican on March 23, said Christians are called to help remedy the injustice of poverty, not turn away hoping others will resolve the problem.

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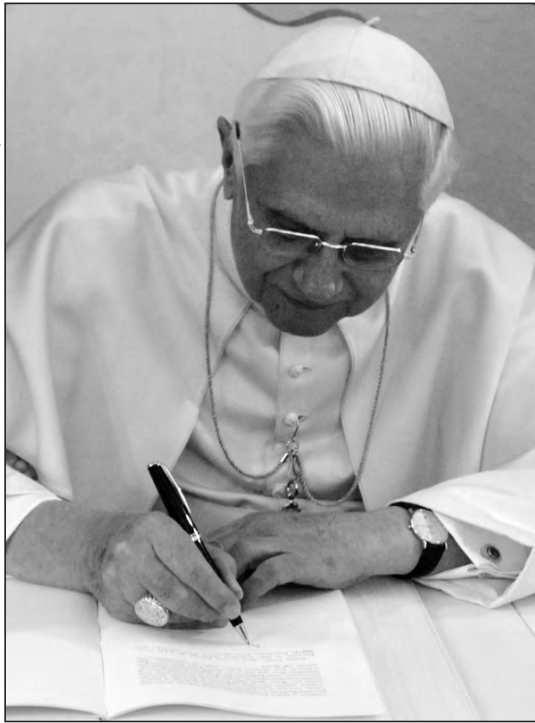
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Editorial



Pope Benedict XVI signs a 131-page apostolic exhortation "Sacramentum Caritatis" ("The Sacrament of Charity") at the Vatican on March 13. In the document, the pope offers reflections on the Eucharist and also makes concrete suggestions for celebrating the Mass.

Believing, celebrating and living the sacrament of charity

The recently published apostolic exhortation of Pope Benedict XVI "Sacramentum Caritatis" ("The Sacrament of Charity") is a wonderful resource for adult faith formation.

By calling our attention to the Eucharist as the source of divine love constantly renewed for us—and available to us—the Holy Father invites us "to celebrate and adore the mystery of Christ" who is really present in this sacrament through the gift of the Father and the power of the Holy Spirit.

The pope also challenges us to believe what the Church teaches; to celebrate it with reverence and beauty; and to live it concretely in our daily lives through right living, active participation in the mission of the Church, and our personal efforts to sanctify and transform the world.

Too often, exhortations on the Eucharist become purely "spiritual," and writing about the way liturgy is celebrated becomes merely aesthetic or functional. Similarly, teaching about social justice or charity too often seems to be divorced from the Church's prayer and its doctrine or catechesis.

In "The Sacrament of Charity," the pope brings all this together. By drawing our attention to the Eucharist as a mystery to be believed, celebrated and lived, the Holy Father helps us to better understand why the Church teaches that this most holy sacrament must be understood and experienced as the heart of Christian faith.

"The celebration and worship of the Eucharist enable us to draw near to God's love and to persevere in that love," the pope tells us. Authentic celebration and worship require that we believe in this profound mystery ... that we celebrate with dignity and with great joy ... and that we live what we believe and celebrate in our all daily affairs—in the home, in the workplace and in the world.

Only when we understand the important connections between what we believe—how we celebrate and how we live day in and day out—can we begin

to appreciate what the Holy Father calls "the all-encompassing effect of eucharistic worship." Authentic Christian life "cannot be relegated to something private and individual, but tends by its very nature to permeate every aspect of our existence."

Indeed, the pope tells us, "worship pleasing to God thus becomes a new way of living our whole life, each particular moment of which is lifted up, since it is lived as part of a relationship with Christ and as an offering to God."

In "The Sacrament of Charity," the pope connects his teaching, or catechesis, on the Eucharist with reflections on practical implications for liturgical celebration—the quality of homilies, the way liturgies should be celebrated, posture and gestures, language and architecture, and even accessibility to people with disabilities. It may be tempting to dismiss these practical reflections as less important than the Holy Father's reflections on eucharistic theology, but that would be a mistake.

In a way, the whole point of "The Sacrament of Charity" is the interconnectedness of all these things. Certainly there can be discussion and disagreement on matters of liturgical observance, but in the end, there can be no real division between what we Christians believe, how we celebrate and the way we live our faith.

In remarks made shortly after his recent apostolic exhortation was published, Pope Benedict said that he wanted to emphasize that Jesus gives us the gift of love in the Eucharist so that we can share this gift with others. "This is the source of Christian joy, the joy of love," the pope said.

Let's pray for the grace to grow in our understanding and practice of this eucharistic mystery.

May we truly believe it is God's gift to us. May we celebrate it with immense joy. And may we really live it in all our affairs—today and every day.

— Daniel Conway

Be Our Guest/Father Larry Snyder

We need to cut poverty in half to make our country whole

Four years ago, Anita Crawley never would have imagined that she would

become a face of poverty in America.

After 12 years of working at a good-paying job at a Tennessee hospital, she was laid off when her position was changed to require a college degree. And after she enrolled in college

classes, her daughter was hit by a car and hospitalized.

In no time at all, she had gone through all of the money she had saved, borrowed from her 401k and was broke.

Government public assistance helped, and a Catholic Charities welfare-to-work program helped her find a job. But the \$21,000 salary doesn't cover the needs of her family—but it's enough to cut off her government benefits.

"I have tried to take some steps forward, but so many things are holding me back," she recently told a congressional committee. "We are fighting hard and playing by the rules, but are still struggling—and any small emergency can push us further into poverty."

We like to think of America as the land of plenty—a country with living standards so high that others wish to emulate our success.

But this is not the America seen by Anita Crawley and more than 37 million others who are living in poverty, many of them working hard, playing by the rules, but falling further and further behind.

That's why Catholic Charities USA has launched a new initiative to cut America's poverty rate in half by 2020.

But this is more than a cause for Catholic Charities; our Campaign to Reduce Poverty on America is a call to action for each of us.

Catholic social teaching says that evidence of extreme poverty amid plenty is a serious violation of moral values and a threat to the common good of society. Poverty is a moral and social wound that hurts all when it hurts one.

As the book of Sirach reminds us: "Remember the time of hunger in the time of plenty, poverty and want in the day of wealth" (Sir 18:25).

These times of hunger and poverty are impacting a growing number of people. Between 2000 and 2004, the number of people living in poverty in our country

increased by 5.4 million. Anita Crawley and her family are among the faces behind this sobering statistic.

So are Stephanie Baldwin and her son, who were homeless until Catholic Charities of Trenton, N.J., put them into a transitional housing program that gave her a chance to go back to school and work part time while her son attended preschool.

She now has a job, but the cost of living still far exceeds her income, an example of the lack of affordable housing for those struggling at the lower end of the income scale.

Our campaign to cut poverty in half is urging our elected leaders to ensure that the poor are a priority in making decisions about government policies and spending.

Pope John Paul II wrote that the government must provide for the defense and preservation of human needs and the common good, and our Catholic social teaching holds that government has an obligation to give priority to the poor.

Our campaign seeks to give voice to those living in poverty so that those elected to government posts are reminded of this obligation as they consider legislation on critical issues such as housing, hunger, access to health care and economic justice. All of these issues are going to be debated in Congress in the weeks and months ahead as decisions are made on a minimum-wage increase, nutrition assistance, homeless programs, housing and child health insurance programs.

We need others to add their voices to this call for change and get involved in this campaign. We call on all people of goodwill to endorse our Campaign to Reduce Poverty in America by visiting www.catholiccharitiesusa.org/poverty.

"Poverty is a plague against which humanity must fight without cease," Pope Benedict XVI said in a public audience 16 months ago.

We must heed the pope's call to action. Together, we can lift each other up. Only together can we begin to change the face of poverty in America, to provide help and to offer hope.

Join us in this cause. Let's work to cut the poverty rate in half—and make our country whole.

(Father Larry Snyder is president of Catholic Charities USA.) †

Letters to the Editor

Holy Week is a fitting time to reflect on the saints' adoration of the cross

The Catholic world treasures the crucifix. Why? Because the Passion of Christ is the central core of Catholic spirituality.

A survey of some of the saints illustrates this. I think it's important to reflect on these words, especially during Holy Week, when we remember the Passion of our Lord.

I compiled reflections of great saints from *Magnificat* and recently shared them with the Men's Club at St. Christopher Parish in Indianapolis. I wanted to also share some of them with readers of *The Criterion* because I think it's a most fitting time to reflect on the saints' adoration of the cross and Christ's sacrifice during these last few days of Lent:

• In first Corinthians, St. Paul states, "I resolved that while I was with you I would think of nothing but Jesus Christ and him crucified." This is repeated over and over in the saints down through the years.

• St. Jerome said, "The cross of Christ is the key of paradise."

• St. Bonaventure: "He withstood all these sufferings in order to set you aflame with love for him."

• St. Francis de Sales: "The crucifix is

the true book of the Christian."

• St. Bede: "First, close your eyes and bar the doors of your senses. Enter wholly within yourself, and fix your gaze on the wounded Jesus, and upon him alone. Strive with all your power ... that you may attain to the knowledge of his divinity through the wounds of his sacred humanity."

• Blessed Joseph Freinademetz: "There is one path that everyone who wishes to become holy must follow: meditation on the bitter Passion and death of the Lord Jesus."

• St. Paul of the Cross: "Listen to what the thorns say, the nails, the wounds, the divine blood. Oh, what a sermon!"

• Blessed John XXII: "When I have committed some sin or feel distressed, I imagine myself kneeling at the foot of the cross, like Mary Magdalene, and receiving on my head the shower of blood and water which flowed from the Savior's wounded heart."

• St. Francis de Sales: "Mount Calvary is the mount of lovers. All love that takes not its beginning from our Savior's Passion is frivolous and dangerous."

Thomas Lamb, Speedway

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Pieta represents a tender call to faith in the life to come

On the wall outside the chapel of my residence hangs a moving rendition of the Pieta. It was painted by Father Donald Walpole, a Benedictine artist at Saint Meinrad.

He gave it to me as I was leaving to become the bishop of Memphis. On it is painted: "Whose sorrow is as great as my sorrow?" This text is based on the Scripture verse from Lamentations 1:12.

The lament of the suffering servant is applied to his mother. This image of the Pieta, mother and son, is usually represented at the 13th station on the Way of the Cross.

In a meditation on this station when Jesus is taken down from the cross and placed in his mother's arms, a priest wrote: "Behold the handmaid of the Lord." At these words of Mary, the Word was made flesh in her womb. In the temple, Simeon foretold that her motherhood would involve suffering: "Your own soul a sword shall pierce." At the foot of the Cross, Mary receives her dead son into her arms, and knowing why he has died, she takes the whole world into her heart" (from a Columban Fathers *Way of the Cross*, 1967).

These words capture the sentiment of many of us who are touched by images of the Pieta.

We can imagine the grief of Mary, her companions and the disciples at the moment of Jesus' death.

Many a mother and father, helpless, have held a son or daughter who died an untimely death. Some say it is the greatest sorrow there is, unspeakable really.

I think it is helpful for us to call upon our own experiences of grief as we conclude the week of Christ's most bitter human passion. This is a good time for us to pray for the faith to see beyond death to new life.

