



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Life-changing event

Marian College students and teacher participate in United Nations forum, page 19.

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Experiencing the risen Lord

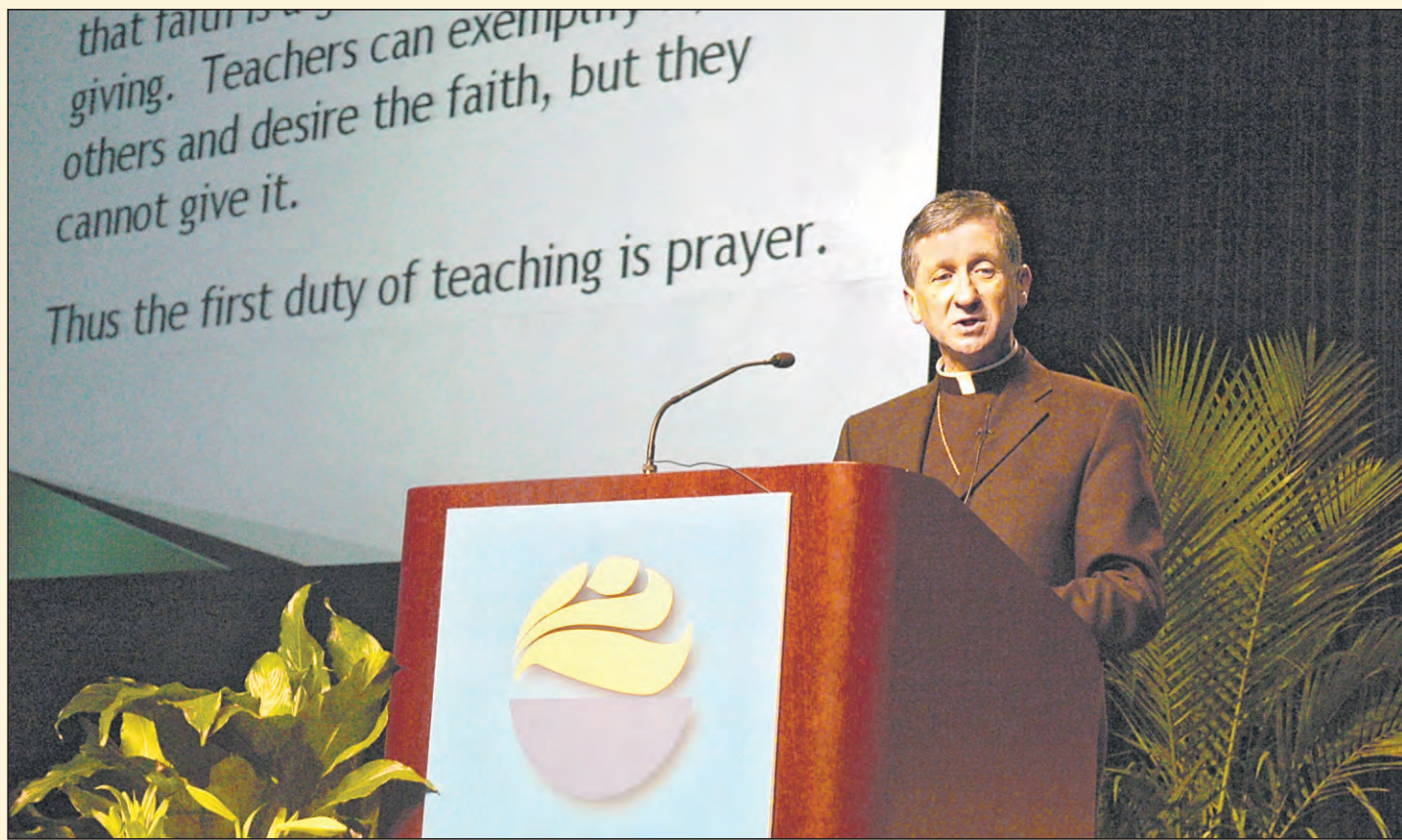


Photo by Sean Gallagher

Bishop Blase J. Cupich of Rapid City, S.D., gives a keynote address on March 26 at the 2008 National Catholic Educational Association's annual convention in Indianapolis. Bishop Cupich spoke to approximately 1,000 convention participants about ways to address a decreasing participation in the life of the Church by many youths and young adults in a presentation titled "Taking Proven Pathways to Face New Challenges."

Bishop urges Catholic educators to help youths embrace their faith

By Sean Gallagher

Passing on the faith is a primary task for the more than 7,000 educators who were in Indianapolis from March 25-27 for the National Catholic Educational Association's annual convention.

The current challenges in passing on the faith are arguably some of the most difficult faced by the Church in the United States in the more than 100-year history of the NCEA.

But there are effective ways available to Catholic educators in the Church's tradition that can help the

See related editorial, page 4. More NCEA convention coverage, pages 9-11.

young people they serve embrace the faith with passion.

This was the message that Bishop Blase J. Cupich of Rapid City, S.D., gave in a keynote address to approximately 1,000 convention

participants on March 26 at the Indiana Convention Center in Indianapolis.

Bishop Cupich began his remarks by citing the recent release of a study by the Pew Forum on Religion and Public Life, which stated that 33 percent of all Catholic Americans have left the Church, 10 percent of all Americans identify themselves as former Catholics and



25 percent of all Americans between 18 and 29 have no religious affiliation.

He said the study also showed that those who left the Church did so mainly from an apathy "that stems from a lack of knowledge about the faith."

"As a recent editorial in *America* magazine concluded, 'a number of Catholics, it seems, have left, not because

they've not believed, but because they don't care,'" Bishop Cupich said.

The question raised by the Pew study for Catholic educators, Bishop Cupich said, is clear.

"How can we pass on the faith in a way that gives the children and grandchildren of today and tomorrow the same experience of God and of Christ and of the Church that shapes our hearts, that enriches us and the lives of our parents and grandparents?" he asked.

"We need to capture, once again, [the fact] that at the heart of what we do is a sense of mission, a mission that is driven by our own experience of the risen Lord."

Understanding the challenge

Quoting such current Catholic American scholars as R. Scott Appleby and John Cavadini, Bishop Cupich said that many of the teenage and

See NCEA, page 10

Symposium explores common morality in a global age

WASHINGTON (CNS)—A quest for a common morality in the world's diverse cultures can begin with a mother's smile



Cardinal Angelo Scola

and her child's play, Cardinal Angelo Scola of Venice, Italy, said on March 27 as The Catholic University of America opened a four-day international symposium, "A Common Morality for the Global Age."

The Venice

patriarch, a theology professor before he was made a bishop, delivered the keynote address for the symposium in Washington, which drew more than 200 participants.

The subtitle for the event, "In Gratitude for What We Are Given," set a theme that resonated with scholars of Judaism, Islam and Eastern religions, who were among the speakers.

The gathering was the result of a request to Catholic University from Pope Benedict XVI in October 2004 before he became pope. It drew thinkers from several religious traditions and experts in philosophy, theology, ethics, politics and religion from several nations.

In requesting the symposium, the future pope—then Cardinal Joseph Ratzinger, head of the Vatican's Congregation for the Doctrine of the Faith—wrote: "The Catholic Church has become increasingly concerned by the contemporary difficulty in finding a common denominator among the moral principles held by all people, which are based on the constitution of the human person and which function as the fundamental criteria for law, affecting the rights and duties of all."

Cardinal Scola said a starting point for such a common moral ground might be found in the observation of the late Swiss theologian Father Hans Urs von Balthasar that the play of a child "offers us a paradigm of the experience of 'being freely welcomed' into life."

"In his play, the child expands the smile received from the mother into an

See SYMPOSIUM, page 7

Lessons of sharing mark lives of Spirit of Service winners

By John Shaughnessy

Doris S. Parker never forgot the lesson that has guided her life—a lesson she learned as a child after her mother died and her father did everything he could to continue the feeling of family for his six young children.

"We grew up very poor, but our dad told us at an early age that we had to share with others," Parker recalls. "If it was dinner time at our house and we had a friend over who didn't get much to eat at home, my dad would always set another plate at the table. He felt there was always enough food to stretch for one more."



Those lessons of sharing and stretching mark the life of Parker. They also represent the lives of Prisca Arredondo, Connie Merkel, and Bell (Bea) and Theodore (Ted)

Davis. Those five individuals are this year's Spirit of Service Award winners.

Shiel Sexton, an Indianapolis construction company, is the winner of the Corporate Leadership Award.

The winners will be recognized by the archdiocese on April 30 during a dinner that will benefit Catholic Charities Indianapolis.

Here are their stories:

Doris S. Parker

Now 77, Parker has dedicated her life to

eliminating poverty, fighting racism and creating opportunities for people who weren't always welcome at the main table of American society.

"I believe in the American dream," says Parker, a member of St. Lawrence Parish in Indianapolis. "In my 77 years, I've seen so many unjust acts, it's painful to recall. I thought if we were ever going to live the American dream, we have to extend ourselves to work for justice, to include everyone in the fabric of American life. I look for justice in everything I do."

She worked for justice in the 1950s when she was a college student who joined in the sit-in of an Indianapolis restaurant that wouldn't serve blacks.

She worked for justice when she served

See SPIRIT, page 12

Wanted: Your feedback on archdiocesan strategic draft plan

Criterion staff report

You've provided us with input that was used to develop an updated strategic leadership plan for the Archdiocese of Indianapolis, and now we'd like your feedback on a draft of the plan.

The Archdiocesan Strategic Leadership Planning Team has been gathering information for the past six months from a wide range of groups representing all

areas of the Church in central and southern Indiana.

Archbishop Daniel M. Buechlein launched the first strategic plan for the archdiocese after he was installed as archbishop in 1992, and the plan has been updated regularly since then.

A working draft of the plan, which will be used to guide the archdiocese through 2011, is included in this issue of *The Criterion*.

We're seeking your input once again as we work to refine the plan. Please read the plan and take a few minutes to respond to the following questions:

- Does the plan reflect and actively address the mission and values of the Archdiocese of Indianapolis?
- Are there priorities that are not addressed by the plan?
- Do you have any suggestions for how the archdiocese can more faithfully meet

the priorities set out in the plan?

Please submit your answers by April 11. Send responses by e-mail to criterion@archindy.org or mail to *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717.

An online version of the questions and the plan are available at www.archindy.org/strategic.

Thank you for taking the time to be part of this important process. †

Archdiocese of Indianapolis Strategic Leadership Plan 2008–2011

Mission

We, the Church in central and southern Indiana, called to faith and salvation in Jesus Christ in the Roman Catholic tradition, strive to live the Gospel by:

- worshipping God in word and sacrament,
- learning, teaching and sharing our faith,
- serving human needs.

We commit ourselves to generosity and to the responsible use of our spiritual and material resources.

Values

- Prayer and spiritual growth
- Lifelong learning and sharing our faith
- Parish and family, the individual and community
- Compassion and respect for human life and all creation
- Justice and consistent moral standards
- Pro-active leadership and shared responsibility
- Vital presence in urban, suburban and rural neighborhoods
- Stewardship

1. Care of the Poor

Goal Statement

All Catholics in the Archdiocese of Indianapolis will regard service to the poor and the vulnerable as an essential expression of our Catholic faith, and they will find ways to respond to that call to service.

Objective 1.1

To increase the understanding of our call to serve the poor and the vulnerable.

■ Action Step 1.1.1

Develop womb-to-tomb catechetical resources dealing with the Church's teachings on social justice.

■ Action Step 1.1.2

Identify and make available resources for pastors to lead people to

understand their call to serve and care for the poor and the vulnerable.

Objective 1.2

To identify, promote and use our current ministries to serve the poor and the vulnerable.

■ Action Step 1.2.1

Create an inventory of local parish and archdiocesan ministries.

■ Action Step 1.2.2

Publish the inventory of ministries.

■ Action Step 1.2.3

Promote the use of the inventory of ministries to encourage collaboration and ministry involvement.

Objective 1.3

To strengthen parish social justice ministry.

■ Action Step 1.3.1

Make resources available for faith formation in Catholic social teaching.

■ Action Step 1.3.2

Establish or strengthen parish committees for social justice ministry.

Objective 1.4

To identify current unmet needs and future needs of the poor and the vulnerable.

■ Action Step 1.4.1

Conduct a needs assessment survey by region.

■ Action Step 1.4.2

Prioritize the needs and formulate a strategic response.

2. Faith and Spiritual Formation

Goal Statement

The foundations of Catholic faith and practice will be enhanced through an integrated approach to formation for discipleship.

Objective 2.1

To strengthen the focus on liturgical spirituality as the foundation for growth in faith.

■ Action Step 2.1.1

Prepare strategically with multilevel catechesis for the publication of the new Roman missal.

■ Action Step 2.1.2

Devote the agenda of a priests' convocation to preparations for the publication of the new Roman missal.

■ Action Step 2.1.3

Convene a formation conference, or conferences, with parish representatives (e.g., members of parish spiritual life commissions and liturgy committees) to anticipate and prepare for the liturgical changes called for in the new Roman missal.

■ Action Step 2.1.4

Increase awareness of the Catholic, sacramental imagination (or analogical imagination or sacramental worldview) through liturgical catechesis.

Objective 2.2

To celebrate, acknowledge and recognize marriage from a countercultural Catholic perspective.

■ Action Step 2.2.1

Publicly and liturgically recognize marriage and renew marriage vows through an archdiocesan-wide celebration of World Marriage Sunday.

■ Action Step 2.2.2

Re-examine the quality and content of our catechesis on marriage through the life cycle/curriculum.

■ Action Step 2.2.3

Collect oral histories of older married couples for use as "primary source" material for marriage catechesis.

■ Action Step 2.2.4

Re-examine/reconsider the methodology of marriage ministry programs (e.g., Pre Cana and Tobit).

Objective 2.3

To raise awareness of the ministries of charity and hospitality as opportunities for evangelization.

■ Action Step 2.3.1

Train parish secretaries so that their "first contact" can be an evangelizing moment.

■ Action Step 2.3.2

Train ministers of hospitality (i.e., greeters, ushers) so that their "first contact" can be an evangelizing moment.

■ Action Step 2.3.3

Develop creative marketing strategies for parishes as an intentional effort to evangelize (e.g., realtors, newspapers, funeral homes) diverse populations.

Objective 2.4

To enhance the role of the domestic Church—the family—as a primary source of catechetical formation and as an essential component of ecclesial communion and parochial life.

■ Action Step 2.4.1

Develop standards for adult faith formation based on the implementation of the *United States Catholic Catechism for Adults*.

■ Action Step 2.4.2

Re-examine parish structures and meeting schedules in an effort to make them more "family-friendly," if necessary.

■ Action Step 2.4.3

Address the issue of retaining newly initiated Catholics following the completion of the formal processes of the Rite of Christian Initiation of Adults.

■ Action Step 2.4.4

Empower parents to be the primary catechists in the home by developing formation opportunities that examine the role of family rituals and by integrating simple home practices as

See PLAN, page 16



4/4/08

Moving?

We'll be there waiting if you give us two weeks' advance notice!

Name _____

New Address _____

City _____

State/Zip _____

New Parish _____

Effective Date _____

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Msgr. Schmitz served as pastor of St. Anthony of Padua Parish for 37 years

By Sean Gallagher

Msgr. Bernard Schmitz died on March 24, Easter Monday, at the Ripley Crossing Nursing Home in Milan. He was 76.

In 2007, he retired from active ministry after celebrating the 50th jubilee of his priestly ordination and serving as the pastor of St. Anthony of Padua Parish in Morris in the Batesville Deanery for 37 years.

He had suffered from Parkinson's disease for several years before his death.

Visitation was on March 30 and 31 at St. Anthony of Padua Church in Morris.

The Mass of Christian Burial was celebrated on March 31 at St. Anthony Church. Msgr. Joseph F. Schaedel, vicar general, was the principal celebrant. Retired Father Joseph Sheets was the homilist.

Father Sheets and Msgr. Schmitz were friends for more than 60 years. Their friendship started when they became archdiocesan seminarians as teenagers.

"He was a great friend," said Father Sheets. "He was always there for support. He was always a very gentle and kind man."



Msgr. Bernard Schmitz

The constancy of Msgr. Schmitz's support extended to his parishioners.

"He was very devoted to the people," said Father Sheets. "His love for God and his love for the people he served would be the highlight of everything that he did."

In an interview for an article in *The Criterion* about Msgr. Schmitz's 50th jubilee in 2007, longtime St. Anthony parishioner Joan Eckstein talked about her pastor's dedication to ministering to the infirmed.

"He was always there for the sick and the dying—day or night," said Eckstein, who served as Msgr. Schmitz's housekeeper and cook for 20 years.

"He administered the sacraments to the sick and the dying unbelievably. I think he'll always be known for that."

In an interview with *The Criterion* last August to mark his 50 years of priestly life and ministry, Msgr. Schmitz said this dedication flowed from seeing his parish as his family.