It is a bitter prayer of parents, who ask for the power to face their grief, but it is a prayer and it is rooted in the hope of eternity. Jesus won that hope for all who care to believe as he died on the cross and was lowered into the arms and bosom of his own mother.

It was true of the death of the Savior as it is true of a death of our own loved ones. The experience for Mary and her companions and for the beloved Apostle John was as it is for us: It is as if time stands still and nothing matters but grieving for the lost loved one. At that time of intense grief, it is hard to believe that life goes on as usual for everyone else in the world.

In her thoughts at the 13th station, Catherine Doherty wrote: "The sky was red with weeping. The clouds were dark with mourning. Men, women and children came and went. They passed the gibbet where love hung dead, intent on this and that, scarcely glancing up."

Of those who were grieving, she wrote:

"His own came slowly, half bent, as are men and women who are spent in work or grief. Their movements were slow. They seemed to throw strange shadows on the breathless earth, each mirrored in the reflection of the sky—blood red. Each was partly covered by the black shadows of mourning clouds. They slowly took him off the cross and laid him on a white and spotless sheet. The cross stood there naked, holy" (*The Stations of the Cross*, Madonna House Publications, 2004, p.37).

Catherine Doherty concluded her reflections at the 14th station: "When it received the Lord of Life lifeless, dead, the tomb became a manger again, the birthplace of life. Its silence sang a requiem of alleluias. ... Jesus slept within the cradle of its depths the sleep of the One who conquered death. Alone the tomb became witness to the mystery of victory. For all eternity, it will keep secret the mystery giving humanity but its emptiness, guarded by angels" (Ibid, p.39).

With the eyes of faith, the grief of any human family can—in time—eventually become a sweet rather than a bitter sorrow.

As we conclude this Holy Week and process toward the Easter mysteries of our Church, the empty tomb guarded by angels gives us the assurance that Jesus was raised from the dead and thus conquered death.

And so it is, no matter one's human plight, we can sing alleluias because we too, like our loved ones before us, will someday rise from the dead and be welcomed into the arms of the Mother that Jesus gave us from the Cross—and we pray, of our mothers too.

The beloved Pieta, mother and her son, is a tender call to faith in the life that is to come. †

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

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

Archbishop Buechlein's intention for vocations for March

Youth: that they may be open to the promptings of the Holy Spirit so that they can truly discern their role in the Church, especially God's call to priesthood and religious life.

La Piedad representa un llamado compasivo a la fe en la próxima vida

En la pared de afuera de la capilla de mi residencia se encuentra colgada una representación impactante de La Piedad. La pintó el Padre Donald Walpole, un artista benedictino de Saint Meinrad.

Me la dio cuando partía para convertirme en obispo de Memphis. En ella se lee: "¿Qué dolor es tan grande como el mío?" Este texto se basa en un verso de las Escrituras del Libro de las Lamentaciones 1:12.

El lamento del siervo que sufre se transfiere a su madre. Esta imagen de La Piedad, madre e hijo, generalmente se representa en la 13ª estación del Vía Crucis.

En una meditación sobre esta estación, cuando bajan a Jesús de la cruz y lo colocan en los brazos de su madre, un sacerdote escribió: "He aquí la sierva del Señor". Con estas palabras de María el Verbo se encarnó en su vientre. En el templo, Simeón profetizó que su maternidad estaría rodeada de sufrimiento. "Y una espada traspasará aun tu propia alma." Al pie de la Cruz, María recibe en sus brazos a su hijo muerto y sabiendo por qué ha muerto, acoge a todo el mundo en su corazón" (de *El Vía Crucis* de Padres Colombinos, 1967).

Estas palabras encierran el sentimiento de muchos de nosotros que nos sentimos conmovidos por la imagen de La Piedad.

Nos podemos imaginar el sufrimiento de María, de sus acompañantes y de los discípulos, al momento de la muerte de Jesús.

Muchas madres y padres han tomado en sus brazos a un hijo o una hija que ha muerto una muerte inoportuna, sin poder

hacer nada. Algunos dicen que es el mayor sufrimiento que existe, verdaderamente inexplicable.

Creo que nos puede ayudar recordar nuestras propias experiencias de dolor al tiempo que concluimos la semana de mayor sufrimiento humano de Cristo. Este es un buen momento para que recemos para tener fe y poder ver más allá de la muerte hacia una nueva vida.

Es una oración amarga para los padres que piden para tener fuerzas para enfrentar su dolor, pero es una oración y está arraigada en la esperanza de la eternidad. Jesús conquistó esa esperanza para todos aquellos que desearan creer, mientras moría en la cruz y se le bajaba para entregárselo a los brazos y el regazo de su propia madre.

Así sucedió en la muerte del Salvador y así sucede en la muerte de nuestros seres queridos. La experiencia de María y sus acompañantes, y de su querido Apóstol Juan, es igual a la nuestra: Es como si el tiempo se detuviera y nada importara sino sufrir por la pérdida del ser querido. En ese momento de dolor intenso es difícil creer que la vida continúa como siempre para el resto del mundo.

En sus reflexiones de la 13ª estación, Catherine Doherty escribió: "El cielo se tornó rojo de dolor. Las nubes se oscurecieron en duelo. Hombres, mujeres y niños fueron y vinieron. Pasaron junto a la horca donde el amor colgaba muerto, atentos a esto y aquello, apenas echando un vistazo hacia arriba."

En cuanto a aquellos que sufrían, escribió: "Los suyos se acercaron lentamente, medio encorvados, como lucen

los hombres y mujeres que se desgastan con trabajo o con sufrimiento. Parecían lanzar extrañas sombras sobre la tierra sin aliento, cada uno reflejado en el espejo del cielo—rojo sangre. Cada uno estaba parcialmente cubierto por las sombras negras de las nubes de luto. Lentamente lo bajaron de la cruz y lo acostaron sobre una sábana blanca inmaculada. La cruz se erigió allí desnuda, santa" (*Las estaciones de la cruz*, Madonna House Publications, 2004, p.37)

Catherine Doherty concluyó sus reflexiones en la 14ª estación: "Al recibir al Señor de la Vida sin vida, muerto, la tumba se convirtió nuevamente en un pesebre, el lugar de origen de la vida. Su silencio cantaba un réquiem de aleluyas. ... Dentro de la cuna de sus profundidades Jesús durmió el sueño de Aquel que conquistó la muerte. Tan sólo la tumba fue testigo del misterio de la victoria. Por toda la eternidad mantendrá en secreto el misterio, otorgándole a la humanidad nada más que su vacío, resguardada por los ángeles" (Ibid, p.39).

A través de los ojos de la fe el dolor de cualquier familia humana puede, con el tiempo, convertirse finalmente en dulce, en lugar de un sufrimiento amargo.

Mientras concluimos esta Semana Santa y caminamos hacia los misterios pascuales de nuestra Iglesia, la tumba

vacía resguardada por los ángeles nos reafirma que Jesús se levantó de entre los muertos y por lo tanto, conquistó la muerte.

Y de este modo, sin importar nuestras propias dificultades humanas, podemos cantar aleluyas porque nosotros también, al igual que los seres queridos antes que nosotros, nos levantaremos de entre los muertos y seremos recibidos en los brazos de la Madre que Jesús nos entregó desde la Cruz y, rezamos, que en los de nuestras madres también.

La querida Piedad, madre e hijo, es un llamado compasivo a la fe en la próxima vida. †

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

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

Traducido por: Language Training Center, Indianapolis

Las intenciones vocacionales del Arzobispo Buechlein para marzo

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

Events Calendar

March 30

St. Therese of the Infant Jesus (Little Flower) Parish, social hall, 1401 N. Bosart Ave., Indianapolis. **Ladies Club, spring luncheon and card party**, doors open 10 a.m., lunch 11 a.m., \$7 per person. Information: 317-356-9812 or 317-356-0774.

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., Indianapolis. **Men's Club, Lenten fish fry**, 5-9 p.m., \$7 adults, \$4 children, carryout available. Information: 317-787-8246.

St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., Indianapolis. **Lenten fish fry**, 4:30-7:30 p.m., \$6.50 adults, \$5.75 seniors, \$3.50 children under 10. Information: 317-357-8352.

St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis. **Lenten fish fry**, 5-7:30 p.m., carryout available. Information: 317-291-7014.

St. Gabriel the Archangel Parish,

6000 W. 34th St., Indianapolis. Marian College Department of Theology. **Lenten Scripture Series, "The Captivities Letters,"** 7:45-9:15 p.m. Information: 317-291-7014.

St. Andrew the Apostle Parish, 4052 E. 38th St., Indianapolis. Council and Court of the Knights of Peter Claver #201, **Lenten fish fry**, 3-8 p.m. Information: 317-546-1571.

St. Martin Parish, 8044 Yorkridge Road, Guilford. **Lenten fish fry**, 4:30-7 p.m. Information: 812-623-3408.

St. Joan of Arc Church, 4217 N. Central Ave., Indianapolis. **Rosary, 6 p.m., Mass, 6:30 p.m., Way of the Cross, 7 p.m.** Information: 317-283-5508.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Stations of the Cross, 6:30 p.m.** Information: 317-632-9349.

St. Paul Hermitage, 501 N.

17th Ave., Beech Grove. **Ave Marie Guild, spring rummage sale.** Information: 317-882-7109.

March 31

St. Anthony Church, 379 N. Warman Ave., Indianapolis. **"Healing Hidden Hurts," Mass of Thanksgiving**, 9 a.m. Information: 317-297-7578.

Holy Name of Jesus Parish, school gymnasium, 89 N. 17th Ave., Beech Grove. Altar Society. **annual spring rummage sale,** 8 a.m.-3 p.m. Information: 317-784-5454, ext. 2.

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. Batesville Deanery Center sponsors **National Catholic Ministry to the Bereaved, "Ministry of Consolation Training,"** session two. Information: 812-933-6407 or e-mail bdanery@aol.com.

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. **"Saturday Morning at the Dome,"** Sisters of St. Benedict, presenters, 9:30 a.m.-noon.

Information: 812-367-2777, 800-880-2777 or kordes@thedome.org.

Ursuline Sisters of Louisville, Brescia Hall, 3105 Lexington Road, Lexington, Ky. **"Come and See" program**, 10-11:30 a.m. Information: 502-896-3956.

April 1

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Palm Sunday Lenten Revival with St. John's Missionary Baptist Church and St. John African Methodist Episcopal Church**, JTV Park, 10:30 a.m. Information: 317-632-9349.

Convent of the Immaculate Conception, 22143 Main St., Oldenburg. St. Mary Parish Youth Ministry, **"The Living Way of the Cross,"** 2 p.m. Information: 812-346-1863.

St. Francis Xavier Parish, Hwy. 31 and Hwy. 160, Henryville. **Biannual buffet, craft booth**, 11 a.m.-1 p.m. Information: 812-294-4398.

MKVS and DM Center, Rexville (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). **Mass**, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

April 4

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Organ recital**, Tom Nichols, organist, 11:30 a.m.

St. Mary Parish, 317 N. New Jersey St., Indianapolis. Solo Singles. **Catholic singles** 50 and over, single, widowed or divorced, new members welcome, 6:30 p.m. Information: 317-897-1128.

April 6

Calvary Cemetery, 435 W. Troy Ave., Indianapolis. **Way of the Cross**, Msgr. Joseph F. Schaedel, presider, with Knights of Columbus Fourth Degree Honor Guard, noon. Information: 317-574-8898.

Our Lady of Peace Cemetery, 9001 Haverstick Road,

Indianapolis. **Way of the Cross**, Msgr. Joseph F. Schaedel, presider, with Knights of Columbus Fourth Degree Honor Guard, 2 p.m. Information: 317-574-8898.

American Legion Plaza, North Street between Meridian and Pennsylvania streets, Indianapolis. Indianapolis Chapter of the Knights of Columbus, **Outdoor Way of the Cross**, noon. Information: 317-445-6701.

St. Mary Parish, 212 Washington St., North Vernon. St. Mary Parish Youth Ministry, **"The Living Way of the Cross,"** 2 p.m. Information: 812-346-1863.

St. Mary Church, 415 E. Eighth St., New Albany. **Outdoor Via Crucis**, 7 p.m. Information: 502-494-3264.

April 7

St. Gabriel Parish, 6000 W. 34th St., Indianapolis. **Men's Club, Easter egg hunt**, 9:30 a.m. Information: 317-291-7014. †

Retreats and Programs

March 30-31

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Can You Drink This Cup?"** Father Keith Hosey, presenter, \$125 per person or \$235 per married couple. Information: 317-545-7681 or www.archindy.org/fatima.

Oldenburg Franciscan Center, convent, Oldenburg. **"Time for a Prayer Infusion,"** Franciscan Sister Marjorie English, presenter. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

March 30-April 1

Mount St. Francis Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. **"Passion Retreat."** Information: 812-923-8817.

March 31

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Called to Be a Saint: A Day of Reflection for Candidates and Catechumens,"** Kathy Davis-Shanks, presenter, 8:30 a.m.-2 p.m., \$30 includes lunch. Information: 317-788-7851 or e-mail benedictinn@yahoo.com.

Oldenburg Franciscan Center, convent, Oldenburg. **"Symbols from Within—Sources of Wisdom,"** Franciscan Sister Ann Vonder Meulen, 9:30 a.m.-3:30 p.m., \$55 per person includes lunch and materials. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. **"Praying through Holy Week,"** Benedictine Sister Karen Joseph, presenter. Information: 812-367-2777, 800-880-2777 or kordes@thedome.org.

Kordes Retreat Center, 841 E. 14th St.,

Ferdinand, Ind. **"The Passion Narrative According to Luke,"** Benedictine Father Eugene Hensell, presenter. Information: 812-367-2777, 800-880-2777 or kordes@thedome.org.

April 1

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Walk the Outdoor Stations of the Cross,"** led by Father Keith Hosey. Information: 317-545-7681 or www.archindy.org/fatima.

April 5-8

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Holy Week Triduum Silent Retreat**, Benedictine Sister Rachel Best, presenter, Thurs. 4 p.m.-Sun. 10 a.m. Information: 317-788-7581 or e-mail benedictinn@yahoo.com.

April 13-14

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Tobit Weekend,"** \$280 per couple. Information: 317-545-7681.

April 15

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pre Cana Conference" for engaged couples**, 1:45-6 p.m. Information: 317-545-7681, 317-236-1596 or 800-382-9836, ext. 1596.

April 19

Oldenburg Franciscan Center, convent, Oldenburg. **"In the Spirit, Signs of Life,"** Franciscan Father Carl Hawver, presenter. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

April 20-21

Ursuline Motherhouse, Angela Merici Center for Spirituality, 3115 Lexington Road, Louisville. **"Women Empowering Women"** retreat. Information: 502-896-3945 or e-mail: gshaefter@ursulineslour.org.

April 21

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. **"Praying the Labrynth,"** Benedictine Sister Linda Bittner, presenter. Information: 812-367-2777, 800-880-2777 or kordes@thedome.org.

April 25

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Administrative Professional Day, "The ABC's of Joy,"**

Lynne Brennan, presenter, 10:45 a.m.-2 p.m., \$30 includes lunch. Information: 317-788-7851 or e-mail benedictinn@yahoo.com.

April 26

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Ecumenical Conference for Caregivers, "The Re-Enchantment of Life through the Miracle of Forgiveness,"** 8:15 a.m.-3 p.m. Information: 317-788-7851 or e-mail benedictinn@yahoo.com. †



Spring break at the Woods

Kate Kusek meets Madison, one of 50 alpacas owned by the Sisters of Providence of Saint Mary-of-the-Woods. Kate, a student at Creighton University in Omaha, Neb., did volunteer work for the Sisters of Providence during a March 5-9 alternative spring break experience coordinated by Providence Volunteer Ministry.



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Pope praises Communion and Liberation for witness to Christian life

VATICAN CITY (CNS)—Pope Benedict XVI praised the Catholic lay movement Communion and Liberation for seeking to pay witness to the beauty of being Christian in an age of skepticism.



Pope Benedict XVI

He recalled how the late Pope John Paul II commended the way the

movement aimed to present the Christian faith as a source of "new values" that could guide every aspect of one's life in a manner that was both "captivating and in harmony with modern-day culture."

Before a crowd of more than 80,000 people gathered in St. Peter's Square, Pope Benedict paid tribute on March 24 to a movement that "would pay witness to the beauty of being Christian in an age in which the opinion that Christianity might be burdensome or oppressive was widespread."

The gathering and the pope's comments commemorated the 25th anniversary of pontifical recognition of the movement's Fraternity of Communion and Liberation. The fraternity is an association of pontifical right, or Vatican-based legal status, made up of adults who wish to make a more formal commitment to the

movement's ideals.

The international movement, founded in 1954 by the late Italian priest Msgr. Luigi Giussani, still today offers people a way "to live the Christian faith deeply and concretely," the pope said.

Communion and Liberation is present in more than 70 countries and has around 100,000 members. It currently is present in the archdiocese as well.

The pope said he considered Msgr. Giussani "a true friend" and recalled how he had been chosen by Pope John Paul to give the homily and preside over the monsignor's funeral Mass in Milan in 2005.

Pope Benedict said "this courageous priest" grew up in poverty and yearned for the beautiful, but what he sought was the true, infinite beauty found in Christ.

The pope also reflected on the importance of lay movements for the whole Church.

"If the Lord gives us new gifts we should be grateful, even if at times they are unsettling," he said.

He emphasized the need for movements to be united with and at the service of the Church.

"If movements are truly gifts of the Holy Spirit, they must naturally be part of the ecclesial community" and be at its service, engaged in "patient dialogue" with the local priests and bishops, he said.

Pope Benedict encouraged Communion and Liberation members to continue fostering a faith that is "deep,



Photo by Sean Gallagher

Cardinal Ritter to display Lombardi Trophy

During a Feb. 5 victory rally in the RCA Dome in Indianapolis, Tony Dungy, head coach of the Indianapolis Colts, holds up the Lombardi Trophy, awarded to the NFL franchise for winning Super Bowl XLI on Feb. 4 in Miami. The trophy, which is traveling to various venues around the state of Indiana and to parts of Kentucky and Illinois, will be on public display from 3-5:30 p.m. on April 25 in the gymnasium of Cardinal Ritter Jr./Sr. High School in Indianapolis.

personalized, and firmly rooted in the living body of Christ, the Church, which guarantees the contemporary nature of Jesus among us."

(For more information about Communion and Liberation in the archdiocese, log on to www.archindy.org/youngadult.) †

Lenten Dining Guide

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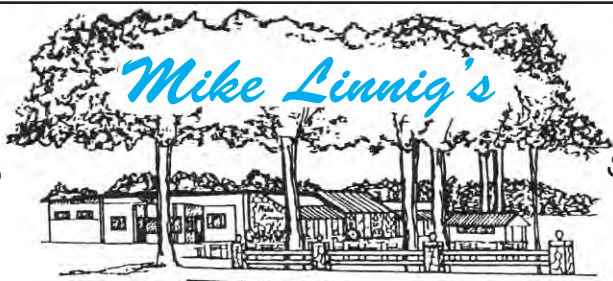
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continued from page 1

at St. Roch School in Indianapolis and a bus trip to the University of Notre Dame for students at Central Catholic School in Indianapolis—even though they didn't have children in those schools.



Martha and Bill Kuntz

“They remind me of Jesus and his mother, Mary, going about the world showering blessings on all those who ask for their help,” Schott says.

Bill has volunteered for more than 40 years with the Catholic Youth Organization, the organization that his father led when Bill was a child. And Martha is involved with Christ Renews His Parish efforts at their parish, St. Jude in Indianapolis.

“I give primarily out of gratitude for all the love and blessings that God showers upon me and my loved ones each and every day,” Martha says.

Dr. Raymond Pierce Jr.

Ask Dr. Raymond Pierce Jr. about his commitment to the Church, the community and the improvement of people's lives and he'll connect his contributions to a moment in the 1950s when his father used his courage and intelligence to make a difference for minorities.



Dr. Raymond Pierce Jr.

“My father was a small town pharmacist with three children in Monroe, La.,” Pierce recalls. “It was a pre-civil rights time when black people couldn't attend the segregated libraries of the South. He formed a branch of the library in the black community so we could get books from the main library. He did everything he could for his community and his Church.”

Pierce follows closely in his father's footsteps. The retired orthopedic surgeon was one of the original board members of the Multicultural Ministry Commission of the archdiocese. He's involved in efforts to fight sickle cell anemia, a disease that predominantly strikes the black community. He's a board member of the Wishard Memorial Foundation, which is dedicated to improving the healthcare of the poor. He also works to recruit minority students to orthopedic medicine.

“I'm honored and humbled by this award,” says Pierce, a member of St. Monica Parish in Indianapolis. “I don't go after these things. I'm just trying to pass along the example of hard work, dedication and giving that I was shown. You can make a contribution by whatever you decide to contribute.”

Louise Collet

The wisdom of her Irish grandmother has stayed with Louise Collet through more than four decades of volunteering to help children, the poor, the sick, the hungry, the elderly and patients with Alzheimer's disease.



Louise Collet

“My Irish ancestry said, ‘You always need to do,’ ” says Collet, a member of Immaculate Heart of Mary Parish in Indianapolis. “I had a grandmother from Ireland who said, ‘If you have some free moments, you need to do good for mankind.’ ”

That advice was supported by her training as a nurse at the St. Vincent School of Nursing in Indianapolis from 1958 to 1961.

“When I was student nurse, we would have the opportunity on Saturdays to go with the sisters to deliver food and clothing and visit with families in the inner city,” she recalls. “I thought it was a great thing. It was reaching out. It was touching lives. It went along with the nursing concept that you were trying to help those less fortunate than you.”

She has done that through her volunteer efforts in Indianapolis at Cathedral Kitchen, St. Augustine Home for the Aged and A Caring Place, a Catholic Charities Indianapolis program that provides adult day care services. Although she retired from A Caring Place after working five years there as a nurse, she still returns to help by leading a weekly Bible study, serving as a chaperone on trips and filling in when the current staff nurse is sick or on vacation.

“She's one of the most caring, compassionate persons I've ever met,” says Providence Sister Susan Dinnin, the site manager of A Caring Place. “One of our participants was very demanding. Under Louise's loving care, this person did a turnaround. That person doesn't have a family, and Louise has become like family to her. She has such a heart for others.”