"Part of the family was sick. They needed help," he said. "[Visiting the sick] is a sign that the family is functioning and people are taking care of their loved ones, both the clergy and the lay folks."

Walter Eckstein, Joan Eckstein's husband, said Msgr. Schmitz's family-style approach to his ministry extended to the way St. Anthony's annual Labor Day parish picnic was organized.

"He made sure that our dinner was a

sit-down dinner instead of having it cafeteria-style," said Walter Eckstein. "The food was set on the table family style. He was a big believer in that."

In his interview with *The Criterion* last year, Msgr. Schmitz said that when he was assigned as the pastor of St. Anthony in 1970, he asked God in prayer if he could stay there the rest of his life.

"It pretty well has been because my life doesn't have that many more years to go," said Msgr. Schmitz at the time.

Bernard Robert Schmitz was born on June 11, 1931, in Cincinnati to Bernhard and Katarina (von Garrell) Schmitz.

As a seminarian for the archdiocese, he studied at and graduated from Saint Meinrad's minor and major seminaries in St. Meinrad with a bachelor of arts degree.

Archbishop Paul C. Schulte ordained him to the priesthood on May 3, 1957, at the Saint Meinrad Archabbey Church in St. Meinrad.

He celebrated his first Mass on May 5, 1957, at Resurrection Church in Cincinnati.

His first assignment was as the assistant pastor of St. Mary Parish in North Vernon in 1957. In 1961, he was appointed assistant pastor of Annunciation Parish in Brazil. That same year, he was also assigned as an instructor and director of guidance at the former Schulte High School in Terre Haute.

In 1963, he became the chaplain of the Newman Center at DePauw University in Greencastle while continuing as director of

guidance at Schulte High School.

His longtime ministry at St. Anthony of Padua Parish in Morris began on April 29, 1970, when he was assigned as its administrator. He became the parish's pastor on May 26, 1970.

Over the course of nearly four decades, he continued as pastor of St. Anthony while serving in other pastoral assignments for various periods.

In 1973, he was assigned as administrator pro-tem of St. Nicholas Parish in Ripley County.

In 1990, Msgr. Schmitz was again named administrator of St. Nicholas Parish.

In 1993, he was named pastor of St. Nicholas Parish and St. Charles Borromeo Parish in Milan, and administrator of St. Pius Parish in Ripley County.

Pope John Paul II conferred on Father Schmitz the title of Prelate of Honor on Aug. 8, 1994. Archbishop Daniel M. Buechlein publicly invested him with this title during a liturgy on Feb. 19, 1995, at SS. Peter and Paul Cathedral in Indianapolis.

He is survived by a sister, Dolores Schmitz of Cincinnati, and brother, John Schmitz of Tucson, Ariz.

Memorial gifts may be sent to the St. Anthony of Padua Parish Cemetery Fund, P.O. Box 3, Morris, IN 47033.

(To read past articles in the online archives of *The Criterion*, read this obituary at www.criteriononline.com.) †

Holy Father will find a spiritual nation during his U.S. visit, says survey

WASHINGTON (CNS)—Pope Benedict XVI will find a spiritual nation when he visits the United States in April, according to a new national survey commissioned by the Knights of Columbus.

The survey, conducted by the Marist College Institute for Public Opinion in Poughkeepsie, N.Y., found that "Americans are interested in hearing how God, religion and spirituality may be incorporated into their daily lives."

The results were released by Supreme Knight Carl Anderson on March 25 at the National Press Club in Washington. His new book, *A Civilization of Love: What Every Catholic Can Do to Transform the World*, published by HarperOne, debuted the same day.

By a ratio of more than 4-to-1, the survey said, Americans have a favorable opinion of

Pope Benedict; 58 percent of those surveyed said they view him favorably, compared with 13 percent who have an unfavorable opinion. Seventeen percent said they have never heard of him.

Sixty-five percent of Americans have a favorable opinion of the Catholic Church, compared to 28 percent who have an unfavorable view.

"The bottom line is despite very negative stories about the Church and the pope" over the last few years, Anderson said, "the American people have a very ... balanced view of [Pope] Benedict and the Catholic Church, and they are very open to hear his views on how they might live out their faith."

Despite their positive view of the pope, Americans said they don't know much about him, Anderson noted.

When Pope Benedict comes to the U.S., Anderson said, Americans will find that he "is a very warm and kind man whose intellectual talents and formidable background as a theologian do not prevent him from giving sermons that are accessible to the average person."

"He is an incisive, creative thinker who is one of the most skilled and thoughtful theologians of modern times," he continued. "He is deeply concerned about the future of the world and has a carefully thought-out worldview on how the Church relates to the world, and how the Church can set out to change the world."

Other results from the survey showed that:

- 63 percent of Americans believe the Catholic Church contributes either "a great deal or a good amount to people and communities" in the U.S.; 24 percent believe the Church contributes "not very much or nothing at all."

- 42 percent of Americans said they would like to attend one of Pope Benedict's public appearances; 66 percent of Catholics said they would like to attend one of the events.

- 70 percent or more of Americans said they want to hear the pope talk about spiritual matters, such as allowing God to be part of their daily lives and finding spiritual fulfillment "by sharing their time and talent," as well as how "they can make a

positive difference in the world, their state and communities."

- Nearly two-thirds of Americans, or 64 percent, expressed an interest in hearing Pope Benedict address "how they can have a society where spiritual values play an important role."

- Most Americans identify themselves with a particular religion: Protestant, 52 percent; Catholic, 26 percent; Mormon, 2 percent; Jewish, 2 percent; Hindu, 1 percent; Muslim, 1 percent; other, 3 percent. Thirteen percent identified no religion.

- A majority of Americans attend religious services regularly, including 59 percent of Catholics.

The survey was conducted from Feb. 25 to March 5, and 1,015 adults 18 years of age or older were interviewed.

Anderson told his press club audience that the Knights have set up a special Web site at www.papaltrip.com. It features a daily schedule of papal events, an interactive map, a detailed biography of Pope Benedict, the full text of his encyclicals and links to his books. †



Carl Anderson

Gods of Wasteland Fifty years of Rock 'n' Roll

Presented by Michael J. Matt

Sunday — April 13, 2008

1:30 PM

Priori Hall • Holy Rosary Catholic Church
Indianapolis, IN • 317-636-4478

6:00 PM

SS. Philomena and Cecilia
Oak Forest, IN • 765-647-0310



Back in the 1950s and '60s, Catholic priests and, Protestant ministers spent a great deal of effort

combating what they believed was a morally lethal new form of music, which was being marketed specifically to young people.

Michael Matt, editor of *The Remnant* and author of the book *Gods of Wasteland*, delves into the history, attraction, importance and destructiveness of rock music—a destructiveness that drives children from their parents, families from their roots and society from God Himself. Matt's discussion provides invaluable insight into what's wrong with rock music and how one goes about separating himself from it forever.

Due to the sensitive nature of this presentation, it is recommended that small children should not attend.

Admission is free but free will offerings are accepted to defray expenses



Sustaining the Spirit Ministry Convocation

For Parish Leaders of Adult Faith Formation, RCIA, Small Church Communities and Christ Renews His Parish.

Saturday — April 19, 2008
8:30 AM — 3:30 PM

St. Bartholomew Catholic Church
1306 27th St. • Columbus, IN 47201

"My passion is the parish which gives the Church essential life"
Sr. Donna Ciangio, O.P., Keynote Speaker

Workshop Opportunities for Parish Leaders

- Parish As An Inviting Community
- Life after RCIA and Christ Renews His Parish
- Rite of Christian Initiation of Adults (RCIA) *Frequently Asked Questions*
- Ten Top Questions Asked About Christ Renews His Parish
- How to Promote Hispanic Adult Faith Formation Ministries.
- Ideas for Bridging Bilingual Parishes
- Starting and Sustaining Small Church Communities
- Special Religious Education (SPRED)

"This ministry convocation will offer practical ideas of ways that parishes can stimulate, nurture, and sustain the enthusiasm of RCIA, Christ Renews His Parish, and other renewal programs.

Faith formation of adults in our parishes is critical and vital to the life of the Church.

Our ministry convocation will offer a vision for the parish and practical ideas that are easy to implement.

Participants are asked to bring their wisdom, experience, and creativity.

\$30

Per Person Lunch and Hospitality included
\$25 each for four or more from the same parish.



To register:
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Contact: John Valenti
Archdiocese of Indianapolis • Evangelization and Adult Faith Formation
Phone: 317-236-1432 • Fax: 317-261-3364 • E-mail: jvalenti@archindy.org



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Editorial



Parishioners Gilberto, Refugio, Evangelina and Evelyn Garcia pray during a 2007 Mass at St. Cecilia Parish in Mount Prospect, Ill., that was celebrated to mark the 10th anniversary of Hispanic ministries at St. Cecilia. A recent study conducted by the Pew Forum on Religion and Public Life shows that Latinos now account for roughly one in three adult Catholics, and 45 percent of all Catholics between 18 and 29.

Why are so many Catholics leaving the Church?

The good news is that thousands of people became Catholics on Holy Saturday. We will report on that and list the names of the new Catholics in the parishes of the Archdiocese of Indianapolis later this month.

The bad news is that more Catholics are leaving the Church than are coming into it.

One-third of those raised as Catholics in the U.S. have left the Church of their baptism, which means that 10 percent of all Americans are now former Catholics.

The only way that Catholics continue to remain at approximately 25 percent of the population is the influx of Catholic immigrants, mainly from Latin America.

That bad news for Catholics was included in the results of interviews with 35,000 adults by the Pew Forum on Religion and Public Life. The forum released its findings, a study of all religions in the United States, on Feb. 25 in a 148-page book it called "U.S. Religious Landscape Survey." The story has been widely publicized.

The statistics about Catholics were part of the forum's report that a whopping 44 percent of adult Americans now belong to a Church different from the one in which they were raised. Switching from one Church to another is obviously common in America.

We could, admittedly, concentrate on the positive aspects of the study, as Mark Gray did. He is a research associate at the Center for Applied Research in the Apostolate at Georgetown University in Washington. He said that we shouldn't overlook the fact that, despite the number of adults leaving, the Catholic Church continues to have a 68 percent retention rate of members who have been Catholic since childhood. That's better than any of the mainline Protestant religions.

Latinos can also take pleasure in the results of the study because it shows that they now account for roughly one in three adult Catholics, and 45 percent of all Catholics between 18 and 29.

We can also rejoice that the study shows that only 1.6 percent of Americans are atheists, and only 2.4 percent call themselves agnostics.

Nevertheless, we find the number of former Catholics to be shocking. Not only our bishops and priests, but all of us must determine why so many adults are leaving

our Church and figure out how to reverse the trend.

Part of the problem seems to be the fact that Catholics are now part of the American mainstream, and Americans have long been accustomed to people moving from one religion to another.

That, combined with the American emphasis on tolerance for people of all faith traditions, has led to the attitude that one religion is as good as another. After all, we hear, we all worship the same God so what difference does it make if we change religions?

But it does make a difference. Jesus Christ founded only one Church and that Church is the Catholic Church. Throughout history, scholars who have studied the doctrines and traditions of Christianity have come to that conclusion and have converted to Catholicism. That is still happening today.

Many Catholics, though, like most Americans, don't pay much attention to doctrine. They go to church occasionally because they believe in God, they consider themselves to be spiritual and they pray. They were baptized in the Catholic Church, but went to public schools, and their parents didn't insist that they attend religious education classes. They grew up knowing very little about what the Church teaches. They're not interested in religion, and they don't read Catholic periodicals. It's no wonder that they consider one Church as good as another.

It's not that many former Catholics have rejected the teachings of the Catholic Church. They're either ignorant about what the Church teaches or they just don't care; they're apathetic. This is indicated by the statistic that half of former Catholics didn't leave the Church in order to join a Protestant Church. They are no longer members of any Church. They have joined the one out of every four Americans between 18 and 29 who have no religious affiliation.

We Catholics are supposed to be evangelizers. It appears that the first place to begin evangelizing is with former Catholics.

But it would be better if we could prevent them from leaving in the first place.

—John F. Fink

Be Our Guest/Imam Michael Saahir

Remembering Chiara Lubich, a leader-servant who loved all

On March 14, a beautiful soul transitioned from this earthly life onward toward the hereafter.



Photo by Ron Foster Sharf

Chiara (Clara) Lubich, the foundress of the worldwide Catholic-based Focolare Movement, passed away in Rome, Italy, at the age of 88.

Many may question why an Islamic columnist in Indianapolis would write about a Catholic lay leader, an Italian woman who was not a Muslim.

Chiara Lubich, yet 100 percent Catholic, was even more 100 percent a believer in the human excellence of all people whether they were Christian, Muslim, Jew, Buddhist, Hindu or a believer from any of the world's great religions.

The Holy Qur'an Chapter 2, verse 62 speaks honorably of non-Muslim believers: "Those who believe [in the Qur'an], and those who follow the Jewish [Scriptures], and the Christians and the Sabians,—any who believe in Allah and the Last Day, and work righteousness, shall have their reward with their Lord; on them shall be no fear, nor shall they grieve."

Chiara Lubich was a leader who was not concerned with your religious label and dress. Chiara's concern was showing, teaching and reminding the world of the "love of neighbor."

Her mission was born out of distress that was laid upon her during the World War II bombing of her hometown in 1943 and 1944.

While seeking to aid the less fortunate victims of the air raids, Lady Chiara instilled in her life the practice of living, with hands-on actions, the Gospel, particularly the New Testament verse: "Father, may they all be one" (Jn 17:21).

Chiara's accolades are too numerous to mention, even in a series of articles, for she was a lady loved by many people around the world.

The once small Catholic lay movement of Focolare of the early 1940s today is active in more than 184 countries with a

membership of more than 87,000 believers of many faiths, and about 2 million friends and adherents.

The Focolare Movement came to the United States in September of 1961 and prospered in many cities, including Indianapolis.

For many Catholic faithful, Chiara Lubich's Focolare Movement not only showed them a fulfilling way to love their neighbors, but also rejuvenated their commitment to the Church.

In 1996, Muslim American leader Imam W. Deen Mohammed, while in Rome with Cardinal William Keeler of Baltimore to visit Pope John Paul II, also met Chiara Lubich.

The unlikely coming together of these two great religious leaders gave birth to an interfaith marriage of two religious communities.

One of the many highlights of Imam Mohammed and Lady Chiara's working together was seen in Chiara's historic visit to speak at the Malcolm Shabazz (Malcolm X) mosque in Harlem, New York, in May of 1997.

Lady Chiara Lubich's passing is not a loss for the believers of the world. Her committed followers in America and throughout the world are still busy working for universal brotherhood, and we—the Muslims in Indianapolis—are part of that commitment to continue her works.

Imam W. Deen Mohammed released the following message regarding Lady Chiara: "The Blessed Lady Chiara will always be a bright light in our life. We will continue our work of building upon the bond of faith and goodness that formed of our commitment to work together. Love always, [from] Imam W. Deen Mohammed."

On Christmas day in 1973, Lady Chiara spoke profoundly about her passing. She shared, "If I should have to leave this world today and you were to ask me for one last word that sums up our Ideal, I would say 'Be a family ...'"

(Imam Michael Saahir is with the Nur-Allah Islamic Center in Indianapolis.) †

Letters to the Editor

Story wrong to blame U.S. and Israel for failure in Middle East peace process

I strongly disagree with the Catholic News Service article in the March 7 issue of *The Criterion* citing Israeli Catholic analyst Wadie Abunasser, who blames the U.S. and Israel for the failure of the Middle East peace process.

I especially took issue with Abunasser's statement, "There is a lack of good American understanding of the reality and mentality of the region."

Abunasser fails to place the blame where it belongs. The blame solely belongs on the radical Arabs who will not even concede that Israel should exist.

Hamas deliberately sends mortars and rockets into Israel from a civilian area then Israel retaliates and innocent women

and children are killed or injured.

What do you think would happen if one of our neighbor countries sent mortars or rockets into our cities? We would destroy the area that the mortars came from! Israel has the right to defend itself!

It's impossible to make peace if the Arabs don't want peace. All that is necessary is for the Arabs to stop shelling Israeli cities.

A one-sided article like the above that places the blame solely on Israel is unfair and false. It's just propaganda for the radical Arabs.

Martin Lyles
Indianapolis

Letters Policy

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to

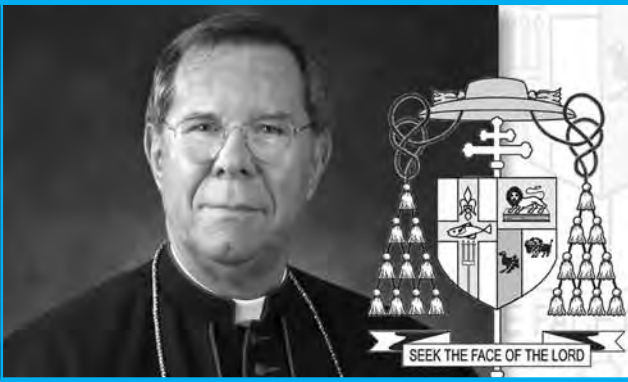
encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

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

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

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

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Courage is a grace from God

I have received many homemade get-well cards from students in our schools and parish religious education programs.

I shared some of their messages in an earlier column. Because he had been absent when his classmates made their cards, a young fellow named Bryan sent his later.

After his greeting (“Dear Archbishop”) and his concern for my health, he wrote: “My name is Bryan. I go to St. Roch Catholic School. I am 12 years old and in the sixth grade. I play football and basketball there. My favorite sport is basketball. My favorite subject is Social Studies. My favorite extracurricular activity is Spell Bowl. My favorite football team is the Giants.”

Then, as you turn to the back page, there is this extraordinary entry under the title “Courage.”

He wrote: “The definition of courage is hard to memorize. But luckily for everyone, it’s easy to describe. It’s the ability to move forward when times are dark. The times you give it all you got, even though you’re weary. So remember dear Archbishop, that even though times are bad, you’ve still got the grace of God, so always stay glad. Sincerely, Bryan Rush.”

I was touched and impressed by Bryan’s profound and appropriate message.

In many ways, I have come to realize that my cancer is God’s gift in the sense that it gave me the opportunity to pause, to evaluate my ministry as an archbishop and to appreciate anew the goodness of God’s loving grace.

It was and is easier to contemplate that Easter comes by way of the Cross. There is no other way. Sometimes when I was awake in the early morning hours, I made the Way of the Cross; surely, some of the more meaningful experiences I have had with that devotion.

Bryan’s call to courage underscored what I knew I needed to do. His insight provided a fine stimulus.

In the Scripture readings after Easter, we read of the courage of the Apostles and disciples after Christ’s Resurrection and Ascension.

St. John Chrysostom wrote: “They ignored the danger of death ... they forgot how few they were; they never noticed how many were against them or the power or strength or wisdom of their enemies. Their power was greater than all that: theirs was the power of him who had died on the Cross and risen again” (*Homilies on St. Matthew*, 4).

Here is a more recent example borrowed from a homily by Father Pat Beidelman, rector of SS. Peter and Paul Cathedral in Indianapolis, who is currently on a leave of absence in Rome to complete a graduate degree in liturgical theology.

During the first part of World War I, *The New York Times* ran a letter to the editor dated April 18, 1915, about the death of a young French priest, Abbé Thinot, who was a curate at the great Cathedral in Rheims in northeastern France.

The curate died miles from Rheims, shot by the German forces while he was taking

care of wounded French soldiers. At the time of his death, he was well-known in France and the United States for his actions six months earlier at the cathedral in Rheims.

On Sept. 4, 1914, the Germans entered the town of Rheims, occupied it for a few days and then retreated when the French forces retook the city.

During their retreat, several German soldiers were wounded, left behind, and under the direction of Father Thinot were taken into the cathedral to be cared for by the French Red Cross.

On Sept. 18, the Germans bombarded the city and the cathedral. Bombs ignited scaffolding outside the church, the roof caught fire and later the floor which was covered with straw for the wounded German soldiers to lie on. An American war correspondent described what happened next:

“The Abbé Thinot, a young, athletic, manly priest, and the venerable Archbishop Landreux [of Rheims] called for volunteers, and aided by the Red Cross nurses and doctors, dragged the unhappy wounded out of the building and through the north door. But after bearing them to safety, their charges were confronted with a new danger. Inflamed by the sight of their own dead, four hundred citizens having been

killed by the bombardment, and by the loss of their cathedral, the people of Rheims who were gathered about the burning called for the lives of the German prisoners. ‘They are barbarians,’ they cried. ‘Kill them!’

“What followed cannot be too often told. The aged Archbishop and the young Abbé Thinot placed themselves between the mob and the wounded. With splendid indignation, with perfect courage, they faced the raised rifles.

“‘If you kill them,’ they cried, ‘you must first kill all of us.’

“... The story about the young priest and the Archbishop, with the cathedral burning behind them ..., will always live in the records of this war and the Church.”

Courage is a grace—“so always stay glad.” †

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 April

Priests: that they may joyfully and faithfully live out their priestly promises and encourage other men to embrace God’s call to the priesthood.

La valentía es una gracia de Dios

He recibido muchas tarjetas hechas a mano deseándome una pronta mejoría de parte de los estudiantes de los programas de educación religiosa de nuestras escuelas y parroquias.

Compartí algunos de sus mensajes en una columna anterior. Un jovencito llamado Bryan envió su tarjeta más tarde ya que había estado ausente cuando sus compañeros de clase elaboraron las suyas.

Después del saludo (“Querido Arzobispo”) y su preocupación por mi salud, escribió: *Me llamo Bryan. Voy a la escuela católica St. Roch. Tengo 12 años y estoy en sexto grado. Juego fútbol americano y baloncesto en la escuela. Mi deporte favorito es el baloncesto. Mi materia preferida es Estudios Sociales. Mi actividad extracurricular favorita es la práctica de ortografía. Mi equipo de fútbol americano predilecto es los Giants.*

Seguidamente, al pasar la página, hay una anotación extraordinaria bajo el título “Valentía.”

Escribió: “La definición de valentía es difícil de memorizar. Pero afortunadamente para todos, es fácil de describir. Es la capacidad de seguir adelante cuando nos tocan tiempos difíciles. Tiempos en los que entregamos todo lo que tenemos, a pesar de estar agotados. Por eso recuerde, Arzobispo, que aunque los tiempos sean difíciles, aún tiene la gracia de Dios, así que manténgase siempre contento. Atentamente, Bryan Rush.”

Me sentí conmovido e impresionado por el mensaje tan profundo y apropiado de Bryan.

En muchos aspectos me he dado cuenta de que mi cáncer es un obsequio de Dios en el sentido de que me ha dado la oportunidad para detenerme, evaluar mi ministerio como

arzobispo y apreciar nuevamente la bondad de la gracia amorosa de Dios.

Fue y es más fácil percibir que la Pascua llega desde la Cruz. No existe otra manera. En ocasiones, cuando estaba despierto muy temprano en la mañana, recorría el Vía Crucis. Ciertamente ha sido una de las experiencias más significativas que he vivido con esa devoción.

El llamado a la valentía de Bryan resaltó lo que ya sabía que debía hacer. Su perspicacia me proporcionó un excelente estímulo.

En las lecturas de las Escrituras posteriores a la Pascua, leemos sobre la valentía de los Apóstoles y los discípulos después de la Resurrección y Ascensión de Cristo.

San Juan Crisóstomo escribió: “Ignoraron el peligro de la muerte ... olvidaron qué pocos eran; nunca se dieron cuenta de cuántos estaban contra ellos, ni del poder, la fuerza ni la sabiduría de sus enemigos. Su poder era superior a todo ello: el suyo era un poder que provenía de aquel que había muerto en la Cruz y había resucitado.” (*Homilías sobre San Mateo*, 4)

He aquí un ejemplo más reciente, tomado de una homilía del Padre Pat Beidelman, rector de la Catedral de San Pedro y San Pablo en Indianapolis quien se encuentra actualmente de licencia en Roma para completar sus estudios de postgrado sobre teología litúrgica.

Durante la primera parte de la Primera Guerra Mundial, el periódico *New York Times* publicó una carta al editor con fecha 18 de abril de 1915, sobre la muerte de un joven sacerdote francés, Abbé Thinot, quien era párroco de la gran catedral en Reims, en el noreste de Francia.

El párroco murió a millas de Reims, abaleado por las fuerzas alemanas mientras atendía a soldados franceses heridos. Al

momento de su muerte, era muy conocido en Francia y en Estados Unidos por sus acciones seis meses antes en la catedral de Reims.

El 4 de septiembre de 1914, los alemanes entraron en el pueblo de Reims, lo ocuparon durante algunos días y luego se retiraron cuando las fuerzas francesas recobraron la ciudad.

Durante la retirada, varios soldados alemanes resultaron heridos, quedaron rezagados y bajo la dirección del Padre Thinot fueron llevados a la catedral para que la Cruz Roja Francesa los atendiera.

El 18 de septiembre los alemanes bombardearon la ciudad y la catedral. Las bombas prendieron en llamas los andamios que estaban afuera de la iglesia, el techo se incendió y posteriormente el piso que estaba cubierto de paja para que los soldados alemanes se acostaran. Un corresponsal de guerra estadounidense describió lo que sucedió a continuación:

“Abbé Thinot, un sacerdote joven, atlético y robusto, y el venerable Arzobispo Landreux [de Reims] pidieron voluntarios y, ayudados por las enfermeras y médicos de la Cruz Roja, arrastraron y sacaron del edificio por la puerta norte a los heridos descontentos. Pero luego de llevarlos a un lugar seguro, sus cargas se enfrentaron a un nuevo peligro. Enardecidos ante la escena de sus propios difuntos, habiendo perecido en el bombardeo cuatrocientos ciudadanos, y por la pérdida de su catedral, el pueblo de Reims que se había reunido en torno al edificio en

llamas, reclamó las vidas de los prisioneros alemanes. ‘Son bárbaros,’ gritaron. ‘¡Mátenlos!’

“Lo que sucedió a continuación no puede repetirse lo suficiente. El Arzobispo anciano y el joven Abbé Thinot, se interpusieron entre la muchedumbre y los heridos. Con una indignación espléndida, con perfecta valentía, se plantaron ante los rifles apuntados.

“‘Para matarlos a ellos—gritaron—deberán matarnos a todos nosotros primero.’

“... La historia del joven sacerdote y el Arzobispo con la catedral en llamas tras ellos... vivirá siempre en los anales de esta guerra y de la Iglesia.”

La valentía es una gracia, “así que manténgase siempre contento.” †

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

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

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

La intención del Arzobispo Buechlein para vocaciones en abril

Sacerdotes: ¡Que ellos realicen sus promesas como sacerdotes con júbilo y fe y den ánimo a otros hombres para que contesten la llamada de Dios al sacerdocio!

Events Calendar

April 4

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Lumen Dei meeting**, Mass, 6:30 a.m., breakfast and program at Priori Hall, Ken Ogorek, archdiocesan director of adult catechesis, presenter, \$10 members, \$15 guests. Information: 317-919-5316 or e-mail LumenDei@sbcglobal.net.

St. Luke the Evangelist Parish, 7575 Holliday Drive E., Indianapolis. **Catholic Charismatic Renewal of Central Indiana**, 7 p.m. program, 7:30 p.m. Mass followed by healing prayers. Information: 317-592-1992 or e-mail ccrci@inholyspirit.org.

St. Francis Hospital, Swisher Conference Center, 1201 Hadley Road, Mooresville. **Free seminar for cancer patients and their families**, lunch included, noon-2 p.m. Reservations: 317-782-4422.

April 5

St. Michael the Archangel Parish, 3354 W. 30th St., Indianapolis. **Black Catholic Caucus, "Black Marriage**

Day" celebration, Andrew and Terri Lyke, presenters, \$25 per couple includes continental breakfast and catered lunch, 8 a.m.-4:30 p.m. Information: <http://www.archindy.org/family/marriage-resources.html>.

Holy Name of Jesus School, 89 N. 17th Ave., Beech Grove. **Spring rummage sale**, 8 a.m.-3 p.m. Information: 317-784-5454, ext. 2.

St. Maurice Parish, 8874 N. Harrison St., Napoleon. **Spring smorgasbord**, 4:30-7 p.m., \$8 adults, \$3 children 7-12, \$1.50 children 3-6. Information: 812-852-4394.

April 6

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Double Delight: An Afternoon to Inspire Your Soul and Tickle Your Tastebuds,"** 35-minute one-woman performance of "Magdalene," Rev. Miki Mathioudakis, presenter, chocolate buffet, \$30 per person. Reservations: 317-788-7581.

St. Francis Xavier, Hwy. 31 and Hwy. 160, Henryville.

Buffet, 11 a.m.-1 p.m., \$7 adults, "10 cents per year" for children up to age 12.

St. Pius X Church, 7200 Sarto Drive, Indianapolis. **The Master's Chorale of Central Indiana, "Concert of Sacred Baroque Music,"** Priestly Fraternity of St. Peter Father Michael Magiera, soloist, 3 p.m., no charge. Information: 317-255-4534.

Saint Meinrad Archabbey Church, 200 Hill Drive, St. Meinrad. **Choral concert by VOCE**, 3 p.m. CDT, no charge. Information: 812-357-6501.

MKVS, Divine Mercy and Glorious Cross Center, Rexville, located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles. **Confession, 1 p.m., Mass, 2 p.m.**, on third Sunday holy hour and pitch-in, groups of 10 pray the new Marian Way, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

April 7

St. John the Baptist Parish, 8310 St. John Road, Floyds

Knobs. **Sponsor couple training session for FOCCUS**, 6:30-9 p.m. Information: 317-236-1595 or e-mail dsarell@archindy.org.

April 8

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. Ave Maria Guild, **National Volunteer Month Mass**, 11 a.m., lunch following Mass. Information: 317-885-5098.

St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis. **"Catholics Returning Home," session 2**, 7:30-9 p.m. Information: 317-291-5376.

St. Pius X Parish, 7200 Sarto Drive, Indianapolis. **Support Group for Separated and Divorced Catholics**, 7 p.m. meeting. Information: 317-466-1399.

Community Life Center, Washington Park Cemetery, 10612 E. Washington St., Indianapolis. **Community seminar, "The Wilderness of Grief: Finding Your Way,"** Alan Wolfelt, Ph.D., presenter, 6-9 p.m., free, registration required. Information: 317-387-7000.

April 9

Community Life Center, Washington Park Cemetery, 10612 E. Washington St., Indianapolis. **Catholic Cemeteries sixth annual Mission Day, "Living in the Shadow of the Ghosts" of Grief,** Alan Wolfelt, Ph.D., presenter, 8:30 a.m.-3:30 p.m., \$30 per person includes lunch. Information: 317-387-7000.

April 11

St. Pius X Parish, 7200 Sarto Drive, Indianapolis. **"Notre Dame Celebration and Handbell Choir Concert,"** 7:30 p.m., no charge. Information: 317-257-1085 or e-mail apuscas@spxparish.org.

Our Lady of Mount Carmel Parish, 4598 Oak Ridge Road, Carmel, Ind. (Diocese of Lafayette). Couple to Couple League of Greater Indianapolis, **Natural Family Planning (NFP) class**, 7-9 p.m. Information: 317-848-4486.

April 11-12

St. Boniface Parish, 318 N. 9th St., Lafayette, Ind. (Diocese of Lafayette). **Gregorian Chant Workshop**, Fri. 7-8:30 p.m., Sat. 10 a.m.-3 p.m., Mass, 4:30 p.m., lunch \$8 per person, must be

pre-ordered. Information: 765-742-5063.

April 12

St. Roch Parish, Family Center, 3603 S. Meridian St., Indianapolis. **"Single Seniors" meeting**, 1 p.m., age 50 and over. Information: 317-784-1102.

Marian College, 3200 Cold Spring Road, Indianapolis. **Tournées Festival, French Film Festival, Paris, Je T'aime (Paris, I Love You)**, 7 p.m. Information: 317-955-6213 or e-mail afagan@marian.edu.

April 13

St. Barnabas Parish, House of Joseph, 523 Fabian Road, Indianapolis. **Divorced, Separated or Widowed Singles, social**, 6:15-8 p.m. Information: 317-919-8186.

Marian College, 3200 Cold Spring Road, Indianapolis. **Tournées Festival, French Film Festival, Into Great Silence**, 2 p.m., **Bamako**, 7 p.m. Information: 317-955-6213 or e-mail afagan@marian.edu. †

Retreats and Programs

April 6

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Liturgical Music 101,"** Charlie Gardner, presenter, 7-9 p.m., no charge, good-will offerings appreciated. Information and registration: 317-545-7681 or www.archindy.org/fatima.

April 11-13

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Reflections on St. Paul's Letter to the Romans,"** Benedictine Father Eugene Hensell, presenter. Information: 800-581-6905 or e-mail MZoeller@saintmeinrad.edu.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"What Does God Want for You?,"** Matthew Kelly, presenter, \$300 per person. Information: 317-545-7681 or www.archindy.org/fatima.

April 12

Marian College, 3200 Cold Spring Road, Indianapolis. Franciscan spirituality, **"Fully Alive! Fully Franciscan!,"** 9-11:30 a.m. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

April 13

Oldenburg Franciscan Center, Oldenburg. **"Evensong,"** 4-5 p.m. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

April 17

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Third annual "Caregivers and Hospice Retreat,"** registration due April 3, \$50. Information: 317-788-7581 or e-mail benedictinn@benedictinn.org.