Dr. Mercy Obeime

When she returned to Nigeria in 2001, Dr. Mercy Obeime thought it could be her last visit to her homeland and the village where she grew up. By then, every part of her life was touched with satisfaction.



Dr. Mercy Obeime

She had become a doctor in America, serving as the medical director of St. Francis Hospice and St. Francis Neighborhood Health Center in Indianapolis. She was married and the mother of three children. She had brought her parents and most of her nine siblings to the United States to live and get an education.

Yet, in 2001, when she stopped by a Nigerian clinic where one of her former medical professors worked, her life changed forever. She saw a man rush into the clinic,

carrying his wife who was deathly sick. She heard the husband explain that he had spent the day trying to get medical supplies for his wife, but he didn't have enough money. She tried to help the woman but it was too late.

“The man starts screaming and cursing at God,” Obeime recalls. “I say to myself, ‘I wish I could have helped.’ He goes back to pick her up and he's crying. A 5-year-old boy is by her. He's holding on to the clothes of his mother and he's saying, ‘Mom, I've been telling you all day, I'm dying of hunger.’ ”

Obeime gave the man money to bury his wife and feed his son.

“He goes and kneels down and thanks God for the money,” says Obeime, a member of St. Luke Parish in Indianapolis. “It shows how hopelessness can make people act in a totally different way from who they are.”

Returning to Indianapolis, Obeime knew the family she had to care for in Nigeria was bigger than her parents and her siblings. In 2003, on her 40th birthday, she started the Mercy Foundation, dedicating her organization to bringing hope, mission trips and medical supplies to the people of her homeland.

“I think we're in this world for a reason,” she says, “and we're supposed to use our gifts for that reason.”

Gil Viets

The memory has never left Gil Viets, taking him back to the time he was a boy helping his father on the family farm in Brazilton, Kan.



Gil Viets

“My parents cared about people,” Viets says. “We lived in a small farming community. When I was 11 or 12, I was driving the tractor and my dad was throwing bales of hay. When we went in for lunch, he had a heart attack. When I got up the next morning, I

looked outside and the whole area around the house was filled with other farmers who came to finish baling the hay for our family. By the end of the day, our work was done. I had never seen people come together in that way before.”

Viets will receive the community Service Award for his contributions to the archdiocese and Indianapolis, including being a board member of St. Vincent Health, and helping the United Way and the American Heart Association.

“Every one of us needs help at times,” says Viets, a member of St. Alphonsus Parish in Zionsville in the Lafayette Diocese. “The only way to overcome that is to act like part of a community and become part of the answer for what people need.”

Fifth Third Bank will receive the Corporate Leadership Award for its many contributions to the central Indiana community and the archdiocese, including being a generous sponsor of the Spirit of Service Awards Dinner and the Celebrating Catholic School Values Awards Dinner.

Among its financial contributions to the community in 2006, Fifth Third Bank

One of the indicators physicians use to determine the progression of Parkinson's disease, he said, is the deterioration of a patient's handwriting.

“I had the opportunity to see these documents and it was amazing. It was amazing, for example, to see the last document written before that event that changed the sister's life,” he said.

The last document was “a kind of plea” for help, he said.

She simply wrote, “John Paul II” in French, but it “is practically illegible. Illegible,” he said.

The second document is the account she wrote the next morning about what had happened, he said. “It is similar to the handwriting she had before the appearance of the first symptoms of Parkinson's disease,” he said.

The psychiatric evaluation “was one of the most difficult aspects of this procedure,” Msgr. Oder said, and is something not usually requested as part of

Tables available for Spirit of Service Awards dinner

CNN anchor Betty Nguyen will be the keynote speaker at the Spirit of Service Award Dinner, benefiting Catholic Charities Indianapolis.

The event will begin at 5:30 p.m. on April 26 at the Indiana Roof Ballroom in Indianapolis.

Nguyen is also the co-founder of Help the Hungry, an organization that strives to alleviate global hunger by providing humanitarian relief to poverty-stricken families.

At CNN, she is the anchor of *CNN Saturday Morning* and *CNN Sunday Morning*. She has also contributed to the network's coverage of the death of Pope John Paul II, the London bombing attacks and the Iraqi elections.

Tables for eight people can be purchased at three different levels: \$10,000 for a benefactor, \$5,000 for a patron and \$1,750 for a partner.

The funds will help to support the efforts of Catholic Charities Indianapolis to provide family support, eldercare, crisis assistance and shelter while serving as an advocate for peace and social justice.

Catholic Charities Indianapolis also provides programs for children, youth, adults and families, including counseling for individuals and couples. †

(For more information about the Awards Dinner or to make reservations, call 317-236-1425 or 800-382-9836, ext. 1425.) †



Central Indiana donated more than \$725,000 in charitable donations and sponsorships, and Fifth Third Foundation awarded



\$80,000 in grants, according to Natalie Guzman, a

vice president and public relations director for the company.

Fifth Third Bank also committed more than \$21 million in community development lending while the bank and its employees also pledged \$387,000 to United Way in 2006, Guzman noted.

Fifth Third Bank also participates in the Federal Home Loan Bank's Affordable Housing Program, which provides housing opportunities for families whose incomes are 80 percent or less of the area median income, according to company officials.

Fifth Third Bank will receive the Corporate Leadership Award for its “generosity, innovative approach and key role in making this community a better place.” †

Graphologist called as witness for late pope's sainthood cause

ROME (CNS)—In connection with the sainthood cause of Pope John Paul II, a graphologist and a psychiatrist were called as expert witnesses in the investigation into the presumed healing of a nun suffering from Parkinson's disease.



Pope John Paul II

Msgr. Slawomir Oder, the postulator of Pope John Paul's cause, said the French diocese where the nun lives concluded its investigation on March 23 and would hand all its documentation to the

Congregation for Saints' Causes in early April.

Msgr. Oder spoke to reporters on March 27 about the status of the cause and plans for the formal conclusion of the Rome diocesan phase of the process on April 2, the second anniversary of Pope John Paul's death.

The postulator said the French nun, whose identity has not been revealed, would participate in the April 2 prayer service and attend the memorial Mass Pope Benedict XVI will celebrate in St. Peter's Basilica in the evening.

He said the French investigation into the nun's healing was conducted “with maximum seriousness ... and a bit of the French critical attitude, which is quite useful for this kind of procedure.”

The proposal to recognize that the nun was healed spontaneously and completely of Parkinson's disease—the same disease that afflicted Pope John Paul—was strengthened by the critical approach the French took, he said.

In addition to interviewing the nun, her superiors and her physicians, he said, the French diocese also had her undergo a psychiatric evaluation and had a graphologist examine samples of things she had written by hand immediately before and after the alleged healing on June 2, 2005.

the procedure to verify a miracle.

“The sister was fantastic in cooperating, even though she said it was a very difficult moment for her,” he said, but the diocese wanted to be sure that the improvement in her condition could not be attributed to her mental state.

The April 2 conclusion of the Rome diocesan portion of Pope John Paul's cause does not mean the process is nearing completion, Msgr. Oder said.

The Rome Diocese will give the Vatican the testimony collected from more than 120 people who knew the pope in Poland and in Rome, a theological evaluation of his published works that did not involve an exercise of his papal ministry and a review of unpublished written materials, including letters and retreat talks, Msgr. Oder said.

The postulator still has to compile the multi-volume “*positio*,” or position paper, outlining how Pope John Paul heroically lived the Christian virtues. †

Faith *Alive!*

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God helps us transform suffering in our lives

By Sr. Genevieve Glen, O.S.B.

All suffering brings loss—the loss of a loved one, a friend, a home, work we loved, a way of life we had embraced, the future we had planned, the capacity to move about freely, to laugh and to play.

Loss leaves us feeling robbed. It casts us as victims of someone else's violence—even, we sometimes feel, of God.

We are not mere victims, though, no matter what we lose. We may not have chosen to suffer, but we can choose how we cope with loss. Not immediately, perhaps. Not until we have caught our breath, licked our wounds, wept out our hurt and raged at our fate.

But eventually we can, must and do make choices. Suffering can enlarge us or diminish us. Choosing how to deal with loss is a key.

First, we must face the empty, hollow spaces left by our loss. At first, we may run from them, pretend they are not there, fill them up with frenetic activity, cram them with new furniture, stuff them with food and drink, do anything to put off the dreaded moment when we have to go in, sit down and listen to the sound of emptiness bouncing off the walls.

But like mountain caves carved out by time, water and wind, these hollow places offer their own kind of peace. It is not true that time heals all wounds, but it is true that time stops the worst of the bleeding.

Tears contribute to the healing. A healthy human outlet, tears can soften the sharp edges that reopen the hurt. Tears can put out the angry fire that loss kindles, wash away the confusion that clouds the memories we want to cherish, and leave our empty places fresh and clean.

But first we have to go to these hollow places in ourselves. Often, we have to take the trip in stages—five minutes, half an hour—until we lose the fear that the emptiness will destroy us.

Inhabiting our hollows enables us to grow, to make friends with ourselves in a new way and to discover God in unexpected places.

If you've ever climbed up to a high cave and sat there looking out over the landscape below, you know what surprises that a new perspective can bring to places we thought we knew.

But inhabiting our hollows does not mean walling ourselves into them or gnawing on memories and regrets until they start to rot. Self-preoccupation,

self-pity, jealousy of those who seem untouched by pain and abandonment of moral disciplines are hungry beasts that swallow up the human spirit.

St. Peter warned: "Be sober and vigilant. Your opponent the devil is prowling around like a roaring lion looking for [someone] to devour" (1 Pt 5:8).

If, instead, we sit in our newly hollowed caves and look out, we will find that the great wind which is God's Spirit will blow through the emptiness, carrying away the remnants of our morbid feasts.

If we let them go, we will find that instead of predators, God sends us honeybees.

Some species of bees build their hives in the dark safety of a cave. These bees—the thoughts that busy us—gather all the flavors of the world around us and transmute them into wild honey.

Soon friends, neighbors and strangers will climb the path to our empty places, not simply to bring us comfort but also to take comfort away with them.

The wisdom distilled from our suffering will strengthen these others to deal with their own burdens. The compassion that has grown will sustain them. The love that has deepened and matured through our decision to refuse entry to the roaring lion will feed them in ways they themselves may not understand.

That's the thing about the Gospel. Jesus gives us only two commandments: "You shall love the Lord, your God, with all your heart, with all your being, with all your strength, and with all your mind, and your neighbor as yourself" (Lk 10:27). Nowhere is it written, "Except, of course, when you are suffering."

When, through the alchemy of God's grace working through our own choices, we find our most bitter suffering turned into honey to feed the multitudes, we are freed from one of the worst of our losses—the loss of a sense of purpose.

Suffering transformed into love fulfills the central purpose of human life as God intends it. We have only to look at Jesus on the cross to see it.

This transformation was promised: "If my people would listen, if [they] would walk in my paths, I would ... satisfy them with honey from the rock" (Ps 81:14, 17).

(Benedictine Sister Genevieve Glen is a member of the Abbey of St. Walburga in Virginia Dale, Colo.) †



CNS file photo/Gregory A. Shemitz, Long Island Catholic

Suffering can lead to growth in virtue, and tears can help grieving people begin to heal from the pain of their loss. A man clutches palm fronds as he prays during a Palm Sunday Mass at St. Agnes Cathedral in Rockville Centre, N.Y., in this 2006 file photo. Palm Sunday, also known as Passion Sunday, commemorates Christ's jubilant entry into Jerusalem and marks the beginning of Holy Week. Palm Sunday is celebrated on April 1 this year.

Suffering is not part of God's plan

By Jim M. Schellman

Few of us go looking for suffering. It finds us nonetheless in the form of our own suffering or through our share in the sufferings of others.

Even creation shares in the experience of suffering—the rending, tearing and destruction the natural world is capable of causing during storms and earthquakes.

This is not how it was meant to be. The image of that first garden at the beginning of Scripture is an image of God, humanity and creation in harmony and at peace.

The Scripture story reveals that in the freedom of human choice we forfeited that garden place and thought we could do better than our Creator. In the mystery of this choice, we and all that God created lost that garden grace and harmony.

Now we suffer, and along with us creation suffers as well.

Our struggle against suffering that can be relieved is a faith-filled witness that suffering is not part of God's original plan. God intends harmony and

wholeness.

When we come up against suffering that cannot be avoided or relieved, we come to the very heart of the mystery of the terribly broken world that we helped to create. As children of God privileged to see the vision of God's design for the world, we come through such suffering to the depths of the mystery of Christ.

God in Christ entered our world's most intimate and broken places. And through his willing embrace of the cross and death, Christ has placed God forever on the side of those who suffer.

We have a special place and vocation in suffering that we cannot avoid, and this is the vocation of making up "in my own body what is lacking in the suffering of Christ" (Col 1:24).

He who knew no sin invites us who know all about sin to be an intimate part of the solution to all the world's suffering.

(Jim M. Schellman is executive director of The North American Forum on the Catechuminate.) †

Discussion Point

Grief brings us closer to God

This Week's Question

Do you think you have grown as a result of suffering? How?

"When my family or friends have gone through bereavement, I seek solace within my prayer life and by reaching out to them. That reaching out ... makes us understand that grieving is for the living. People of faith are optimists, which helps us not to be bitter." (Kelly Weathers, Lebanon, Tenn.)

"I went through a divorce about seven or eight years ago while I was expecting a baby and had a 2-year-old. I had to become Supermom. ... I had been independent, but I grew by leaps and bounds, and the Church played a role in helping me with faith and support." (Rose Pisco, Hermitage, Pa.)

"I have a mentally impaired son who is now an adult. I was involved in the Church and had often discussed the presence of suffering in the world. ... When my son was born, I saw it personally. I learned that I can't find answers by intellectualizing. Now I trust more in God ..., a God who sorrows with me and also hopes with me." (Suzanne Cornelius, St. Clair Shores, Mich.)

Lend Us Your Voice

An upcoming edition asks: What qualities—patience, knowledge, etc.—are needed to give authentic care in Christ's name to others?

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



CNS file photo/Jason Cohn, Reuters

From the Editor Emeritus/John F. Fink

Prayer: Finding balance in our lives

(Twenty-third and last in a series)

I recall attending Mass in a parish not my own while visiting one of our children for a few days.



One priest said Mass the first day, and a different priest was the celebrant the next day. The first priest, during his homily, told the congregation that he had never had the patience to sit still long enough to meditate, that it seemed like a waste of time to him when he could be doing something he considered more important.

The next day, the second priest gave his homily on prayer (the Gospel reading was Christ teaching the Apostles the Our Father), and he spoke about how important meditation and contemplation were to him. He even had all of us sit quietly in contemplation for a couple minutes at the end of his homily.

That first priest, obviously a restless and energetic activist, certainly prayed; he led us

in prayer during that Mass. He's just the "A" type who has to be doing something all the time. And I'm not going to say that he isn't just as close to God as the priest who practices contemplation.

Don't we all know many people like that, people who have to be doing something all the time? I'm willing to bet they are in the majority among Catholics if we were to assume that those who arrive just in time for Mass (or even a couple minutes late) don't like to "waste" a moment and are the type who don't have the gift of mental prayer. That might be an unfair assumption, of course, because it's possible that some of them meditate at home, but I wonder.

I believe that prayer is important or I wouldn't have written this series of columns about it. But Jesus didn't tell us that we would be judged by how well we prayed. He told us that we would be judged by how well we performed the corporal works of mercy—feeding the hungry, giving drink to the thirsty, clothing the naked, etc.

I don't recall Jesus explicitly telling us that only those who pray a great deal will

enter heaven. I do recall him saying explicitly, in the 25th chapter of Matthew's Gospel, that those who do not perform the corporal works of mercy "will go off to eternal punishment"!

Having said that, though, I will again harken back to the consoling letters of St. Paul, who told us that, as part of the Mystical Body, we are not all expected to do the same thing. We are not all called to serve food to the hungry at soup kitchens. Perhaps feeding our families or providing warm clothing for our children is sufficient to get us off the hook.

The real answer is that there should be balance in our lives. We must keep our eyes on heaven. That's where we hope to spend an eternity of happiness, praising and glorifying God. While we are still here on earth, let us practice doing that through our prayers.

(Fink's book, *Letters to St. Francis de Sales: Mostly on Prayer, is a greatly expanded version of this series. It's available from Alba House. Call 800-343-ALBA.*) †

Faith and Family/Sean Gallagher

Reflections on Mary for Palm Sunday



What might have been the ponderings of Mary's heart when her son seemed to enter Jerusalem in triumph?

Since she was at the foot of the cross just days later, Mary may have witnessed the crowd giving her son a royal welcome.

Perhaps she thought she was seeing the fulfillment of the angel's prophecy she had heard decades before: "... the Lord God will give him the throne of David his father, and he will rule over the house of Jacob forever, and of his kingdom there will be no end" (Lk 1:32-33).

In recalling these glorious words, would Mary have smiled? What mother would not want to see her child rise to such heights?

Perhaps she would have nodded when the crowds cried, "Hosanna! Blessed is he who comes in the name of the Lord, the king of Israel" (Jn 12:13).

But if Mary could have seen her son, I suspect any joy that she might have felt would have quickly faded.

Parents can be very attentive to small things in their children: facial expressions, the tone of their voice, body language, even the way they breathe.

I suspect that if Mary saw Jesus coming into Jerusalem that day, she would have seen in these small things a shadow of sadness over him as he heard and watched the people's praises.

Of course, Jesus would have known the fickleness of the crowd and that their cheers would soon turn to jeers.

If Mary would have seen this in her son that day, perhaps then her heart would have turned to another prophecy given to her long ago by Simeon in that very city:

"Behold, this child is set for the fall and rising of many in Israel, and for a sign that is spoken against, and a sword will pierce through your own soul also that thoughts out of many hearts may be revealed" (Lk 2:34-35).

Would it then have occurred to Mary that this crowd that was praising her son would, in just a few days, be speaking against him? How close was that sword that was going to pierce her soul?

Perhaps a cloud of anguish may have come over her, too, at that moment.

Beyond achieving worldly success and hearing the praises of the people, parents want their children to be happy.

Mary, that day, would have known that her son wasn't happy. And, perhaps to make matters worse, she would have known that there was nothing she could do about it. The hour that she had heard him so mysteriously refer to at the wedding at Cana was now at hand.

But the saving grace in this time of trial for Mary was her trust that God was offering her, her son and the entire world a happiness that far transcends the fleeting delights of this world.

She, who long ago had said in faith, "Behold, I am the handmaid of the Lord, let it be to me according to your word" (Lk 1:38), was about to have that faith put to a test beyond her imagination.

But she, who was "full of grace," withstood the worst that the evil of this world laid upon her and experienced the first fruits of heaven's happiness when Jesus, her beloved son, rose from the tomb.

All that Mary experienced in those days from Jesus' entry into Jerusalem to his Passion, death and ultimate resurrection is shared in many small ways by parents as they watch their children grow and have their own trials and triumphs.

Parents, trust in God, like Mary did, to lead you and your children through them all to the happiness that he has in store for us. †

Cornucopia/Cynthia Dewes

Who is the God of Easter?

We're heading down the home stretch to Easter. This Sunday, Palm Sunday, is the day Jesus began his Passion, his inevitable and "freely accepted" death on the cross.



If you've seen Mel Gibson's movie, *The Passion of the Christ*, you'll have a distressing knowledge of what this was like.

This central fact of Christian faith, this death of the God-man at the hands of humans that leads to his divine resurrection, is hard for some to believe, let alone understand. That's because we're not God, but you'd never know it judging from some of the notions that people embrace.

Recently I read Susan Cheever's book, *American Bloomsbury*, about the colony of authors and thinkers who gathered in Concord, Mass., in the mid-19th century. These intellectuals included Ralph Waldo Emerson, Henry David Thoreau, Louisa May Alcott and her father, Bronson Alcott, Herman Melville, Nathaniel Hawthorne and Margaret Fuller, among others.

Cheever called this a "cluster of geniuses," and so it was, with Emerson the core person around whom the others gathered. They were drawn to his ideas, but

he also gave them financial and emotional support. Thoreau, in particular, because of his impracticality, owed Emerson a large part of his livelihood throughout his short life.

These people were idealists who did not accept all the prevailing attitudes of their times. Emerson, for example, left his family's traditional male profession as a Puritan minister because he couldn't agree with the idea that Christ was God, among other things.

Louisa Alcott was one of the first feminists, in reality if not in name. In her novels, the women characters were strong and self-reliant and not dependent upon men for their identity. Perhaps much of that was due to her parents' personalities.

Her father, Bronson, loved to spend his time philosophizing, although he could do wonders at carpentry and landscaping when he chose to. Mostly he didn't choose to. Her mother was a flighty sort who went along with Bronson's inattention to paying bills and eating, while Louisa and her sisters suffered the consequences.

Thoreau was another impractical sort, although his main interest was nature and the human place in it. He felt that people had wandered too far from their natural roots, and were too involved in things like nice clothing, making money or acquiring possessions. Imagine what he would think of

society today!

The Concord group was called the Transcendentalists because they believed in realities beyond human understanding, but not necessarily Christian realities. They thought that if they used their own inner perceptions they would become one with other people, one with nature and thus one with God.

While Transcendentalism is certainly idealistic, highly moral and socially ahead of its time, it leaves little room for the Christ of Easter. There's a kind of New Age idea within it, that by sheer force of will we can unite with God and share God's glory. It seems to leave no necessity for, or possibility of, God's grace.

The Transcendentalists believed in true equality between the sexes, and among people who differed in economic class, education or anything else. They revered nature and believed in being good stewards of it. In these and other things, they reflected the love of their Creator.

But, in the Christ of Easter, we see the epitome of love, freely given only by God's grace. That is the God we are not, and can never be no matter how much we will it.

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

Faithful Lines/Shirley Vogler Meister

How do we handle the thorns in our lives?

At Mass on the first Sunday of Lent, I marveled at the huge crown of thorns accenting three long purple banners on the left wall of the sanctuary at Christ the King Church in Indianapolis.