April 18-20

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. Married couples retreat, **"Love Springs Eternal,"** Benedictine Father Noël Mueller, presenter. Information: 800-581-6905 or e-mail MZoeller@saintmeinrad.edu.

April 19

Our Lady of Mt. Carmel Parish, 14598 Oak Ridge Road, Carmel, Ind. (Diocese of Lafayette). **Catholic Charismatic Renewal of Central Indiana, "Life in the Spirit Retreat,"** 8:30 a.m.-5:30 p.m. Information: 317-592-1992 or e-mail dmatthesindy.rr.com.

St. Elizabeth Ann Seton Parish, 10655 Haverstick Road, Carmel, Ind. (Diocese of Lafayette). **Gabriel Project of Indiana "Day**

of Reflection," Servants of the Gospel of Life Sister Diane Carollo, presenter, Mass, 9 a.m., program concludes at 12:15 p.m. Information: 317-844-5658 or jsblanch@sbcglobal.net.

April 20

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Liturgical Seasons 101,"** Father Keith Hosey, presenter, 7-9 p.m., no charge, good-will offerings appreciated. Information: 317-545-7681 or www.archindy.org/fatima.

April 25-27

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Tobit Weekend,"** marriage preparation program for engaged couples. Information: 317-317-545-7681 or www.archindy.org/fatima.

April 26

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. Fourth annual **women's conference, "Rocking Chair Wisdom,"** Mary Malloy and Jeanne Hunt, presenters. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

April 27

Our Lady of Fatima Retreat House,

5353 E 56th St., Indianapolis. **"Pre Cana Program,"** marriage preparation program for engaged couples. Information: 317-236-1596 or 800-382-9836, ext. 1596.

April 28

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Mass**, 9 a.m., continental breakfast, no charge. Information: 317-545-7681 or www.archindy.org/fatima.

April 28-May 2

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Preaching the Word: The Gospel of John,"** Benedictine Father Denis Robinson, presenter. Information: 800-581-6905 or e-mail MZoeller@saintmeinrad.edu.

May 2-3

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **"Men's Golf Retreat,"** Information: 812-933-6437 or e-mail center@oldenburgosf.com.

May 2-4

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Simplicity Retreat Revised: A Way of Life,"** Benedictine Noël Mueller, presenter. Information: 800-581-6905 or e-mail MZoeller@saintmeinrad.edu. †



Holy Thursday pilgrimage

Members of Our Lady of the Greenwood Parish in Greenwood pray before the altar of repose at St. Roch Church in Indianapolis on Holy Thursday, March 20. Our Lady of the Greenwood Parish and St. Luke the Evangelist Parish in Indianapolis sponsored pilgrimages for their parishioners to visit the altars of repose at seven churches in the Indianapolis area on Holy Thursday evening. The pilgrimages carry on a tradition that began in Rome centuries ago, where the faithful would pray before altars of repose at seven churches in the city on the evening of Holy Thursday.

Marian College receives grant for nature center

Marian College in Indianapolis was recently awarded a \$550,000 grant by the Nina Mason Pulliam Charitable Trust to fund the construction of a nature center and shelter at the college's 55-acre EcoLab, an outdoor environmental education laboratory.

Opened in 2000, the 55-acre EcoLab provides science education to thousands of Indiana students in grades K-12 each year. The EcoLab also serves as an outdoor lab for the college's biology and chemistry students.

The EcoLab is also the site of the annual summer science camps for teachers and students. Now in its third year, the science camp activities are directed by the Life Science Education Center at Marian College.

The new nature center and shelter will provide a gathering place for students, tour groups and others to prepare for activities, have lunch, hold meetings and retreat from inclement weather. The shelter will allow the EcoLab to host more visitors and expand its offerings to K-12 students. †

Gabriel Project retreat is April 19 in Carmel

The Gabriel Project of Indiana is sponsoring a day of reflection for volunteers on April 19 at St. Elizabeth Ann Seton Parish, 10655 Haverstick Road, in Carmel, Ind., in the Lafayette Diocese.

The Gabriel Project is a parish-based pro-life program whose volunteers provide various forms of assistance to women in crisis pregnancies. Several parishes in the archdiocese are active in the Gabriel Project.

The day of reflection will start with Mass at 9 a.m. followed by a retreat from 9:30 a.m. until 12:15 p.m. A light breakfast will be served.

Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry, will lead the day of reflection.

To register, call Jane Blanchard at 317-844-5658 or e-mail her at jsblanch@sbcglobal.net. †

Pope: God's love motivates Church in its sacraments and activities

CASTEL GANDOLFO, Italy (CNS)—The merciful love of God, revealed in Jesus Christ, is what motivates the Catholic Church in its sacraments, its charitable activities and its insistence on correct moral behavior, Pope Benedict XVI said.

Reciting the *Regina Coeli* with visitors gathered in the courtyard of the papal villa in Castel Gandolfo on March 30, Pope Benedict marked Divine Mercy Sunday and kicked off a week of festivities dedicated to the memory of Pope John Paul II and to the Divine Mercy devotions he promoted.

Pope Benedict said of Pope John Paul, "His whole mission at the service of the truth about God and the human person and about peace in the world" flowed from his conviction that God's mercy was the only source of hope for humanity.

His message, like that of St. Faustina Kowalska, the Polish nun who promoted the Divine Mercy devotion and was canonized by Pope John Paul, always pointed to Christ, "the supreme revelation of God's mercy," Pope Benedict said.

Pope John Paul died on April 2, 2005, the eve of Divine Mercy Sunday that year.

"In reality, mercy is the central nucleus of the Gospel message; it is the very name of God; the face with which he revealed

himself in the old covenant and fully in Jesus Christ, the incarnation of creative and redeeming love," Pope Benedict said.

Divine Mercy also shines through the Church and is demonstrated in the sacraments, especially the sacrament of reconciliation, and in individual and collective acts of charity, he said.

"Everything the Church says and does manifests the mercy that God has for the human person," he said.

"When the Church must reaffirm a truth that has been misunderstood or a good that has been betrayed, it always does so moved by merciful love so that people would have life and have it in abundance," Pope Benedict said.

The pope also said the mercy of God is the truest source of peace, not only in individual hearts, but also among people.

He entrusted to Mary his prayers for "the great cause of peace in the world so that the mercy of God would accomplish that which is impossible for human efforts alone and so that the courage for dialogue and reconciliation would take root in people's hearts."

Cardinal Tarcisio Bertone, Vatican secretary of state, celebrated the Divine Mercy Sunday Mass in the Church of the Holy Spirit, the center of Divine Mercy devotions in Rome.



Pope Benedict XVI waves during the recitation of the *Regina Coeli* prayer at the papal residence in Castel Gandolfo, Italy, on March 30.

"Divided humanity needs peace and pardon," he said in his homily. "There is no true peace without forgiveness, and for this we must defuse the potential for hatred and war that is in us."

Opening one's heart to Christ and

asking for his forgiveness and mercy is an essential step for renewing one's life and becoming a peacemaker, he said.

Sure of God's mercy, Cardinal Bertone said, people can look toward the future with hope and confidence. †

Cardinal: Liberalized use of Tridentine Mass already is bearing fruit

VATICAN CITY (CNS)—Pope Benedict XVI's liberalization of the use of the traditional Latin Mass already is bearing fruit by helping to reconcile some who had left the full communion of the Church, said Cardinal Castrillon Hoyos.

The cardinal, president of the Pontifical Commission "Ecclesia Dei," which coordinates care for traditionalist Catholics, said that thanks to the pope's action "not a few have asked to return to full communion, and some already have returned."

In an interview published in the

March 28 edition of *L'Osservatore Romano*, the Vatican newspaper, Cardinal Castrillon said the Oasis of Jesus the Priest monastery of 30 cloistered nuns in Spain "has already been recognized and regularized" by his office, and "there are cases of American, German and French groups" who have begun the process.

The cardinal insisted that the only traditionalists excommunicated were the four bishops ordained by the late Archbishop Marcel Lefebvre in 1988 without Vatican permission.

The priests who have followed those bishops, he said, "are only suspended" so the Masses they celebrate "are without a doubt valid, but not licit." The religious who have followed the schismatic bishops need to have their congregations or monasteries recognized by the Vatican, he said.

In addition, he said, "there are individual priests and many laypeople who contact us, write to us and call us for a reconciliation and, on the other side, there are many other faithful who demonstrate their gratitude to the pope"

for his July letter authorizing widespread use of the liturgy according to the *1962 Roman Missal*.

In his letter, the pope said the Mass from the *Roman Missal* in use since 1970 remains the ordinary form of the Mass, while celebration of the Tridentine Mass is the extraordinary form.

Cardinal Castrillon said wider use of the pre-Second Vatican Council rite "is not a matter of returning to the past, but is a matter of progress" because it gives Catholics the richness of two liturgical forms instead of one. †

SYMPOSIUM

continued from page 1

attitude of trust towards the world, her smile constituting for him the relation that protects him and makes him capable of experience," he said.

He said this provides an entry point for answering the question, "Does each person have an elementary moral experience?"

The cardinal, a specialist in theological anthropology, sexuality, marriage and family life, delivered his address by video because a scheduling conflict prevented him from attending the symposium in person.

He said that understanding the authentic nature of morality must start

with each person's "elementary experience of the good"—which he said is relational in character.

"The child's play reveals his desire ... that the world be welcoming to him, harmonious, rich with possibilities to be discovered and utilized," he said.

"At the same time, however, it reveals that this desire is supported by a recognition that stimulates, reassures and supports him," he added. "It is by virtue of the recognition he has received that the child entertains relations of trust with the world and with other subjects, that the child is made capable of positive stable relationships, relations of communion with others and with all reality."

The triad of desire for self-fulfillment, of recognition and of communion can be viewed as an example of the structure of

the moral experience itself, he suggested.

He said the Gospel story of Jesus and the rich young man also highlights the relational character of morality. The man asks Jesus what he must do to gain eternal life. When Jesus tells him to keep the commandments, he says he already does so but wonders what more he should do. Jesus tells him to give everything he has to the poor and "come follow me."

Cardinal Scola noted that in the exchange Jesus shifts the question of good—from what is good to who is good—when he says, "There is one alone who is good."

"The heart of the question is not the observance of the rules, but the fulfillment of the desire for the good that makes us sensitive to them. ... Jesus

invites the rich young man to discover the nexus between the good and relationship," the cardinal said.

In introducing the symposium, Vincentian Father David M. O'Connell, the university's president, quoted from Cardinal Ratzinger's letter, saying the future pope saw the symposium topic he proposed as a good starting point for the Church's dialogue with the world, with significant ecumenical, intercultural and interreligious dimensions.

Organizing the symposium was William J. Wagner, a law professor at Catholic University and founder and director of the university's Center for Law, Philosophy and Culture. He said the proceedings of the symposium are to be published in the center's *Journal of Law, Philosophy and Culture*. †

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On June 28, history will be made at SS. Peter and Paul Cathedral in Indianapolis when 25 men from central and southern Indiana become the first permanent deacons ordained for the Archdiocese of Indianapolis.

This week's issue of *The Criterion* continues a series of profiles of these men that will be published in the weeks leading up to that important day. †

Patrick Bower



Age: **59**
Spouse: **Lynn**
Home Parish: **St. Barnabas Parish in Indianapolis**
Occupation: **Insurance Agent**

Who are the important role models in your life of faith?

The most important role model in my life of faith is my wife, Lynn. She has been faith in action to me in both the highs and lows of our life together. Lynn is an example of childlike trust in God and complete surrender to his will. I am blessed to have known many priests who have guided me and who have influenced me greatly with their dedication, trust in God and faith-filled leadership. There have been many men and women who have witnessed their faith to me through Christ Renews His Parish. Through their example, my own faith has been stretched and has grown beyond my wildest expectations.

What are your favorite Scripture verses, prayers and devotions?

A prayer by Thomas Merton in his book *Thoughts in Solitude* has always been a comfort and reassurance to me. I find peace in praying the rosary, and have prayed it nearly every day since my teen years. Praying the Liturgy of the Hours each morning and each evening helps to keep me focused on God's presence in my life. Some favorite Scripture verses

are Prv 3:1-6, Ps 51, Jer 31:33 and Lk 12:48.

Why do you feel that God is calling you to become a deacon?

My call to the diaconate started as a flicker and has steadily grown. I feel that God has called me to a higher level of service to him and to his Church. While it is very humbling, I also recognize how blessed I am and that much has been given to me throughout my life. I see my serving as a deacon as a way to thank God for all that I have been given.

How do you hope to serve through your life and ministry as a deacon?

My desire is to be open to where the Holy Spirit leads me. Throughout my adult life, it seems that the Spirit has had me minister to one person at a time. Through casual conversation in work settings as well as in everyday interactions with people, I try to be a witness to Christ, hoping that it will touch each person where they are at that time in their life. I hope to continue to be a man of faith in our parish. Through my service as a deacon, one of my goals is to encourage others to reach out with me to make God's presence known and felt, both in our parish and in the community. †

Age: **54**
Spouse: **LuCinda**
Home Parish: **Prince of Peace Parish in Madison**
Occupation: **Analyzer Specialist and Crew Leader at Dow Corning in Carrollton, Ky.**

Michael Gardner



Who are the important role models in your life of faith?

There are many important role models in my life: my wife, parents, as well as many of my past teachers and parish priests. I am happy to say our children and grandchildren are also role models for me.

What are your favorite Scripture verses, prayers and devotions?

I love the Prologue to the Gospel of St. John (Jn 1:1-18) and I enjoy *lectio divina* as a form of prayer.

Deacons often minister to others in the workplace. How have you experienced that and what do you anticipate doing in the future?

I have been asked by my company to lead a Family Notification Team in the case of serious injury or death in the plant. One of the aspects of this program is that we have gathered a group of employee volunteers, many of whom have some sort of ministry training, to be the first line when making a notification.

Why do you feel that God is calling you to become a deacon?

From the first moment I heard about the

diaconate, I was drawn to it. Unlike some in our group, I really did not know much about the diaconate, but something seemed to be urging me forward. As my wife and I began to go to informational meetings, I became more drawn and my prayer turned to questions of God about his intention for my life. This prayer has continued. As I began doing work in the parish, I've recognized in my heart that a servant minister is not only what God is calling me to do, but it is who he has been creating me to be. I finally know what I want to be when I grow up.

How will being ordained a deacon have an impact on your life and family?

As ordination draws near, I have thought a great deal about this. I know I will be called away from my family in many of my parish ministries. My family has been very supportive when I could not be with them over the past years, but I believe my ministry is also changing how my family chooses to live their lives. Cindy and I have always ministered as a couple. In the end, only the Lord knows where he will take us. †

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An Easter people

Catholic education must focus on the risen Lord, archbishop says

By Sean Gallagher

Catholic education is fundamentally about “the risen Lord,” Cincinnati Archbishop Daniel E. Pilarczyk told Catholic educators during the opening Mass for the National Catholic Educational Association convention on March 25 at the Indiana Convention Center in Indianapolis.

“Every educational undertaking of the Church—colleges, high schools, elementary schools, seminaries, parish schools of religion, adult education programs, novitiates, the publication of textbooks—they are all ultimately about the risen Christ,” he told about 2,500 educators.

He also said that if the Resurrection is separated from Catholic schools, they cease to be Catholic.

“Nothing that we do, nothing that we teach, can be detached from the Resurrection of Christ and still claim to be Catholic education,” Archbishop Pilarczyk said in his homily. “If we can’t point to some connection with the risen Christ in what we do and teach, then we are not doing and teaching Catholic education.”

Most of those attending the convention came from the United States. Several other countries, however, were also represented.

Also present for the Mass were Bishop John M. D’Arcy of Fort Wayne-South Bend, Ind.; and Bishop Gerald A. Gettelfinger of Evansville, Ind.

Indianapolis Archbishop Daniel M. Buechlein was unable to attend because of ongoing chemotherapy treatments for Hodgkin’s lymphoma, a cancer affecting the lymphatic system.

Seminarians of the Archdiocese of Indianapolis assisted at the Mass. Charles Gardner, executive director for spiritual life and worship for the Archdiocese of Indianapolis, directed

a choir for the Mass made up of music directors and high school students from the nearby Lafayette Diocese.

Archbishop Pilarczyk reflected on how the Masses for each day of the week following Easter are treated by the Church as solemnities because of the importance of the Resurrection to the Catholic faith.

“The Resurrection of Christ is the central reality of our faith,” he

said. “It’s what gives sense and direction to everything else in our life, here and hereafter. Without the Resurrection, nothing else is important, nothing else makes sense, nothing else is worth bothering about.”

Archbishop Pilarczyk then noted how it is fitting that the NCEA holds its annual convention during Easter week. The March 25-28 convention drew more than 7,000 participants to Indianapolis for keynote speeches,

Kenny Farris, a senior at Cardinal Ritter Jr./Sr. High School in Indianapolis, prays the general intercessions on March 25 during the opening Mass of the National Catholic Educational Association’s annual convention at the Indiana Convention Center in Indianapolis. More than 2,500 of the approximately 7,300 convention attendees participated in the Mass.