This pricked my consciousness and my conscience. So, during quiet moments, I thought

of the metaphorical thorns in life, most of them minor. At the end of Mass, Father Tony Volz, pastor, warned the worshippers about icy dangers outdoors.

Returning home, my gentleman-husband, Paul, left me by the side door so I could get in safely. I removed my coat then heard a strange sound.

Through a kitchen window, I saw Paul on the ground with his left lower leg folded under his thigh. He had fallen on a patch of black ice. He could not get up so I wrapped him in a warm comforter and called 911.

When emergency medical technicians

arrived, they knew this was serious, especially since Paul heard a loud popping noise in his knee when he went down.

When the EMTs arrived, three neighbors came to offer help. Later that day, I did call a neighbor to fetch us from the St. Vincent Hospital emergency room.

The next day, an orthopedic surgeon diagnosed acute quadriceps tendon ruptures. Eventually, Paul had surgery. His injuries were worse than expected so he is still recuperating.

This, of course, was not the first emergency that we've dealt with in our lives. However, it was the most ironic. Our plan for that week was to meet longtime friends at Clifty Falls State Park near Madison for our annual winter hike and picnic, something we've done for more than 25 years. So, this was a Lenten thorn for us.

Life takes many twists and turns, some painful—my topic for meditation at Mass on the Sunday that Paul fell on the ice. I also thought of the tangible thorns that tortured Jesus before and during his Crucifixion. His Passion and death was

God's plan for our salvation.

Our "thorns in life test" can be integral to our salvation, too. They test our mettle and our faith. Christ certainly had mettle—that quality of character, spirit, courage and ardor that fortified him.

Having mettle against whatever challenges come along allows us to do our best in any circumstance. Christ's example strengthens our mettle despite the mental, emotional, physical and spiritual thorns of life that challenge us.

Jesus did this for us. Surely we can do likewise for him by coping well with our physical, mental, emotional and spiritual thorns.

Meditate and pray about what we are enduring for him. Even though this is late into the Lenten season, we can still hone our mettle, endure our thorns and be well-prepared for Easter.

Remember: The thorns in life often come with roses.

(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for The Criterion.) †

Palm Sunday of the Lord's Passion/Msgr. Owen F. Campion

The Sunday Readings

Sunday, April 1, 2007

- Luke 19:28-40 (Blessing of Palms)
- Isaiah 50:4-7
- Philippians 2:6-11
- Luke 22:14-23:56

The Church this weekend leads us to the climax of Lent—the observance of Holy Week—by offering the impressive liturgy of Palm Sunday.

Recalling the triumphant entry of Jesus into Jerusalem—which was, for Luke, the utter apex of the entire ministry of the Lord

since in Jerusalem the Crucifixion and Resurrection would occur—these readings bring us to the heart of the Church's teaching regarding salvation. Jesus is Lord and Savior.

When the palms are blessed and the solemn procession—ideally of all members of the congregation—forms at the start of the liturgy, the Church offers us a reading from Luke.

This reading recalls the plans for the arrival of Jesus as well as the arrival itself. An element of inevitability, of Providence, surrounds the event.

Jesus tells the Pharisees who object to it all that even if the disciples were silent, the very stones would shout the good news of salvation in Christ.

For the first reading in the Liturgy of the Word, the Church gives us the third of the four "Songs of the Suffering Servant" from the third section of the Book of Isaiah.

Scholars debate the identity of this servant. Was he a prophet? Was he the author? Or was he a collective symbol for the people of Israel? In any case, Christians have always seen in these songs the image of the innocent, constantly loyal servant of God, the Lord Jesus.

The second reading from Philippians is thought to be an ancient Christian hymn used in early liturgies. It is compelling in its eloquence and in its intense faith.

As the last reading, the Church dramatically offers a reading of Luke's Passion Narrative.

The very rubrics provide for a reading in which all members of the congregation

become involved in the narrative.

Each Gospel contains a highly detailed and lengthy account of the trial and execution of Jesus. Each has its own perspective because each evangelist was an individual person who had his own insights into what happened on the first Good Friday.

In general, Luke's Gospel sees Jesus as the embodiment of God's mercy, literally God in human flesh, the son of Mary, a woman, not an angel or a goddess.

Jesus seeks out the wayward and the despondent. Everything leads to the fulfillment of reconciling sinners with God. Thus, everything occurs on the way to Jerusalem, which Jesus visits once, and on this visit Jesus is sacrificed on Calvary and then rises again.

By contrast, people usually are obtuse and often devious, even vicious. Still, the love of God will not be thwarted. Salvation will come because it is God's will that salvation will come.

Reflection

Few sections of the Scriptures are as powerful and indeed as overwhelming as the four Passion Narratives presented to us in the successive Gospels.

Luke's Passion Narrative is definitely among these in its capacity to teach us and to call us to Christ.

On Palm Sunday, with no exception, the crown of the Liturgy of the Word is the awesome proclamation of the Passion of Jesus as understood by St. Luke.

The Church leads us most movingly to the moment of hearing this proclamation. It tells us of the entry into Jerusalem by Jesus. He is resolute. Salvation had to come. Such was God's will and God's love. However, while some cooperated, some did not, burdened by their ignorance or pride.

The readings from Third-Isaiah and Philippians focus our minds upon Jesus. He is Lord!

Finally, magnificently, the Passion Narrative tells us of the depth of the Lord's giving of self.

The message is that God loves us with a perfect, uncompromising, unending love.

We are flawed by our own sin. We need God. Thankfully, he will not be deterred in giving us salvation if we simply love in return. †



Daily Readings

Monday, April 2

Isaiah 42:1-7
Psalm 27:1-3, 13-14
John 12:1-11

Tuesday, April 3

Isaiah 49:1-6
Psalm 71:1-4a, 5-6ab, 15, 17
John 13:21-33, 36-38
Mass of Christ
Isaiah 61:1-3a, 6a, 8b-9
Psalm 89:21-22, 25, 27
Revelation 1:5-8
Luke 4:16-21

Wednesday, April 4

Isaiah 50:4-9a
Psalm 69:8-10, 21bcd-22, 31, 33-34
Matthew 26:14-25

Thursday, April 5

Holy Thursday
Easter Triduum
Holy Thursday Evening
Mass of the Lord's Supper
Exodus 12:1-8, 11-14
Psalm 116:12-13, 15-16bc, 17-18
1 Corinthians 11:23-26
John 13:1-15

Friday, April 6

Good Friday of the Lord's Passion
Isaiah 52:13-53:12
Psalm 31:2, 6, 12-13, 15-17, 25
Hebrews 4:14-16; 5:7-9
John 18:1-19:42

Saturday, April 7

Holy Saturday
Holy Saturday Night: The Easter Vigil

Genesis 1:1-2:2

or Genesis 1:1, 26-31a
Psalm 104:1-2a, 5-6, 10, 12-14, 24, 35c

or Psalm 33:4-7, 12, 13, 20, 22
Genesis 22:1-18
or Genesis 22:1-2, 9a, 10-13, 15-18

Psalm 16:5, 8-11

Exodus 14:15-15:1

(Response) Exodus 15:1-6, 17-18

Isaiah 54:5-14

Psalm 30:2, 4-6, 11-12a, 13b

Isaiah 55:1-11

(Response) Isaiah 12:2-3, 4bcd, 5-6

Baruch 3:9-15, 32-4:4

Psalm 19:8-11

Ezekiel 36:16-17a, 18-28

Psalms 42:3, 5bcd; 43:3-4

or, when baptism is celebrated, (Response) Isaiah 12:2-3, 4bcd, 5-6

or Psalm 51:12-15, 18-19

Romans 6:3-11

Psalm 118:1-2, 16ab-17, 22-23

Luke 24:1-12

Sunday, April 8

Easter Sunday: The

Resurrection of the Lord

Acts 10:34a, 37-43

Psalm 118:1-2, 16ab-17, 22-23

Colossians 3:1-4

or 1 Corinthians 5:6b-8

John 20:1-9

or Luke 24:1-12

or, at an afternoon or evening Mass,

Luke 24:13-35

My Journey to God

I Am Your Own

God, shine Your light upon me,
Hold me safe within Your power,
Comfort me in times of need,
Wash me in Your innocence,
Clothe me in Your love,
Lead me when I'm lost,
Broaden the path I walk.

Within stillness, soothe my soul,
Softening my heart to hear Your call,
Your voice drifts silent upon the wind,
Filling me with guidance from Your breath,
Within the breeze, Your love floats free,
Your presence embraced in each daily test,
Your blessed Spirit mingles with my soul.

From this moment forward ...
I am Your own.

By Angela Patrice Hruban

(Angela Patrice Hruban of Morgantown is a member of St. Agnes Parish in Nashville.)



CNS photo/Chase Becker, Southern Nebraska Register

Question Corner/Fr. John Dietzen

Stations or Way of the Cross dates back to the Middle Ages

Q Where did the Stations of the Cross come from? Do they go back to the time of Christ? (Texas)



A No, they originated many centuries after Jesus lived and died. The Stations (or Way) of the Cross is one of many devotions that arose during the late Middle Ages, generally

in the 1200s or 1300s.

Politically, culturally and religiously, those were chaotic and painful times for the majority of ordinary people. Practicing and passing on their faith was enormously difficult, and a variety of new devotional practices developed to help people live and learn what it meant to be a Christian.

St. Francis of Assisi and St. Dominic and their followers were among those who helped popularize such expressions of faith as the Christmas creché (St. Francis) and the rosary (Dominicans).

The stations served both as a prayer and a sort of catechism about the sufferings and death of our Lord.

Franciscan priests, brothers and sisters who already held responsibility for the holy places in Jerusalem for Latin-rite Catholics did much to spread the devotion.

At one time, the stations included seven falls under the cross. Another form included 43 separate stations. The

14 stations observed now became fairly stabilized by Pope Clement XII about 300 years ago.

For some years, most publications of the stations have included a 15th station or meditation calling to mind Christ's victory over death in the Resurrection.

About 40 years after the death of Jesus, Roman armies leveled the city of Jerusalem, making the precise location of, for example, any falls on the way to Calvary nearly impossible to determine.

The present markings of the 14 stations along the *Via Dolorosa* (Sorrowful Way) in old Jerusalem are comparatively recent. The accuracy and even historical validity of some of the locations are highly doubtful.

Nevertheless, the stations remain one of the richest ways in our tradition to reflect on our Lord's suffering and death.

The stations have always included incidents which are found in Christian tradition, but are not mentioned in the Gospels.

The fourth station, for example, commemorates Jesus meeting his mother.

Luke's Gospel notes that Jesus stopped along the way to speak to "many women who mourned and lamented him," but Luke doesn't say Mary was among them.

John's Gospel places Mary at the foot of the cross, not on the road to Calvary.

The story of Veronica wiping the face of Jesus is also not in the Gospels. †

State marriage amendment stalled in Indiana House

Brigid Curtis Ayer

A bill to amend Indiana's constitution to protect the definition of marriage stalled in the House on March 18 during a hearing before the House Rules and Legislative Procedures Committee because of concerns raised by a few influential Indiana employers.