Photos by Sean Gallagher



Archbishop Daniel E. Pilarczyk of Cincinnati elevates the Eucharist on March 25 during the opening Mass of the National Catholic Educational Association’s annual convention at the Indiana Convention Center in Indianapolis. Also concelebrating at the altar are, from left, Archbishop Donald W. Wuerl of Washington, Bishop John M. D’Arcy of Fort Wayne-South Bend, Ind.; Bishop Gerald A. Gettelfinger of Evansville, Ind.; and Msgr. Joseph F. Schaedel, vicar general of the Archdiocese of Indianapolis.

‘If we can’t point to some connection with the risen Christ in what we do and teach, then we are not doing and teaching Catholic education.’

—Cincinnati Archbishop Daniel E. Pilarczyk

Dominican Sister Diana Dorlorita, a catechetical minister in Curacao in the Netherlands Antilles, receives Communion on March 25 from Msgr. Joseph F. Schaedel, vicar general of the Archdiocese of Indianapolis, during the opening Mass of the National Catholic Educational Association’s annual convention in Indianapolis.



workshops, liturgies, award ceremonies and an exhibit of educational supplies.

The theme for the convention was “Crossroads: Where Challenge Meets Opportunity.”

“Just as the Church wants its members to highlight the risen Christ in their spirituality during these days,” the archbishop said, “so also the Church wants its members to think of the Church’s educational mission as an aspect of Easter, an aspect of the life of the risen Lord.”

Convention participant Gretchen Amigon, who attended

the Mass with her 2-month-old son, Eduardo, said it was “wonderful to hear so many people praising God, all together.”

Amigon, who teaches theology at the Academy of Holy Angels in Richfield, Minn., said it was particularly important for the NCEA convention to begin with worship.

“Prayer and worship is the basis of what we do as educators,” she said. “And without that, we wouldn’t be able to do the job that we do and to have the vocations to be educators that we have.” †



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Catholic educators take time to donate blood at NCEA convention

By John Shaughnessy

As she sat in the chair giving blood, Kathy Mears thought of her sister, Jean.

Mears remembered the many times that she and Jean's seven other siblings took turns giving pints of blood to try to help their sister in her battle against a blood-related cancer.

"When she was ill, she needed blood," Mears recalled. "In a family of nine siblings, it wasn't bad to give blood."

Unfortunately, Mears' sister, Jean Burton, died of the cancer five years ago. Still, in her honor, Mears made sure she gave blood again on March 26 during a blood drive at the National Catholic Educational Association convention in Indianapolis.

"It's a personal thing. It's my way of giving back to the community," said Mears, an associate director of schools for the Archdiocese of Indianapolis and a member of the convention's organizing committee.

Indeed, many of the people who participated in the blood drive had their own personal stories and reasons for contributing to an effort that collected 104 pints of blood.

"I started off giving blood because I wanted to get over my fear of needles," said Chris Sciuolo of Columbia, Md., who worked as a video technician at the convention. "Now when I do give, it makes me feel rejuvenated afterwards. Maybe it's just the good feeling of giving."

Rita Parsons donated blood during the convention because she remembered how her husband of 21 years, Larry, needed it last year.

"He received three pints of blood because his hemoglobin was low," said Parsons, principal of Holy Spirit School in Indianapolis. "He had some bleeding going on that we weren't aware of. That was our first experience with receiving blood, and it made us think how it's important to donate."

Although it's serious business, the idea for the blood drive at the NCEA convention actually started as a joke. Heidi Imberi recalled how she first mentioned the idea at one of the planning meetings.

"I said, 'We give everything we have to Catholic education. We give our time, our sweat and our tears. Just take our blood, too,'" recalled Imberi, the principal at St. Joseph School in Corydon and the co-chair for elementary education at the convention.

"Even as the words came out of my mouth, I hoped no one saw it as a smart-aleck comment," Imberi continued. "Then I really did think it was a good idea. Blood is our life. Without blood, we don't have anything."

When the idea became a plan, Imberi received one of the most enthusiastic responses from Benedictine Sister Joyce Marie Newton, who teaches the fifth- and sixth-grades at St. Joseph School.



Rita Parsons, left, donates blood with the help of an unidentified nurse during the blood drive at the National Catholic Educational Association convention in Indianapolis on March 26. The principal of Holy Spirit School in Indianapolis, Parsons was one of 104 people who donated blood to show the attitude of giving of yourself.

"She's in her 60s," Imberi said. "She told me, 'I don't know if I can give blood based on the medications I'm on now, but I want to.' She had a heart attack, but she's doing better now. She's such a giving person."

It's an attitude that Catholic educators

try to model for their students, Imberi said.

"We try to teach our kids, 'It's not what you do for yourself. It's what you do for other people,'" she said. "As teachers, the blood drive gives us the opportunity to live out what we do every day." †

NCEA

continued from page 1

young adult children of Catholics of the baby boomer generation suffer from a vast religious illiteracy.

This has come about, he said, because of factors in the internal life of the Church, such as the "collapse of the catechetical infrastructure" that, in the past, relied on women religious to pass on the faith in parish schools and religious education programs, "naïve assumptions" about how members of the laity could take their place, and difficulties of publishers to produce textbooks that harmonize both the teachings of the Second Vatican Council and the Church's broader traditions.

External factors also have played a role.

Technological developments in fields such as transportation, communication and medicine have created the "illusion of autonomy," he said, that has led people to see religion as one more consumer item whose acceptance or rejection can be based solely on one's personal preference.

Bishop Cupich also said that people nowadays form their identity more and more by what they take in from the marketplace and the media than from their

religious traditions.

He humorously illustrated this fact by recounting the story of how a 5-year-old niece took 15 prayer cards from his episcopal ordination to her preschool for show-and-tell.

The prayer card showed Bishop Cupich wearing a miter and a chasuble and holding a crozier.

His niece asked her classmates who the person was on the card.

"Very quickly, their fertile little 5-year-old minds came to a consensus," he said. "I was a ninja warrior."

Bishop Cupich also said our consumer-driven culture has led many youths and young adults to want a "satisfaction-guaranteed, ... consumer-friendly religion."

"Those are factors that we have to take into consideration to try to understand how we got to where we are," he said. "The real task, then, for us is to translate the ancient faith into a language that has meaning and yet has not been compromised by the dominant culture."

Mining the tradition

Bishop Cupich said we can face the daunting challenge of effectively proclaiming the faith in this cultural context by "mining the tradition" of the Church.

He did this in his address by looking to St.

Augustine.

Bishop Cupich noted how the late fourth- and early fifth-century North African saint advised bringing those unlearned in the faith to a personal encounter with Christ before explaining Church doctrine to them.

"It's when we begin to do that [evangelizing] that a number of other things will fall into place," Bishop Cupich said.

St. Augustine, Bishop Cupich noted, also said that what drives the process of teaching the faith in others lies in the students and not the teachers.

"The ache for God [in students] is the teacher's greatest resource," Bishop Cupich said.

He emphasized that Catholic educators need to show how the faith is rooted in ancient stories, but that their protagonist—Jesus Christ—is still alive here and now, and that they need to place themselves in that story.

Bishop Cupich illustrated this by noting that in the Church's rite of confirmation, the

sacrament is celebrated after the proclamation of the Gospel but before the homily.

Those to be confirmed are "a part of the story. They're the newest chapter in the Good News. I can't preach the Good News until their names are announced."

"We need to do that in many different ways with young people," Bishop Cupich said, "to let them know that they're continuing the next chapter of this wonderful story in the history of salvation in which Christ brings about his redemption."

Concluding his keynote address, Bishop Cupich exhorted his listeners to imbue all of their efforts to pass on the faith with cheerfulness and their deep love of Christ and the faith.

"If we begin with that and rekindle that sense of mission in what we do, there will be no challenge that will be too daunting for us, even if we're placed in the position of explaining to a 5-year-old why I'm not a ninja warrior." †

Young adults at NCEA convention live out their faith by teaching

By Sean Gallagher

In his keynote address on March 26 at the National Catholic Educational Association's annual convention in Indianapolis, Bishop Blase J. Cupich of Rapid City, S.D., set out a plan for Catholic educators to help their teenage and young adult students embrace the faith.

Listening to him were a handful of young adults who have done just that.

Colleen Keller, who is 28, teaches kindergarten at the Jesuit-run Red Cloud Indian School in Pine Ridge, S.D.

Keller grew up in a suburb of New York and did undergraduate work at the nearby Fordham University. After graduating, she participated in a two-year teaching program operated by Jesuit-run Loyola University Chicago called LU-CHOICE (Loyola University Chicago Opportunities in Catholic Education).

Keller said what keeps her in Catholic education is her love of Christ, something that Bishop Cupich said was the first thing that Catholic teachers need to pass on to their students.

"I have this strong connection and intimacy with Christ and I want to share that with my students," she said. "That's why I'm there. That's why I put up with the late nights and the lesson planning. It's to share that love of Christ that I have with my students."

Joining Keller at the NCEA convention

was Kyle Rickbeil, 26, originally from St. Cloud, Minn., who now teaches religion to middle-school students at Trinity School in Ellicott City, Md.

Before taking his current position, he had participated in Operation Teach, a program similar to Loyola's at the College of Notre Dame of Maryland in Baltimore. The School Sisters of Notre Dame operate the college.

While in the program, Rickbeil lived in a community with other young adults who were being introduced to teaching in Catholic schools.

As he was listening to Bishop Cupich, his experience of living with other Catholic young adults was affirmed.

Bishop Cupich noted that passing on the value of community can be difficult today in a culture that often idolizes individuality and autonomy.

"I need to be enthusiastic to come back to my students to teach them religion every morning because, some days, the enthusiasm is hard to come by," Rickbeil said. "And a lot of what we did was mine that enthusiasm from one another. When we live in community, we build that enthusiasm in one another."

Keller and Rickbeil were attending the NCEA convention as representatives of the University Consortium for Catholic Education, an umbrella organization for 14 university programs that trains recent graduates to teach in Catholic schools. †

Presidential Award



Robert Hoy, executive director of the CHOICE Charitable Trust, accepts the National Catholic Educational Association's Presidential Award prior to the NCEA's closing Mass on March 27 in Indianapolis. The honor recognizes outstanding contributions to Catholic education. For the past 17 years, the CHOICE Charitable Trust, which stands for "Creating Hope and Opportunity in Children's Education," has provided tuition assistance to Catholic school students within the city of Indianapolis. One of the first "private voucher programs" in the nation, CHOICE was founded through the vision of J. Patrick Rooney, former chairman of the board of the Golden Rule Insurance Company. Since 1991, millions of dollars have flowed to the archdiocese's most needy families to allow them to attend Catholic schools. The program has been emulated in other cities around the country.

Seeing with the eyes of faith

Archbishop says Catholic education is part of great Christian witness

Criterion staff report

Catholic education is part of the great Christian witness, Archbishop Donald W. Wuerl of Washington told educators during the closing Mass at the 105th annual National Catholic Educational Association convention on March 27 at the Indiana

Convention Center in Indianapolis.

"Because we see with the eyes of faith, because we are connected to the Apostles and the Gospel message," Archbishop Wuerl said, "we, too, can be witnesses of the faith, witnesses of the Resurrection.



Archbishop Donald W. Wuerl

"What we teach—what we witness—Christ risen!"

Catholic education, in whatever form, the archbishop said in his homily, has as its primary task the communication of the person and message of Christ. This takes place through a wide range of efforts, but the goal is always the same, he added.

"We help to open the eyes and hearts to the Good News that Christ is risen. In our Catholic elementary and secondary schools, parish religious education programs, adult faith formation, the Rite of Christian Initiation of Adults [and] sacramental formation programs," Archbishop Wuerl noted, "as well as in youth ministry, campus ministry, Catholic institutions of higher learning and, in a particular way, in our seminaries, the threads of the encounter with Christ and his life-giving message are woven into the fabric of our human experience."

Catholic educators bring their faith to the human experience, and what they try to communicate is an understanding of life that

only faith can provide, the archbishop said.

"We are the voice and example of the great millennia-long testimony that Christ is risen, and calls each of us to new life," he said.

This could be the reason that people in Catholic education bring enthusiasm and commitment to their task, Archbishop Wuerl continued.

"We recognize that in our educational-catechetical initiatives something much more is transpiring than the communication of information," he said. "We work with those entrusted to our care to share a vision, encourage a way of life and, thus, actually participate in the manifestation of God's kingdom coming to be among us. This is no small task, but it is one that we embrace with joy and ardor."

Evangelization is not just a personal encounter with Christ, the archbishop said, but an effort to permeate the culture with our Christian belief.

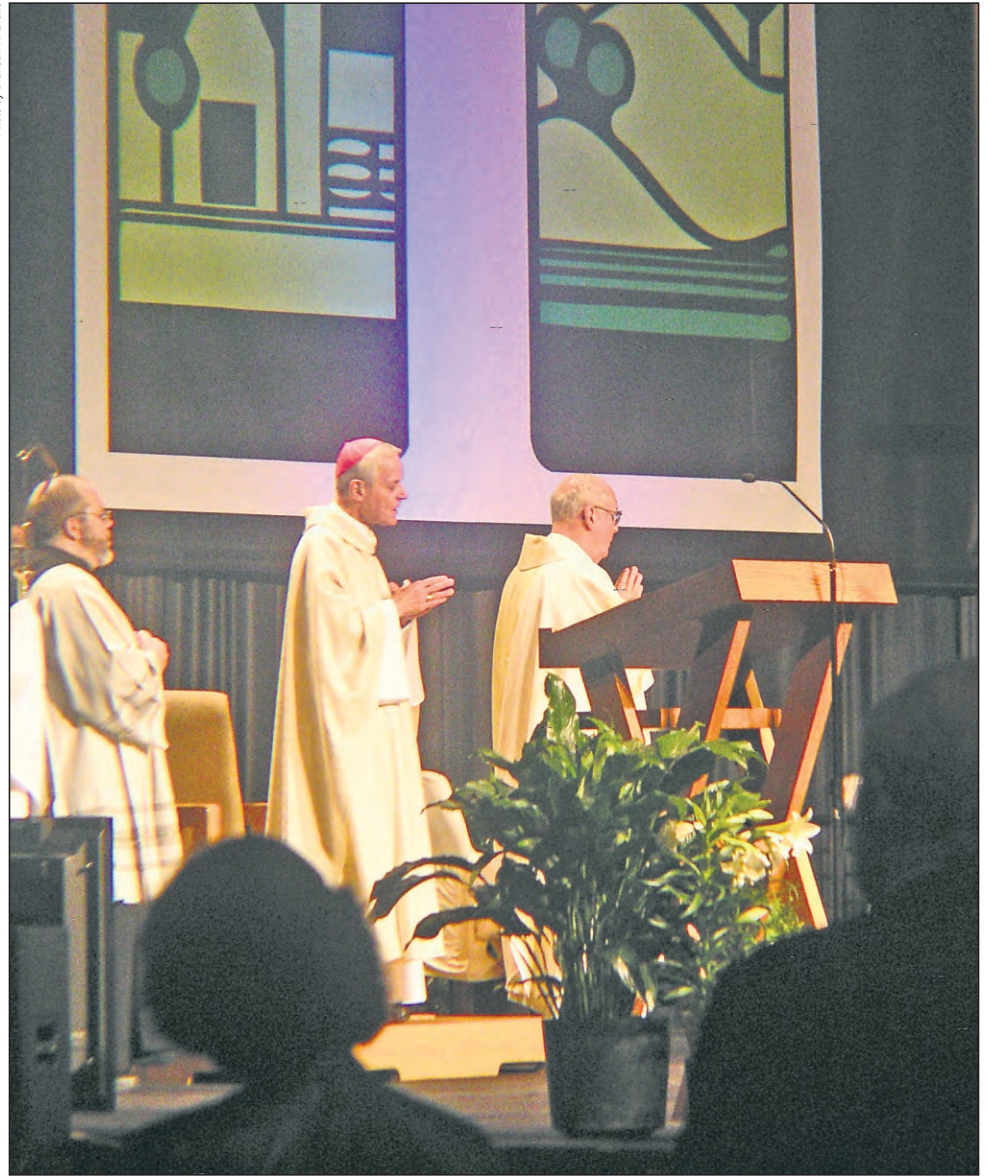
Catholic institutions, he added, are not simply organizations of Catholics motivated by Gospel ideals.

"Institutionally, they bring to our community an organized proclamation capable of articulating our most deeply held values in a way that makes an impact on the whole community," Archbishop Wuerl said. "The Gospel vision is meant to transform all of society. What we are a part of is the coming to be of a whole 'new creation.'"