Glenn Tebbe

Human resource representatives from WellPoint and Cummins planted seeds of doubt in the minds of Hoosier lawmakers about advancing the marriage amendment bill to second reading in the House because of claims that it could hurt their companies' recruitment opportunities and benefit packages. Dow AgroSciences raised similar concerns in a letter to Rep. B. Patrick Bauer (D-South Bend), the House's speaker.

Senate Joint Resolution 7, the marriage amendment which passed the Senate 39-10, would amend Indiana's Constitution to define that a marriage consists only of the union of one man and one woman. In effect, the marriage amendment would ban same-sex marriages in Indiana.

The purpose of the amendment is to protect the nature of marriage by preventing an Indiana court from redefining marriage as anything other than a union between one man and one woman.

Senate Joint Resolution 7 has two parts. Part "a" defines marriage as a union between only one man and one woman. Part "b" is the section of the resolution which has raised concerns and debate.

Subsection "b" of the resolution states, "This Constitution or any other Indiana law may not be construed to require that marital status or the legal incidents of marriage be conferred upon couples or

groups."

Concerns and confusion about how part "b" may be interpreted has caused at least 10 senators to vote against the measure, and several members of the House Rules and Legislative Procedures Committee are now at odds with the bill as it is written.

The concerns with part "b" range from a possibility of harming the way domestic violence situations are handled to possible problems of limiting benefits employers want to provide family members of their employees. The latest concern raised by employers is it will hurt their recruitment opportunities by making Indiana appear to be non-inclusive or even discriminatory toward homosexuals.

In a 2003 document published by the Vatican's Congregation for the Doctrine of the Faith on "Considerations regarding proposals to give legal recognition to unions between homosexual persons," the document concluded, "The Church teaches that respect for homosexual persons cannot lead in any way to approval of homosexual behavior or to legal recognition of homosexual unions. The common good requires that laws recognize, promote and protect marriage as the basis of the family, the primary unit of society.

"Legal recognition of homosexual unions or placing them on the same level as marriage would mean not only the approval of deviant behavior, with the consequence of making it a model in present-day society," the document continued, "but would also obscure basic values which belong to the common inheritance of humanity. The Church cannot fail to defend these values, for the good of men and women and for the good of society itself."

Currently, Indiana law allows marriage between only one man and one woman. When the law was challenged,

the Indiana Court of Appeals affirmed the state law and upheld Indiana's definition of marriage between one woman and one man in the case of *Morrison v Sadler*.

"Even though the Indiana Court of Appeals affirmed state law, it's possible another challenge to Indiana's marriage law could result in a different ruling by the court which could redefine marriage, a situation passage of Senate Joint Resolution 7 would

prohibit," said Glenn Tebbe, Indiana Catholic Conference executive director, who testified in support of the Senate resolution on March 18 before the House panel.

"As a basic human and social institution, marriage—though regulated by civil laws and Church laws—did not originate either from the Church or the state, but from God," Tebbe said. "Therefore, neither Church nor state can alter the basic meaning and structure of marriage."

Nationwide, 27 states have passed constitutional amendments defining marriage, and 15 states, including Indiana, already have a law defining marriage as between one man and one woman.

Seven states, including Massachusetts, Connecticut, Vermont, New Jersey, California, Maine and Hawaii, and the District of Columbia, have created some form of legal union to same-sex couples and offer varying rights and responsibilities typically granted to traditional married couples.

Rep. Scott Pelath (D-Michigan City), co-sponsor of the bill and chair of the House Rules and Legislative Procedures Committee, has not decided if he will amend the resolution or call Senate Joint Resolution 7 for a vote.

Senate Joint Resolution 7 must pass in the House in the same form as it passed in the Senate for the amendment to be eligible for a vote by Indiana residents in the 2008 election. If passed by a majority of voters, the amendment would become part of the Indiana Constitution.

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



'As a basic human and social institution, marriage—though regulated by civil laws and Church laws—did not originate either from the Church or the state, but from God. Therefore, neither Church nor state can alter the basic meaning and structure of marriage.'

— Glenn Tebbe

Bishop tells Congress budget must help poor have food, housing, jobs

WASHINGTON (CNS)—Budget priorities for the federal government should help families escape hunger and homelessness, find decent housing and employment and have access to quality education and medical care, the president of the U.S. bishops' conference told members of Congress.

In letters sent to senators and representatives on March 16, Bishop William S. Skylstad of Spokane, Wash., asked that priority be given to relief, development and health care, especially in Africa and the developing world, "where people live with crushing poverty and diseases."

Such an approach "will also increase our ability to assist and protect refugees fleeing violence and persecution," Bishop Skylstad wrote.



Bishop William S. Skylstad

Copies of the letters were released on March 19 by the bishops' Department of Communications.

"The decision you will make in setting budget priorities for our nation are not just economic policies; they are also moral choices," the bishop told lawmakers. "Meeting essential human needs is a compelling ethical and fiscal priority."

Bishop Skylstad reminded them that "a basic function of government is to raise sufficient resources so that it can undertake necessary efforts to promote the common good. When the basic requirements of human life and dignity for many in our country and throughout the world go unmet, it is essential that adequate federal

revenues be available to help meet these basic human needs."

A deficit budget can sometimes be necessary because of serious circumstances, the bishop wrote. But when the federal government continues year after year to spend far more money than it takes in, he added, "it could seriously limit the ability to meet our moral obligations to respond to essential human needs."

Tax proposals should be evaluated in that light, he said. "We are pastors, not economists or policymakers," wrote Bishop Skylstad. "Our faith calls us to measure economic decisions on whether they enhance or undermine the lives of those most in need. Too often the weak and vulnerable are not heard or seen in the budget debate.

"They do not have powerful lobbyists, but poor children and their families have compelling needs that have a priority claim on our consciences and our choices as the nation allocates limited federal resources," he said.

"Your budget choices have clear moral and human dimensions; they reflect our values as a people," Bishop Skylstad continued. "Please do not forget the 'least of these' in your budget deliberations and decisions." †

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Rest in peace

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

BROCKMAN, Joseph B., 88, St. Paul, Tell City, March 13. Husband of Leona (Smith) Brockman. Father of Deanna Alvey, Randy and Thomas Brockman. Brother of Irene Theising. Grandfather of seven. Step-grandfather of three. Great-grandfather of eight. Step-great-grandfather of two.

BUCHBERGER, Donald, 81, St. Lawrence, Lawrenceburg, March 19. Husband of Helen Buchberger. Father of James and Robert Buchberger. Brother of

Dorothy Lawrence. Step-grandfather of two. Step-great-grandfather of four.

DERLETH, Mary E. (Sweeney), 90, St. Mark the Evangelist, Indianapolis, March 18. Mother of Patricia Hill, Michael and Tom Derleth. Grandmother of five. Step-grandmother of four. Great-grandmother of seven. Step-great-grandmother of five.

DONAHUE, Bridget C., 24, St. Mary, Lanesville, March 12. Mother of Peyton Wigginton. Daughter of Mary Donahue. Sister of Logan Donahue. Granddaughter of Grace McKnight and Thomas Donahue.

GORMAN, John, 57, Holy Cross, Indianapolis, Feb. 19. Brother of Jenny Donahue.

GRAHAM, George P., 93, St. Paul, Tell City, March 10. Father of Gail Hoesli. Grandfather of nine. Great-grandfather

of 17. Great-great-grandfather of 10.

HENDREN, H. Bernice, 91, St. Simon the Apostle, Indianapolis, March 15. Mother of Paula Oliver, Patricia Schinbeckler, Jane Ann Stierwalt, Dorothy, Alan and Mark Hendren. Sister of John R. Davis. Grandmother of 20. Great-grandmother of 21. Great-great-grandmother of one.

HEPPNER, Clara T., 89, Holy Family, Oldenburg, March 16. Mother of Charles and Glen Heppner. Grandmother of five. Great-grandmother of one.

KOCHERT, Lulu Mae, 92, St. Mary, Lanesville, March 15. Mother of Rosemary Fanning, Bernice Hatfield, Monica Huber, Norma Roddy, Franciscan Sister Marlene Kochert, Kathleen, Cletus and Lester Kochert. Sister of Irene and Marcella Naville, Marie and Rosette Smith. Grandmother of 12. Great-grandmother of 14.

KRUER, Theodore W., Sr., 79, St. Mary-of-the-Knobs, Floyds Knobs, March 17. Husband of Mildred Krueer. Father of Michael, Ray, Ted and Tom Krueer. Brother of Alice Eickhoff,

Irene Schmelz and Frank Krueer. Grandfather of nine. Great-grandfather of six.

MAGEE, Jane, 49, St. Anne, Hamburg, March 20. Mother of Adam Magee. Sister of Linda Luken, Pauline Murrice, Marilyn Norton, Rosemary Rudolf, Harold, Ray, Ronald and William Effing.

SENSBACK, Dorothy E. (Smith), 73, Our Lady of the Greenwood, Greenwood, March 19. Mother of Diane Thiesing and Donald Sensback. Grandmother of six. Great-grandmother of five.

SHEARN, Andrew, infant, St. Paul, Tell City, Feb. 28. Son of Nathan and Myra (Rice) Shearn. Grandson of Marsha Groves, Steven and Jo Ann Shearn.

SMITH, Leonard D., 92, Prince of Peace, Madison, March 14. Father of Kathy Braun, Susan Heritage, L. David, Michael and Wayne Smith. Grandfather of six. Great-grandfather of six.

SOWERS, Dale Phillip, 65, St. Michael the Archangel, Indianapolis, March 3. Brother of William Sowers.

VALENZUELA, Dr. Diego, Sr.,

Patron saint of good death



A statue of St. Joseph holding the baby Jesus is inside St. Peter Chanel Church in Roswell, Ga. The feast of St. Joseph, who is the patron saint of a good death, is celebrated on March 19.

85, Most Sorrowful Mother of God, Vevay, March 17. Husband of Fidelia Valenzuela. Father of Noeline Gullion, Sonia Quast, Diego Jr., Oscar, Pio and Vincent Valenzuela. Brother of Alice Lozada. Grandfather of eight.

WISSENBERGER, Joseph, 66, Holy Cross, Indianapolis, March 10. Husband of Diane Wissenberger. Father of Kathleen and Jeff Wissenberger. Brother of Marjory Baughman and Kathleen Harrington. Grandfather of one. Great-grandfather of one. †

Charity Sister Thomas More Rybarsyk was vice principal at Cathedral High School

Charity Sister Thomas More Rybarsyk, a former vice principal at Cathedral High School in Indianapolis, died on March 15 at Mother Margaret Hall at Mount St. Joseph in Cincinnati. She was 83.

During Sister Thomas More's tenure from 1984-99, Cathedral High School was named one of the finest private secondary schools in the country by the U.S. Department of Education.

The Mass of Christian Burial was celebrated on March 24 at the Immaculate Conception Chapel at the motherhouse. Burial followed at the Sisters of Charity cemetery.

The former Barbara Jane Rybarsyk was born on Oct. 11, 1923, in Grand Rapids, Mich.

Sister Thomas More earned a Bachelor of Arts degree in Sociology at the College of Mount St. Joseph in Cincinnati in 1952, a Master of Arts degree in Sociology at the University of Detroit in 1961 and a Master of Arts degree in Guidance and Education at Wittenberg University in 1968.