Archbishop Wuerl noted that there will always be challenges associated with faith-based education efforts, but what "marks the current moment is a deepening awareness of both the importance of what we do and the expert way in which we do it."

When looking to the future of Catholic education, "we should do so with hope, confidence and enthusiasm, knowing that we bring something to those we teach that no one else can," Archbishop Wuerl said. "We share the story of Jesus." †

Photo by Brandon A. Evans



Benedictine Father Julian Peters, left, interim director of liturgy for the Archdiocese of Indianapolis and administrator pro-tem of SS. Peter and Paul Cathedral Parish in Indianapolis, Archbishop Donald W. Wuerl of Washington, and Msgr. Joseph F. Schaedel, vicar general of the Archdiocese of Indianapolis, listen to the petitions read on March 27 during the closing Mass at the National Catholic Educational Association convention in Indianapolis.

Author Daniel Pink urges Catholic educators to teach students empathy

By John Shaughnessy

According to Daniel Pink, Catholic education and a comedian offer insights into two of the qualities that are needed to succeed in a changing economic world.

"Big-picture thinking" is valued, said Pink, who shared this thought from comedian Sid Caesar to make his point: "The guy who invented the wheel, he was an idiot. The guy who invented the other three, he was a genius."

The comment drew a roar of laughter from the audience, who came to hear Pink speak at the National Catholic Educational Association convention on March 27 in Indianapolis.

Then Pink, the author of *A Whole New Mind*, had the audience nodding in agreement when he mentioned that empathy is also highly desired in the changing economy, a quality he sees at the core of Catholic education.

"Empathy, the ability to stand in someone's shoes, to feel with their hearts and see with their eyes," Pink told the educators from across the country who had come to Indianapolis for the three-day convention.

"Think of how empathy-centered many of your schools are. Think about the Christian-Catholic teaching. Think of the life of Jesus and how it's really a lesson in empathy. Empathy makes the world a better place."

During his hour-long presentation at the Indiana Convention Center, Pink mixed humor and factual insights to show how the world economy is changing and how educators will have to prepare students differently to succeed in that world.

According to Pink, the world of work is changing from an age where "logical, linear and spreadsheet-type abilities" were keys to success. While those skills continue to be important, he said, we're headed to an age where the abilities of "artistry, empathy, inventiveness and big-picture thinking" are

becoming more essential.

Jobs in America that once relied on following a certain set of steps to perform are disappearing to countries in Asia where they can be performed more cheaply, he said.

So educators need to increasingly focus on developing those "right brain" skills where a person's creativity and humanity make a difference.

"We need to prepare kids for their future, not our past," Pink said.

Pink believes he has seen the future—and education's importance in leading people there.

It's a place where some medical students are already getting part of their training in an art museum to help them develop their observational and diagnostic skills so they will become more caring doctors.

It's a world where two-thirds of the incoming students at a prestigious engineering college have partly been chosen because they play a musical instrument, which reflects their diverse talents and their artistic interests.

Those approaches reflect a "symphony" perspective to education, using "big-picture thinking" to create patterns of meaning and purpose, he said.

Pink also believes we're at a point in history where people are searching more and more for the meaning and the purpose of their lives even as they experience stunning prosperity compared to previous generations.

"The standard of living in middle class families in America is breathtaking," Pink said, noting that 69 percent of Americans own homes and 87 percent have mobile phones.

Still, "there's a gap between rising prosperity and stagnating satisfaction," he said. "That gap is a big deal. That gap explains why there is a widespread search for meaning, purpose and significance in America today. People have been liberated by prosperity, but not fulfilled by it."

Photo by John Shaughnessy



Daniel Pink, the author of *A Whole New Mind*, told educators attending the National Catholic Educational Association on March 27 that empathy is highly desired in the changing economy, a quality he sees at the core of Catholic education.

In that search for fulfillment, Pink advocates that people should pursue a career they love to do. He also recommends that people become involved in an effort where they feel they are part of something larger than themselves.

"Religious education is about connecting with God and a higher purpose," Pink said during this talk.

In an interview later, Pink also mentioned how helping others improves our own lives.

"The ethic of service is really important," he said. "One of the ways that people live that level of satisfaction is through service to others."

Pink's message struck a chord with

teachers.

"I love where he says to keep the creativity in our schools," said Shelley Sargent, the art teacher at St. Rose of Lima School in Franklin.

Gloria Adams was also thrilled by Pink's presentation.

"A lot of the facts and statistics he gave us, he's showing us that we need to use the right side of our brains more," said Adams, a first-grade teacher at St. Rose of Lima School. "As a Catholic school, we have a lot of ways we can do that—through the liturgy, the way we reach out to the community, the way that Christ lived and the way we try to teach our kids about the way Christ lived." †

SPIRIT

continued from page 1

as a leader on the boards of directors of the Indianapolis Urban League, Community Action Against Poverty, the National Campaign for Human Development and the Central Indiana Council on Aging.

"I didn't have a lot of money, but I could share my time with people who had less," she says.

It's a matter of living the faith by giving hope to others, she says.

"There's a song that says, 'Take your candle and light the world.' If we use our candle to seek and help the weak and the lame, we can light the world."



Doris S. Parker

Bea and Ted Davis

After 45 years of marriage, Bea and Ted Davis acknowledge they often think alike. Even better is the way the husband and wife act alike in their efforts to help others.

Consider how Ted reacted in 1993 when his father died, and he was diagnosed with prostate cancer. Instead of feeling sorry for himself, he spoke at seminars, encouraging other men to seek early diagnosis and treatment.

Consider that after Bea and Ted, both 68, bring Communion to shut-ins, they often run errands for the people they regard as friends.

Consider that when someone dies at their parish—Holy Angels Parish in Indianapolis—they help prepare and serve food to the bereaved families and friends.

"When the Church asks, we give," Bea says. "We're giving people, and we can do it. You can never give too much."

Ted nods in agreement as he sits next to his wife on a couch in their Indianapolis home.

"If I haven't helped someone during the day, I feel I haven't accomplished anything," says Ted, who often starts his morning by picking up trash in his neighborhood. "I have some people I take care of. I do their grocery shopping and their banking, just anything they need. There's a lady across the street. She's in a wheelchair. I do her banking, and I take her trash out. I always feel there are people who need help."

He has also been an usher at his church for 41 years, and a member of the Holy Angels Parish Council for more than 25 years.

They have never sought recognition for their efforts, but they're thrilled to be receiving the Spirit of Service Award. "I'm elated," Bea says. "It's an award I'll treasure the rest of my life."

Prisca Arredondo

As part of their American dream, the Arredondo family has their own masonry business.

Still, for Prisca Arredondo, the true focus of her life is building a better world for others.

The pastor of St. Mary Parish in Indianapolis, Father Michael O'Mara calls Arredondo "a gift" as he offers a long list of the ways that this Mexican immigrant has made a difference to people.

She especially connects with members of the Spanish-speaking community, serving as a catechist, a volunteer for the St. Vincent de Paul Society and as a coordinator of the parish's Rite of Christian Initiation of Adults (RCIA) program.

She visits the sick and shut-ins, and she also serves as a lector and extraordinary minister of holy Communion for the parish. She also enjoys helping with special celebrations at the parish, including Christmas and the feast of Our Lady of Guadalupe.

"Prisca is a very humble, faith-filled person,"

Father O'Mara says. "She seeks to serve people in whatever way she can. She is a sincere example of peace and justice. When Jesus spoke the Beatitudes, I think he described Prisca."

She and her husband, Trinidad, have made their home in Indianapolis since 1987. They have provided a Catholic education for their five sons.

They have also given their children the best example of how to treat others.

"Since I can remember, I like to serve others," says Arredondo, who adds that she is humbled by her honor. "I want to thank God because he gave me the life and I'm doing what I really like."



Prisca Arredondo

Connie Merkel

Two questions kept motivating Connie Merkel: What are we doing? And what more could we be doing?

Merkel and others at St. Barnabas Parish in Indianapolis first asked the questions in 1985 when the bishops in the United States wrote a pastoral letter called *Economic Justice for All*. Twenty-three years later, the response of the parish, through Merkel's leadership, provides a blueprint for making a difference locally and globally.

This year, St. Barnabas Parish will sponsor four mission trips to help the poor, including one to Mexico and another to Ecuador. The parish also finances and builds homes in the Indianapolis area through Habitat for Humanity. Other local outreach efforts include a summer breakfast program for inner-city children, assistance for refugee families, and clothes, food and Christmas gifts for people in need.

"Connie's leadership is the glue that holds all the outreach efforts together," notes Karen Oddi, a member of St. Barnabas Parish. "She empowers others in advocating for peace and justice and respect for the dignity of all persons."

Merkel downplays the praise, but not the magic of what can happen when people help others.

"One of the most touching moments for me was when we went to Guatemala to build a house," she says. "These people couldn't believe we knew they were there or cared that they were there. They couldn't understand why we got on a plane to build a house there. They were touched and amazed."

That moment continues to motivate Merkel. So do the changes she's seen in her parish since its outreach efforts took wings 23 years ago.

"Our parish has really embraced stewardship," she says. "We know we really are so blessed. How can we not share that? We wouldn't have anything if it wasn't for God."



Connie Merkel

Tables available for Spirit of Service Awards dinner

Two-time champion of the Indianapolis 500 and reigning champion of the ABC television show "Dancing with the Stars,"

Helio Castroneves will put his best foot forward at the Spirit of Service Awards Dinner, benefiting Catholic Charities Indianapolis.

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

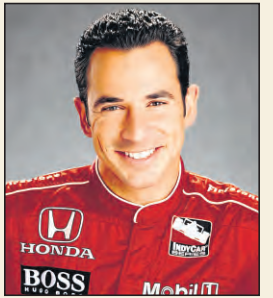
Castroneves won the Indianapolis 500 in 2001 and 2002, and his winning personality helped lead him to victory in 2007 in the televised dancing competition that pairs celebrities with professional dancers.

Tables for eight people can be purchased at three 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 317-236-1447 or 800-382-9836, ext. 1447.) †



Helio Castroneves



Bea and Ted Davis

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Papal media coverage offers challenges and opportunities

By Jem Sullivan

When Pope Benedict XVI arrives in America in mid-April to visit Washington and New York, the media will shine a bright spotlight on his every word and action.

Will this intense media attention shape a better understanding of the papacy today and its present challenges? Or will it allow only superficial insights into the unique spiritual role of the pope and his message to the world?

When Pope Benedict arrives in the United States, he will come not only as a head of state but as the spiritual head of the Catholic Church, a worldwide community of followers of Jesus Christ.

And because of his unique role as the successor of St. Peter and his distinct mission of witnessing to the Gospel of Christ, his words and actions inevitably will draw instant commentary and judgment.

We live in the information age. With a click of a button, we can access vast amounts of information on the Internet, on multiple television channels and through various other electronic means.

News cycles get shorter and shorter. And to convey vast amounts of news, commentary and public opinion, the media often present information in quick sound bites.

Advertising on television and the Internet markets products with such speed that viewers may not be fully aware of the hundreds of images coming at them in a

30-second commercial, for example.

To keep up with this rapid flow of information, people “speed read,” skimming headlines of newspapers or online news services. They take in vast amounts of information, but are left with little time to digest the deeper meaning of events, words and opinions.

How does the information age affect the way Catholics and the world view the papacy? Could it be that Catholics know far more about the latest celebrity gossip than about the recent writings or teachings of the pope? Is our capacity for sustained reflection and contemplation on matters of faith weakened?

The impact of greater media attention on the papacy has been a mixed blessing for the Catholic Church.

On the one hand, more people now have insight into the pope’s role, his teachings, travels and personality.

The historic funeral Mass of



The impact of greater media attention on the papacy has been a mixed blessing for the Catholic Church. A little more than a year ago, Pope Benedict XVI, on his plane, thanked journalists for the work they do and said understanding and effectively communicating his thinking in the world of 24-hour news is not so easy.

The pope shows the Church’s ongoing concerns for the world

By Carole Norris Greene

In January, Pope Benedict XVI told representatives of 176 states that have diplomatic relations with the Vatican that his thoughts “go especially to the nations that have yet to establish diplomatic relations with the Holy See: They too have a place in the pope’s heart.”

The Church, he said, “is profoundly convinced that humanity is a family.”

After the pope summarized developments worldwide that he is “following attentively,” he expressed concern that “the security and stability of the world are still fragile.”

He also gave assurances that “the

Catholic Church is not indifferent to the cries of pain” in many regions, and “pledges herself to foster reconciliation, justice and peace.”

Peace, he stressed, cannot be “a mere word or a vain aspiration”—it is “a commitment and a manner of life that demands that the legitimate aspirations of all should be satisfied, such as access to food, water and energy, to medicine and technology, or indeed the monitoring of climate change.

“Only in this way can we build the future of humanity.”

(Carole Norris Greene is associate editor of Faith Alive!) †

Pope John Paul II, broadcast to every corner of the globe, was among the most watched media events in human history.

On the other hand, there is popular expectation that the pope and the Catholic Church should move at the same rapid pace as the world of information and media technology.

But the Church is an age-old institution built on 2,000 years of tradition and fidelity to the Gospel. While the Church seeks to update its public image, it must, of necessity, remain faithful to Christ, to its traditions and its spiritual heritage, and not be distracted by charges that it is an institution that lives behind the times, a relic of past centuries striving to keep pace with the modern world.

Among the many challenges of today’s papacy then is to speak the timeless message of the Gospel into the crowded global marketplace of ideas and information.

This, of course, is not a new challenge. Every generation of Christians has faced the task of proclaiming the Gospel in its own time and place. As chief shepherd of

the Church and representative of Christ, the pope is uniquely charged with this countercultural witness to the Gospel in our times.

All things considered, heightened means of mass communication provide both opportunities and challenges for the papacy today.

In the past, the pope’s words, spoken and in print, were not as readily accessible as they are today. With virtual and real-time media coverage of papal events, we have a more personalized image of the pope as he travels the world,

delivers a message in St. Peter’s Square or blesses large crowds of the faithful gathered everywhere to hear him.

With more personalized and readily available images of the papacy, it is much easier for Catholics today to access the pastoral, theological and spiritual wisdom of the pope, who brings the love of Christ

himself to the fast-paced world of today.

(Jem Sullivan teaches in the Pontifical Faculty of the Immaculate Conception at the Dominican House of Studies in Washington. She is also a writer, speaker and catechetical consultant.) †

‘Among the many challenges of today’s papacy ... is to speak the timeless message of the Gospel into the crowded global marketplace of ideas and information.’

Discussion Point

The pope is a focal point of unity, morality

This Week’s Question

What are some unique challenges faced by the pope today?

“How to unite Catholics around the world to get them to understand and follow all the teachings of the Church. For example, in the United States people sometimes want to follow one teaching and not another.” (Jim Fhat, Wadsworth, Ohio)

“In the United States, moral structure ... is crumbling. I think the pope has to get the message of the Church through to people to show that all the trappings of technology, and the latest and greatest [innovations] are not that important.” (Karen Demel, Wichita, Kan.)

“After the sexual abuse scandals, I think the laity felt

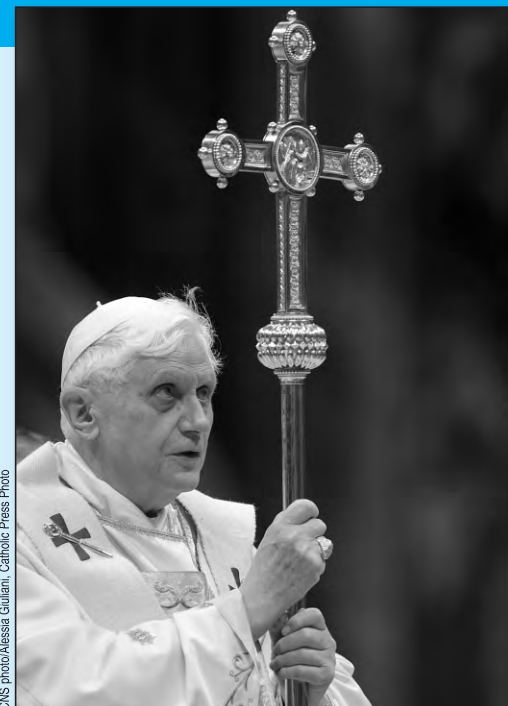
that priests were left to take their punishment alone. The challenge to the pope is to reassure the laity ... that the hierarchy accepts their responsibility in such matters.” (Judi Winning, Northborough, Mass.)

“Somehow he has to address the American Catholic Church, which is divided on many issues.” (Helen Flewelling, Skowhegan, Maine)

Lend Us Your Voice

An upcoming edition asks: Describe a concrete way that St. Paul’s life can serve as inspiration for people today.

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

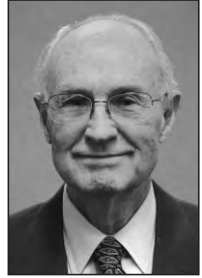


From the Editor Emeritus/John F. Fink

Biblical women: Stories of two public sinners

(Thirty-fourth in a series)

The Gospels have two stories about Jesus' relations with women who were public sinners.



The first is in the seventh chapter of Luke's Gospel.

While Jesus was dining in the home of a Pharisee, reclining on his side with his feet behind him in the normal posture of guests

at a banquet in those days, a disreputable woman suddenly appeared behind him.

We know nothing about her except that she was a sinful woman (she was not Mary Magdalene), but she presumably had heard Jesus teaching in the city and felt an overwhelming sorrow for her sins.

She stood behind Jesus, crying bitterly, so copiously that she could bathe Jesus' feet with her tears then wipe them with her long hair. Then she kissed Jesus' feet and anointed them with ointment that she had brought in an alabaster flask.

The self-righteous Pharisee thought to himself, "If this man were a prophet, he would know who and what sort of woman this is who is touching him, that she is a sinner" (Lk 7:39).

Of course, Jesus did know what sort of woman she was. He told the Pharisee, "Her many sins have been forgiven; hence, she has shown great love" (Lk 7:47).

Then he told the woman, "Your sins are forgiven. Your faith has saved you; go in peace" (Lk 7:48, 50).

Others at the table said to themselves, "Who is this who even forgives sins?" (Lk 7:49).

However, Jesus really said that she was forgiven because of her sorrow and her faith. That the woman's sins had been forgiven was then attested by the great love she showed toward Jesus.

The second story is now at the beginning of the eighth chapter of John's Gospel, but it wasn't always there. It has been in different places in different manuscripts, and the language and style is more Luke's than John's. Nevertheless, it is canonical Scripture.

It's the story of the woman caught in adultery. Scribes and Pharisees brought her to Jesus in the Temple area in Jerusalem. They wanted to test Jesus to bring a charge against him. They told him that Moses commanded them to stone women caught in adultery, but asked what he said. (Actually, Lv 20:10 and Dt 22:22 say that both the man and the woman who commit adultery should be put to death, but don't say anything about stoning.)

We know the rest of the story, of course. Jesus bent over and wrote in the dust for awhile. Finally, he stood up and said, "Let the one among you who is without sin be the first to throw a stone at her" (Jn 8:7).

The scribes and Pharisees, one by one, walked away, leaving Jesus alone with the woman.

Jesus said, "Where are they? Has no one condemned you?" (Jn 8:10).

When the woman replied no, Jesus said, "Neither do I condemn you. Go, and from now on do not sin any more" (Jn 8:11).

He obviously didn't condone the sin of adultery since he told her not to sin any more, but he also refused to judge her. †

Cornucopia/Cynthia Dewes

Quilting our way to immortality

Someone said recently that handmade quilts can be a way of gaining immortality for their makers.



The textiles, patterns and colors of a quilt illustrate the fashions of the historical time in which they were made or maybe just what materials were available then. That, too, tells a story.

Because that's what quilts do, they tell stories. They show us the skills of their makers, or lack thereof, the haste or the loving care with which they were sewn. Somehow, the spirit and personalities of the quilters come through in their work, and we are moved by these intimate revelations.

Generations down the line, we remember Great Grandma This or That fondly by the quilts they left us. Ladies we'll never know in real life become real to us in imagination. We even understand better the events and culture of earlier times because of their work, not to mention appreciating its aesthetic beauty.

Our daughter has passed down to her grandchild a youth bed quilt that I had given her. It was created by one of my great-aunts,

who was an original illustrator of the Sunbonnet Babies pictures, and the quilt is made in this motif. We can't see it without thinking of someone several generations ago who must have been a creative and loving person.

My great-grandpa, her father, also made sure that he would never be forgotten. He carved animals, people, funny scenes, plants or flowers on furniture he made from whatever pieces of wood he could find. He made church pulpits still in use today, picture frames, cabinets and benches, which served double duty as linen chests.

We have a large double wooden shelf he made with squirrels carved on each end separating the two levels. On the very top, he has put shoes with little mice peeping out the top. My cousin has a bench he made, decorated with a forest scene depicting two woodcutters on a seesaw thumbing their noses at each other.

Great-grandpa made pretty wooden jewelry boxes for each of his nine daughters. The one we inherited has a carved stag reclining on top; he used to sport a fine set of antlers, but they've been lost over the years. Other lovely pieces are scattered throughout our large extended family, and one thing is sure: Grandpa will never be forgotten.

For some reason, I think most of us have a latent wish to become immortal. Secretly, we would like to be remembered fondly by generations down the line because we're human and needy in that way. We make quilts or write poetry or build a piece of furniture to keep the memories of our existence alive.

Unfortunately, some of us are long remembered through evil means.

Hitler and Stalin come to mind, never to be forgotten because of their insane cruelty. Sometimes being known throughout time is thrust on us unwittingly, as it was on Thomas Crapper, who invented the flush toilet. His is a name we have remembered for more than a century already.

Of course, true immortality can come only after we complete our earthly journey. It comes not because of anything we can do, but because of God's good grace and our dedication to God's will.

We might think of quilting as a metaphor of hope for eternal life with God. If we sew love and beauty into the fabric of our lives, maybe God will be pleased to display the finished product forever in heaven.

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

Faithful Lines/Shirley Vogler Meister

Good advice: Pretty is as pretty does

Recently, I told my friend, Gail Renderman, who lives in Wisconsin and is Catholic, how one Sunday after Mass a poised, lovely woman complimented me on my skin.



This startled me! If so, I attribute this to genetics and my mother's advice to use mild soap.

Through e-mails with Gail, I also shared how once, when feeling particularly dowdy, I asked a hairdresser to change my "look."

My husband didn't notice the flamboyant hairdo for hours.

More recently, I suggested that my hairdresser "cut it all off." Wisely, she didn't. I came home with straight bobbed hair and bangs, another complete change.

This time, my husband noticed and approved, and when our middle daughter came for a visit, she said, "Mom, that's sassy!"

After sharing this with Gail, she told me how once she went to a friend who had just

completed cosmetology school. Gail got a different haircut. Her husband didn't notice, either.

Next, she had her hair highlighted, but the chemical made her hair like straw. Her husband noticed. The hairdresser then "softened" this with a perm that burned already damaged hair, resulting in three inches of "straw" sticking out. This time, her husband really noticed.

Someone suggested that she needed color back in her hair so she went from blonde to white to dark auburn. Her husband noticed with distress: The cost was outrageous.

Now he sometimes waits for his wife in the salon, probably hoping to fend off other disasters. However, now even he can laugh about this.

Gail and her husband usually handle bad situations with grace and class. Like me, she has myasthenia gravis, a neuromuscular problem.

Like my husband, her husband is supportive.

However, she is more incapacitated than I and needs a motorized wheelchair to continue her work with Mary Kay Cosmetics.

As for the ruined hairstyles, she graciously told others, "I needed a spunky new style to go along with my spunky new personality." (She had been shy up to that point.)

Near her desk, she has an Ann Landers quotation: "Class is an aura of confidence that is being sure without being cocky. Class has nothing to do with money. Class never runs scared. It is self-discipline and self-knowledge. It's the sure-footedness that comes with having proved you can meet life ... and laugh!"

Gail credits her faith-filled grandmother for good advice, too, such as, "Smile bigger when you hurt the most. ... It will keep others wondering why you're so happy," and "When you can't go to God's house, ask God to come to yours."

I remember hearing a dear family related great-grandmother, now 90-plus, say to her granddaughter: "Pretty is as pretty does."

Yes! How we live with what we've got on good days and bad days is what is really important.

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

Faith, Hope and Charity/David Siler

SHINE is a new social ministry renewal initiative

"Spreading Hope In Neighborhoods Everywhere," the acronym SHINE, is a new social ministry renewal initiative being launched by the Archdiocese of Indianapolis.



Beginning with a large, archdiocesan-wide event for pastoral leaders during the day on Oct. 1, 2009—

and for everyone during that evening—the Secretariat for Catholic Charities and Family Ministries will lead a yearlong effort to respond to Pope Benedict XVI's invitation to bring about more love in our midst.

In the pope's encyclical "*Deus Caritas Est*" ("God is Love"), he writes, "Love is the light—and in the end, the only light—that can always illuminate a world grown dark ... to experience love and in this way to cause the light of God to enter the world—this is the invitation I would like to extend with the present encyclical."

This, in turn, is the invitation that we extend to all of you.

We are challenged by our Holy Father to take a good long look at how we are living out our individual and collective baptismal call to bring light (hope) into the lives of others.

The pope tells us that the ministry of charity is as important to the Church as the preaching of the word and the celebration of the sacraments. We will invite our local Church to ask if we are giving due attention to the ministry of charity.

The Catholic liturgy itself beautifully contains the three essential elements of the Church: we gather to be fed by the word of God; we join together in the most Blessed Sacrament—the Eucharist; and we are sent forth to love and serve the Lord. The sending forth for service is where our faith becomes real, tangible and felt by those around us.

Holy Spirit Parish at Geist in Fishers, Ind., in the Lafayette Diocese, a parish to our north, concludes every Sunday liturgy with the congregation reciting together this phrase, "The Mass never ends. It must be lived. So let us go forth to love and serve the Lord. Thanks be to God. Alleluia! Alleluia!"

What might happen in our neighborhoods if this became the lived reality for all of us?

From Oct. 1, 2009, through Sept. 30, 2010, we will invite all of you to celebrate all that is done for those in need by our Catholic parishes, schools, agencies, hospitals and other social service institutions. We will, in turn, challenge ourselves to ask, "Are we doing all that we could/should do to serve those in need around us?"

We will know that we have been successful if we can see that more people are engaged in the ministry of charity, if more individuals and families are being served and if our Church is more fully alive.

We hope that this yearlong intensive focus on the ministry of charity will live well beyond a year, and that we will all be inspired to live the invitation of the Holy Father and Christ himself, who calls us to be light.

To learn more about SHINE and how you and your parish can become involved, visit the archdiocesan Catholic Charities Web site at www.CatholicCharitiesIndy.org.

(David Siler is executive director of the Secretariat for Catholic Charities and Family Ministries. E-mail him at dsiler@archindy.org.) †

Third Sunday of Easter/Msgr. Owen F. Campion

The Sunday Readings

Sunday, April 6, 2008

- Acts 2:14, 22-23
- 1 Peter 1:17-21
- Luke 24:13-35

The Acts of the Apostles provides this weekend's first reading.



Speaking on behalf of the Apostles, Peter preaches to an audience in Jerusalem. His sermon is to the point. God is the Creator. Humans sinned and thereby offended God. Jesus is the Son of God. Jesus

came into the world to bring divine forgiveness. Jesus was crucified, but rose from the dead.

It is interesting that the Apostles felt themselves bound to speak of Jesus. They believed wholeheartedly in the divinity of Jesus, in the saving effects of the mission of Jesus on Earth, in their role as instruments to continue the mission of Jesus, and in Peter's place—first among them—as having been constructed by Jesus.

The Apostles did not venture off on their own mission. All sought to follow as exactly as possible the preaching of Jesus and to repeat the merciful deeds of Jesus.

The First Epistle of Peter supplies the next reading.

Scholars debate the authorship of this epistle. Was Peter the author? Or did someone write the epistle in Peter's name? Or did someone wish to transmit what Peter had said or had seen?

Regardless, this epistle and the rest of the New Testament show how much the first Christians relied upon Jesus. Even after the Ascension, the earliest Christians wanted to be as close to the Lord as possible.

The Apostles believed that they could still relate to Jesus and Jesus could relate to them.

St. Luke's Gospel supplies this Easter weekend with the third reading.

It is one of the best known and best loved of the Resurrection narratives, a story unique to Luke's Gospel. It is the

story of the risen Lord's walk from Jerusalem to Emmaus with two disciples.

One way to read the story is that these two disciples simply are on a trip to Emmaus, for whatever reason. Some scholars, however, see in the story these disciples' exit from the Christian band in Jerusalem.

Abandoning this group, they are confused and do not understand the meaning of all that occurred in Jerusalem with the trial and execution of Jesus.

Jesus joins them on the road. He teaches them, even interpreting the words of Moses, God's principal prophet of the Old Testament.

Then, in the "breaking of the bread," they realize that they are in the presence of Jesus. It is an allusion to the Eucharist. The New Testament often refers to the Eucharist as the "breaking of the bread." It is the banquet of the Risen Lord.

Reflection

Throughout the year, and certainly during the Lenten season just completed, the Church invites us to turn to Jesus and to allow Jesus to enter our hearts.

On this weekend, it gives us the story of the walk to Emmaus from the Gospel of Luke. We may put ourselves in the places of the disciples. We may be confused about what God means to us. We may walk away on our own, and in the process walk away from Jerusalem, the city of God.

But God does not leave us as wanderers. Just as Jesus joined these disciples as they walked away, Jesus will join us as we walk away in whatever form our walking away takes, whether it is indifference, confusion or outright rejection of God through sin.

If we open our hearts to Jesus, the Lord will speak to us and guide us. Finally, enlightened and led by the Lord, we will find God, most especially in the "breaking of the bread."

Jesus comes to us in words that we can hear and in sights that we can see, such as through the Apostles and their successors in the Church.

As the second reading insists, Jesus is life. He is everything. †

Daily Readings

Monday, April 7

John Baptist de la Salle, priest
Acts 6:8-15
Psalm 119:23-24, 26-27, 29-30
John 6:22-29

Tuesday, April 8

Acts 7:51-8:1a
Psalm 31:3cd-4, 6, 7b, 8a, 17,
21ab
John 6:30-35

Wednesday, April 9

Acts 8:1b-8
Psalm 66:1-3a, 4-7a
John 6:35-40

Thursday, April 10

Acts 8:26-40
Psalm 66:8-9, 16-17, 20
John 6:44-51

Friday, April 11

Stanislaus, bishop and martyr
Acts 9:1-20
Psalm 117:1bc, 2
John 6:52-59

Saturday, April 12

Acts 9:31-42
Psalm 116:12-17
John 6:60-69

Sunday, April 13

Fourth Sunday of Easter
Acts 2:14a, 36-41
Psalm 23:1-6
1 Peter 2:20b-25
John 10:1-10

Question Corner/Fr. John Dietzen

The Bible is a 'yardstick' of belief for Catholics

QYou have mentioned frequently in your question and answer column that some Catholic—and other Christian—beliefs are not explicitly mentioned in the Bible.



Why did St. Paul commend the people because they "examined the Scriptures daily" to see what things were to be believed (Acts 17:11) if God does not want his people to use the Scriptures as their yardstick?

Doesn't believing that the Bible is God's Word imply that we should believe what it says? (Missouri)

AYou have used a good metaphor in calling Scripture our "yardstick" of belief. The Word of God in the Bible is the measure of all that we believe as Catholics. That does not mean, however, that every belief will be found in the Bible.

As I've discussed before, all Christians, not only Catholics, rely on something outside the Bible to establish certain basic truths of faith. Any document can claim that it is the Word of God, as the Bible surely does—for example, in the Book of Timothy (2 Tm 3:16). That it is, in fact, the Word of God, however, must be authenticated from somewhere outside that book.

For most Christians, that validation comes, under the guidance of the Holy Spirit, from the spiritual insights of the Christian communities which produced the New Testament in the first place.

For Catholics, the Bible is a controlling presence in our reception and understanding of God's revelation, which is what God wishes to teach us for our salvation. This is what we intend when we speak of the Scriptures as being normative for Christian belief.

In a somewhat shorthand way, it means that no authentic Christian doctrine can contradict the Bible, which is not the same, of course, as claiming that every Christian belief must be found in the Bible.

If the Scriptures are as we believe them to be—God's message transmitted to us in human language under the Spirit's guidance—then those Scriptures must be true. Properly understood, there can be no contradiction between Scripture and any authentic teaching of the Church.

Three criteria are generally examined to guarantee a correct interpretation of Scripture.

First, the interpretation must reflect the unity and content of the entire Bible.

Second, it must be in harmony with the living tradition of the whole Church.

And third, the explanation must respect what is called the "analogy of faith," the coherence and harmony which properly exist between the different articles of faith.

If one Christian teaching is found to contradict another teaching, at least one of them must be wrong.

This is something to remember when anyone objects to a Catholic belief with the charge, "Where do you find that in the Bible?"

If the doctrine does not contradict what is in the Bible, and if it generally fulfills the above criteria—in other terms, if it is coherent with other truths of faith, consistent with the living traditions of Christianity, and does not conflict with the content and unity of the Scriptures—then a particular teaching may be accepted without violating the normative role that sacred Scripture plays in the Christian religion. Such is the role of the Bible as a "yardstick" of Catholic faith.

A fuller explanation of the place of the Bible in the Church may be found in the *Dogmatic Constitution on Divine Revelation* of the Second Vatican Council and in the article on Scripture in the *Catechism of the Catholic Church*.