She had two ministries as a Sister of Charity of Cincinnati as an educator and administrator,

and as a secondary school counselor.

Sister Thomas More taught at St. Raphael School in Springfield, Ohio, from 1947-48; St. Michael School in Findlay, Ohio, from 1948-50; St. Mel School in Cleveland from 1950-52; and Holy Name School in Cleveland from 1952-54. She also taught history at Shrine High School in Royal Oak, Mich., from 1954-57.

With a bachelor's degree and master's degree in Sociology and a master's degree in Guidance and Education, Sister Thomas More chose to leave the classroom to become a high school counselor at Catholic Central High School in Springfield, Ohio, from 1957-68.

She also served one year at Lumen Christi High School in Jackson, Mich., from 1969-70, where she established the school's first Guidance Department.

Sister Thomas More also ministered at Elizabeth Seton High School in South Holland, Ill., from 1969-74 then at St. Philip High School in Battle Creek, Mich., from 1974-77.

Education called again in

1977 when Sister Thomas More began a new career as assistant principal at Catholic Central High School in her hometown of Lansing, Mich., where she served from 1977-80.

Sister Thomas More ministered as assistant principal at Bishop Flaget High School in Chillicothe, Ohio, from 1980-84.

During her 60 years as a woman religious, Sister Thomas More studied and ministered in the Amazon rain forest through the University of Brazil as a Fulbright Scholar in 1964.

She also visited Nazi death camps in Poland and witnessed the poverty conditions in Mexico, Hungary and Barbados.

When Sister Thomas More retired to the Sisters of Charity motherhouse in 1999, she began her volunteer ministry as a counselor at Seton High School in the Price Hill neighborhood of Cincinnati.

Susan Gibbons, the Seton High School principal, said Catholic education was a mission and a vocation for Sister Thomas More.

"She had vision and insight because of her vast years of experience," Gibbons said. "She was

an intellectual, mentor, confidant and friend to everyone at Seton High School. She was a wise woman who simply wanted students to succeed and realize their potential. She loved her students. We miss her greatly."

Charity Sister Mary Patrice Mahoney remembered Sister Thomas More as a faithful and true friend.

"Her life, spirit, love and generosity extended to so many," Sister Mary Patrice said.

"Lighthearted humor and fun-loving ways endeared her to all who knew her. She was an inspiring example of 'Life is Worth Living.'"

Charity Sister Ruth Hunt said Sister Thomas More "was a unique, joyful, generous, fun-loving person."

"She had a special relationship with all of the sisters she lived with, worked with and loved," Sister Ruth said. "I think we each knew her in a different

way. She had been a friend since 1946. She has been a beloved friend since I came to the Mount five years ago. She will leave a gigantic hole."

She is survived by a brother, Frank Rybarsyk, and nieces and nephews.

Memorial gifts may be made in Sister Thomas More Rybarsyk's name to the Sisters of Charity of Cincinnati Retirement Fund, 5900 Delhi Road, Mount St. Joseph, Ohio 45051. †

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Interested candidates should send résumés to:

Rob Rash
Archdiocese of Indianapolis
1400 N. Meridian
Indianapolis, IN 46202
(317) 235-1544 or rrash@archindy.org

DIRECTOR

The Diocese of Grand Rapids is seeking a full-time director of the Office for Worship within the Pastoral Services Division. The director will act as advisor on liturgical matters to the bishop, clergy, and parishes, and will work in concert with diocesan commissions that support and enable expressions of faith. The Office for Worship is responsible for implementing liturgical norms and promoting and supporting the liturgical life of the diocese. The Rite of Election, Chrism Mass, ordinations, church dedications, clergy funerals, and all liturgies at which the bishop presides are planned through this office. The person in this role will direct the work of the diocesan Church Art and Architecture Commission. The director will be responsible for establishing relationships with diocesan music and liturgy leaders, and for planning educational opportunities.

The diocese is located in the lower peninsula of Michigan along the western lakeshore, and serves over 170,000 Catholics in the 102 parishes and missions in an 11 county area. The Cathedral of Saint Andrew, located in downtown Grand Rapids, serves Bishop Walter A. Hurley and the people of the diocese.

Candidate must be a practicing Catholic and possess high energy and strong ability to organize structures and sustain working relationships. A master degree in liturgy or a related field is necessary. Practical experience in liturgy and in collaborative leadership at a diocesan or national level is a strong value. Compensation is based on educational level achieved and previous experience. Send résumé, other pertinent information and a list of any publications, c/o:

Dr. Patricia J. Hughes, Director, Pastoral Services Division,
Diocese of Grand Rapids
660 Burton St. SE
Grand Rapids, MI 49507
or in PDF to phughes@dioceseofgrandrapids.org
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The position requires excellent interpersonal skills and organizational ability as well as flexibility in handling unexpected requests. The ability to maintain confidential information is essential, and previous experience in payroll or human resources work is preferred.

Please send cover letter, résumé, and list of references, in confidence, to:

Ed Isakson, Director, Human Resources
Archdiocese of Indianapolis
P.O. Box 1410
Indianapolis, IN 46206
E-mail: eisakson@archindy.org
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Artist says her mural for homeless center will 'feed the soul'

NEW ORLEANS (CNS)—It would be difficult to imagine any other theme besides water gracing the walls of the Harry Tompson Center at St. Joseph Refuge in New Orleans.

A mural series depicting the flow of water, from flood to salvation, will soon grace the planned multiservice center for homeless people. If construction proceeds as planned, the center will open in late June.

"It is so gracious, so soulful to exceed just necessity and feed the soul," said Margot Datz, the artist who is creating the six-panel mural. "Because these people don't see a lot of beauty. They don't have access to it."

The first panel depicts Noah and the ark, with a passage from Genesis written on a ribbon scroll that stretches the length of the work: "And the water prevailed exceedingly upon the earth."

The second panel depicts Jonah and the whale and the third, which is nearly complete, depicts the parting of the Red Sea. The other three panels will show Christ walking on the water, the sacrament of baptism and the Lord's Prayer, with Christ standing beside still waters.

The canvases, dominated by the color blue, leaned against the back side wall of St. Joseph Church, a towering structure along the interstate in downtown New Orleans.

The final work will measure 8 feet by 24 feet and will hang in the center courtyard of the center, a series of modular buildings in the church's parking lot. It replaces another center that was a few blocks away but was destroyed by flooding from Hurricane Katrina.

The paintings are inconspicuously roped off by police tape, but nobody bothers them or Datz as she works. Her long red hair pulled into a haphazard bun and paint on her jeans, she is petite and vibrant, yet radiates calm in her work.

A resident of Martha's Vineyard, Mass., where she maintains a studio, Datz, 57, first visited New Orleans 26 years ago and has maintained close ties since. Her admiration of the Church's outreach to the homeless has personal roots; Datz's late mother, also an artist, was once homeless for a period.



CNS photo/Jesuit Father Vincent Orlando

Artist Margot Datz stands in front of the first three panels of her mural project, depicting water themes from the Bible, inside St. Joseph Church in New Orleans. The mural series depicting the flow of water, from flood to salvation, will soon grace the planned multiservice Harry Tompson Center at St. Joseph Refuge for homeless people. The center is scheduled to open in late June.

"I'm giving as I can to this project, really putting my heart and soul into this," she said. "Engaging with the homeless is a way of thanking whoever helped my mother" while she was homeless.

Initially meant for the inside of the church, with Datz one of several artists contributing pieces for devotional spaces, the project changed dramatically after Katrina inundated the neighborhood and destroyed the church's electrical and cooling systems, as well as its elevator.

"I realized we had to put that work on hold," said Vincentian Father Perry Henry, the parish's pastor. As plans for the Tompson Center came together, Datz's original sculpture and mural idea morphed into the water-themed mural after she heard firsthand the stories of Katrina survivors.

"From the very beginning, water was an important part" of the work, said Father Perry. "I see this whole art project as a tribute to the tremendous faith of the people who went through Katrina."

Datz explains the progression of the panels, from inundation, to finding a way through the rough seas, to voluntary immersion through baptism and finally to

restoration beside the still waters. It is a journey she feels both the homeless and the tired residents of New Orleans can understand, and it represents her hope for them.

"I'm madly in love with this city, bruises and all," said Datz. On what was her third post-Katrina visit, she said she continues to be amazed both by the scope of the damage and the spirit of the recovery, particularly by the volunteers leading it.

"It certainly has impacted my psyche. It's important for New Orleans to realize

how much the nation cares," she said.

The center will offer laundry and shower facilities, medical, housing and employment services, referrals for other social services, telephone privileges and legal aid.

It is a collaborative effort among the Vincentians, who staff the parish, the Presentation Sisters, Unity for the Homeless and the New Orleans province of the Society of Jesus. Funding for the art project came from the Vincentians and from other grants. †

Parishes schedule final 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 online at www.CriterionOnline.com.

Batesville Deanery
March 30, 7 p.m. at St. Mary, Greensburg

Indianapolis South Deanery
April 2, 7 p.m. at Our Lady of the Greenwood, Greenwood

New Albany Deanery
April 1, 4 p.m. at Holy Family, New Albany †

Classified Directory, continued from page 18

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Mr. Rob Rash, Office of Catholic Education
1400 North Meridian Street
Indianapolis, IN 46206-1410
rrash@archindy.org

Director of Religious Education
St. Anthony of Padua Parish, Clarksville, IN, New Albany Deanery, 935 families, is seeking a full-time Director of Religious Education. MA in Theology, Religious Studies of Education preferred; responsibilities include: catechetical programs for children and youth; sacramental programs, Christian Initiation of Adults & Children, and Adult Education. Visit our website at www.stanthonychurch.us.
Candidates must fulfill the requirements of the Office of Catholic Education of the Archdiocese of Indianapolis. Please send your résumé by April 15, 2007 to:
Ms. Annette "Mickey" Lentz, Office of Catholic Education
1400 North Meridian Street
Indianapolis, IN; 46206-1410
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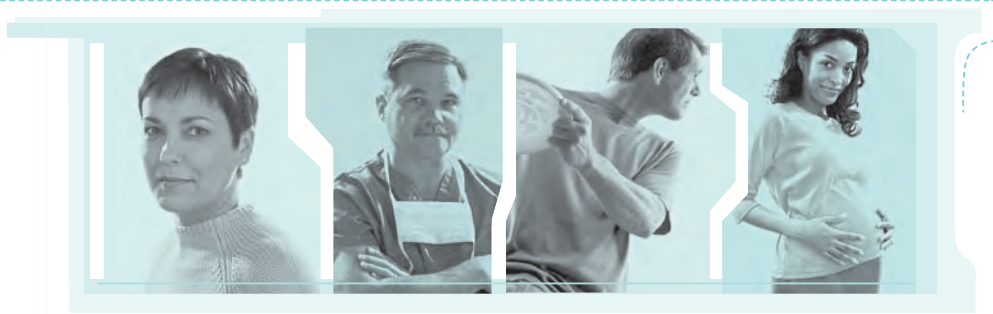
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Scecina Memorial High School
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Résumés or phone inquiries may be directed to:
Maribeth Ransel, Interim President
5000 Nowland Avenue
Indianapolis, IN 46201
(317) 322-2044
mransel@scecina.org
Inquiries should be made no later than April 30, 2007.

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