(A free brochure on ecumenism, including questions on intercommunion and other ways of sharing worship, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail to jjdietzen@aol.com.) †

My Journey to God

His Mother's Eyes

By lantern light
On manger's straw
His eyes meet hers—
O night of awe!

In temple halls
Midst learned men
Her tear-stained eyes
Find his again.

At Cana's feast
Her caring eyes
Speak urgently
And he complies.

On Calvary
Her steadfast eyes
Reflect each blow—
No compromise.

His battle won,
Her tranquil eyes
Know victory now
And not demise.

By Dorothy M. Colgan

(Dorothy M. Colgan is a member of St. Meinrad Parish in St. Meinrad. The Blessed Virgin Mary is depicted in a stained-glass window at St. Anthony's High School in South Huntington, N.Y.)



CNS photo/Gregory A. Shemitz, Long Island Catholic

Readers may submit prose or poetry for faith column

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

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

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

PLAN

continued from page 2

teachable moments (e.g., displaying symbols of faith, praying before meals, observing liturgical seasons, etc.).

3. Catholic Schools

Goal Statement

We will continue to strive to solidify the future of Catholic schools.

Objective 3.1

To ensure that our schools reflect a Catholic culture.

- **Action Step 3.1.1**
Promote priestly and religious vocations.
- **Action Step 3.1.2**
Study and implement the most recent statement of the U.S. bishops on the support of Catholic schools.
- **Action Step 3.1.3**
Strike a balance between devotional practices and catechetical and doctrinal components of religious education.
- **Action Step 3.1.4**
Establish the priority of religion class in each school.
- **Action Step 3.1.5**
Integrate the teaching and interpretation of religion into all subjects in each school.

Objective 3.2

To increase enrollment in Catholic schools.

- **Action Step 3.2.1**
Instill in parents the importance of Catholic education.
- **Action Step 3.2.2**
Promote the benefits and value of Catholic education, especially through success stories.
- **Action Step 3.2.3**
Monitor demographics constantly.
- **Action Step 3.2.4**
Implement a marketing plan.
- **Action Step 3.2.5**
Implement an affordability plan.
- **Action Step 3.2.6**
Help pastors become primary agents in the promotion of Catholic schools.
- **Action Step 3.2.7**
Develop a financial plan built on the principles of Christian stewardship.
- **Action Step 3.2.8**
Build collaboration among parishes and schools.

Objective 3.3

To obtain and to retain high quality, effective administrators and teachers.

- **Action Step 3.3.1**
Require professional development and formation, especially in the area of religion.
- **Action Step 3.3.2**
Develop a system of frequent and consistent recognition of staff.
- **Action Step 3.3.3**
Enhance the compensation packages for teachers and administrators.
- **Action Step 3.3.4**
Work to enable teachers to fully embrace the mission and ministry of Catholic education.
- **Action Step 3.3.5**
Form educational leaders spiritually,

instructionally and administratively.

4. Ministry Staffing

Goal Statement

We will foster a culture that encourages, nurtures and supports ordained and religious ministries and lay professional ministries in the Church.

Objective 4.1

To cherish our priests by promoting their spiritual, physical, social and emotional well-being.

- **Action Step 4.1.1**
Encourage the archbishop to continue affirming priesthood, its blessings and challenges, in his weekly newspaper column.
- **Action Step 4.1.2**
Develop rituals to celebrate the positive aspects of priesthood.
- **Action Step 4.1.3**
Identify opportunities for recreation, exercise, etc., at no cost or at minimal cost to priests.
- **Action Step 4.1.4**
Provide opportunities for fraternal gatherings of priests—prayer days, dinners, etc.
- **Action Step 4.1.5**
Review and revise, if necessary, personnel policies (and find other institutional adaptations) to lessen the stress on priests.

Objective 4.2

To nurture and affirm professional ecclesial lay ministers.

- **Action Step 4.2.1**
Improve educational opportunities for existing and potential ecclesial lay ministers.
- **Action Step 4.2.2**
Promote spiritual direction for ecclesial lay ministers.
- **Action Step 4.2.3**
Ensure funding for continuing education, retreats and time off for ecclesial lay ministers.

Objective 4.3

To promote vocations to the priesthood and religious life.

- **Action Step 4.3.1**
Establish a presence in social networking sites like Facebook.
- **Action Step 4.3.2**
Create a strategy for promoting conversations about vocations among parishioners, e.g., encouraging vocation committees at parishes and schools and developing guidelines and resources to help them operate effectively.

Objective 4.4

To invite qualified Catholics to consider service to the Church in ecclesial lay ministry.

- **Action Step 4.4.1**
Promote ecclesial lay ministry during career days at schools and at youth ministry programs.
- **Action Step 4.4.2**
Provide online resources about careers in ecclesial lay ministry.
- **Action Step 4.4.3**
Promote people and resources to help people discern a call to ecclesial lay ministry.

5. Stewardship and Governance

Goal Statement

We will increase and sustain the engagement of Catholics and community partners through heightened performance, accountability, and transparency of parishes, schools and agencies.

Objective 5.1

To identify expectations and measure performance for providing ministries through parishes, schools and agencies.

- **Action Step 5.1.1**
Conduct an archdiocesan-wide baseline assessment of ministries at all parishes, schools and agencies, and incorporate current planning efforts for Terre Haute, Indianapolis schools, Catholic Charities agencies and downtown Indianapolis parishes.
- **Action Step 5.1.2**
Develop and communicate performance expectations and measures of vitality for parish, school and agency ministries.
- **Action Step 5.1.3**
Develop a plan to improve and measure the vitality and sustainability of parishes, schools and agencies, and to develop appropriate action steps when expectations (developed in 5.1.2) are not attained.
- **Action Step 5.1.4**
Identify and implement an appropriate organizational civil legal structure to support the canonical structure of the Church and assist in the provision of ministries.
- **Action Step 5.1.5**
Ensure that facility planning supports the vision and strategic plan of each parish, school and agency.
- **Action Step 5.1.6**
Ensure that endowment planning supports the vision and strategic plan of each parish, school and agency.

Objective 5.2

To improve the effectiveness of leadership groups (boards, councils and administrations) through orientation, communication and transparency.

- **Action Step 5.2.1**
Expand leadership orientation and training opportunities for parish, school and agency governance bodies and administrative employees.
- **Action Step 5.2.2**
Develop and implement organizational communication and technology best practices to enhance archdiocesan-wide communication.
- **Action Step 5.2.3**
Develop and implement processes to improve accountability and transparency to constituents for ministry performance and decisions made by parish, school and agency leadership.

Objective 5.3

Improve archdiocesan agency service to parishes and schools.

- **Action Step 5.3.1**
Conduct a detailed Catholic Center and agency performance and service evaluation (in concert with action step 5.1.1).
- **Action Step 5.3.2**
Review and, where needed, update the mission statement guiding each agency's service to parishes and schools.
- **Action Step 5.3.3**
Allocate agency resources according to the prioritization of agency services. †

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Statuette: Crucified Christ by Giovanni Pisano, 1285–1300, Ivory, 15.3 cm
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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.

ANDRES, Louis William, 93, Our Lady of Perpetual Help, New Albany, March 15. Father of Dennis Andres.

BACKHERMS, Shirley A., 68, St. Joseph, Corydon, March 3. Daughter of Ada Mae (Crone) Backherms. Sister of Laurel, Dennis, Lonnie and Melvin Backherms.

BEST, Alois William, 93, St. Mary-of-the-Knobs, Floyds Knobs, March 22. Father of Mary Ann Duffy and David Best. Grandfather of 13. Great-grandfather of 28. Great-great-grandfather of eight.

BLEDSOE, Marcella S., 90, Holy Name of Jesus, Beech Grove, March 22. Sister of Agnes Litzelman.

FORESTAL, Jerry, 76, St. Therese of the Infant Jesus (Little Flower), Indianapolis, March 15. Husband of Lillian Forestal. Father of Marianne Greve, Julie Lynch, Kerry and

Michael Forestal. Brother of JoAnne Kramiak and Jane Zahn. Grandfather of 10. Great-grandfather of one.

FRY, Linda N., 67, St. Mary, Rushville, March 21. Mother of Kathleen Back, Julie Gordon, Kristine Kuhn, Elizabeth Miller and Marcia Primus. Sister of Rose Ann Clifford and Barbara Hoeng. Grandmother of seven. Great-grandmother of two.

GARDNER, Deanna K., 44, St. Augustine, Jeffersonville, March 18. Wife of Greg Gardner. Daughter of Evelyn Cassidy.

GILSON, Eleanor A., 73, Christ the King, Indianapolis, March 25. Mother of Robert L. Gilson.

KELLER, Rebecca Lee, 55, Holy Name of Jesus, Beech Grove, March 21. Sister of Karen Alley, Kathryn Barnett, Patricia Fredwell and Kevin Keller. Step-daughter of Phyllis Keller.

LIMJOCO, Cesar A., 86, St. Mary, Greensburg, March 12. Husband of Fe Limjoco. Father of Anna Alunday, Cesar and Roland Limjoco. Brother of Milagros Aquino, Eve Mercado, Aurora Pastor, Amparo Velarde and Ramon Limjoco. Grandfather of six. Great-grandfather of two.

LORENT, Geraldine, 92, St. Joseph, Shelbyville, March 7. Mother of Carol Hiatt Anspaugh. Sister of Delores

Allen, Lorraine Goodrich, Dorothy Perry and Louis Rydant. Grandmother of seven. Great-grandmother of 21.

LUCKETT, Warren L., 83, St. Pius X, Indianapolis, March 18. Uncle of several.

McATEE, James E., 80, St. Simon the Apostle, Indianapolis, March 9. Husband of Wilma McAtee. Father of Mary Jean Denk, Pamela Hoskins, Janice Scully, Dennis and Michael McAtee. Brother of Barbara Akles, Rosie Hunter, Janie Siccardi, Marge South and Joseph McAtee. Grandfather of 10.

McCASLIN, Virginia C., 83, Christ the King, Indianapolis, March 6. Sister of Dr. Georgia Bowman and James Benefiel.

McKAY, Mary Virginia, 85, Our Lady of Perpetual Help, New Albany, March 10. Mother of Michael and Patrick McKay.

MOSS, Steven L., 61, St. Joseph, Shelbyville, March 8. Husband of Bonnie Jo (Hirschauer) Moss. Father of Jason and Justin Moss. Son of Clifford Moss. Brother of Sharrell Adkins, Alan, Bryan, Clifford and William Moss. Grandfather of two.

O'CALLAGHAN, Kevin, 58, Holy Spirit, Indianapolis, March 3. Father of Marcy DeMint and David O'Callaghan. Son of Emma Bokelman. Brother of Mary Ann Hinder, Dennis and Terry O'Callaghan.

O'TAIN, Claire E., 84, Our Lady of the Greenwood, Greenwood, Jan. 29. Mother of Martha Mosemiller, Marilyn, John and Robert O'Tain. Grandmother of five. Great-grandmother of three.

PFISTER, Paul James, 87, Sacred Heart of Jesus, Terre Haute, March 8. Husband of Betty Pfister. Father of Margaret Ellis, Karen Klemencic, Cathy Lewin, Deborah Lyons, Therese McLaughlin, Marcia Snyder, Mary Caye, Donald and Paul Pfister Jr. Brother of Anne Cronin, Rita Hart, Mary Scripps, Robert and William Pfister.

PFLUM, Charles M., 86, St. Michael, Brookville, March 24. Father of Deborah Beasley, Sherry Sauerland, Marty, Rick and Steve Pflum. Grandfather of 17. Great-grandfather of 28. Step-great-grandfather of four.

PRICE, Josephine M., 91, Our Lady of Lourdes, Indianapolis, March 2. Sister of Frank Ujejski.

PRIDE, David Jeffrey, 43, Our Lady of the Greenwood, Greenwood, Feb. 10. Husband of Laura (Figler) Pride. Father of Elizabeth, Daniel and Nicholas Pride.

RAGER, Frances Lucille, 83, Most Sacred Heart of Jesus, Jeffersonville, March 3. Wife of Fred Rager. Mother of Shellie Fielden, Laura McKinstry and Kirtley Cooke. Sister of Yolanda Fanton. Grandmother of nine. Great-grandmother of eight.

RANGEL, David J., 44, Holy Cross, Indianapolis, March 6. Husband of Joan Rangel. Father of William Heritage, Brittainy Shaw, Lauren and Matthew Wyatt, Gabriel and Jacob Rangel. Brother of Angela, Joe and Paul Rangel.

ROBERTS, Monica, 86, St. Therese of the Infant Jesus (Little Flower), Indianapolis, March 3. Mother of Monica Folske, Teresa Nelson, Catherine Smith and James Roberts. Grandmother of six. Great-grandmother of five.

SCHREINER, James Lewis, 73, St. Michael, Brookville, March 11. Husband of Julia Ann (Biltz) Schreiner. Father of Joni Buechler, Jill Coppersmith and

Jackie Hausfeld. Brother of Betty Gramman and Franciscan Sister Mary Virginia Schreiner. Grandfather of eight.

SGUOROS, Thelma (Balmer), 84, St. Joseph, Corydon, Feb. 25. Sister of Ruth Fetz, Margie Johnson and Dorothy Kiley. Grandmother of one.

SNYDER, Charles Leo, 84, St. Joseph, Indianapolis, March 14. Husband of Joan (Anson) Snyder. Father of Cathy Douglass, Charles, Mark and Randy Snyder. Brother of Bobbie Wolfe and Joe Snyder. Grandfather of 11. Great-grandfather of eight.

SODEMAN, Frances H., 88, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Feb. 22. Mother of Gerry Burgin, Frances Lester and Kathleen Sodeman. Sister of Therese Long, Francis and James Tucher. Grandmother of five. Great-grandmother of five.

SPRINGMAN, Norbert G., 91, Sacred Heart of Jesus, Indianapolis, March 7. Brother of Ann Gibson, Agnes Schafer, Leroy and Paul Springman.

THOMPSON, Virginia, 82, St. Jude, Indianapolis, March 14. Mother of Joanna McGovern, Judy Robinson, Diane Yeager, Mary, Bob, Don, Ron and Tom Thompson. Sister of Marsha Miller. Grandmother of 15. Great-grandmother of 17.

TORZEWSKI, Elizabeth N., 88, Holy Spirit, Indianapolis, March 11. Mother of Catherine, Susan, Daniel, James, John and Joseph Torzewski. Grandmother of 16. Great-grandmother of seven.

TRABEL, Sylvester, 81, St. Joseph, St. Leon, Feb. 20. Father of Denise Eckstein, Pam Torre, Don and Tim Trabel. Grandfather of five.

WALTMAN, Donna Elizabeth (Bohannon), 62, St. Agnes, Nashville, March 10. Mother of Gina Coughenour, Bryan, Kevin and Rick Waltman. Sister of Jerry Twohig. Grandmother of eight. Great-grandmother of four.

WEHLING, Horace Eugene, 59, SS. Francis and Clare, Greenwood, March 12. Husband of Nancy (Coulter) Wehrling. Father of Genanne Young and Jeffrey Wehrling. Brother of James and William Wehrling. Grandfather of three.

WEST, Cody Hartwell, 13, Our Lady of the Greenwood, Greenwood, March 3. Son of Ronald and Gina West. Brother of Suzanne, Anthony, Jason and Ronald West Jr. Grandson of Trieste Maio and Mary Morgan.

WHITE, Margarete, 74, St. Lawrence, Indianapolis, March 10. Mother of Teresa White-Williams. Sister of Gert Mertman. Grandmother of four. †

Vatican spokesman says no decision yet on moving Pope John Paul II's tomb

VATICAN CITY (CNS)—A Vatican spokesman said no decision has been made on whether to move the tomb of Pope John Paul II to a more prominent place on the main level of St. Peter's Basilica.

The spokesman, Jesuit Father Federico Lombardi, said on March 30 that "no decision on the matter will be made before beatification" of the late pope.

He denied reports that a Vatican commission already had met to determine the tomb's new location.

The pope's tomb, which is visited by millions of people every year, is located in a papal burial area in the grotto underneath the basilica.

According to a detailed report on March 29 by the Italian news agency ANSA, the plan to move the pope's tomb has been studied and approved by a Vatican commission led by Cardinal Angelo Comastri, archpriest of St. Peter's Basilica.

ANSA said the plan foresaw two options: a stone monument without display of the pope's body or a glass casket through which the pope's body could be

viewed. In the latter case, his face would be covered by a light protective wax mask.

Cardinal Comastri told the Italian newspaper *La Stampa* that relocation of the tomb was "plausible" after the beatification process is concluded.

According to the newspaper, the new tomb site would be in the Chapel of St. Sebastian, located on the right aisle of the basilica just after the chapel housing Michelangelo's statue of the "Pieta."

La Stampa also quoted Cardinal Jose Saraiva Martins, head of the Congregation for the Causes of the Saints, as favoring the idea of the glass casket.

"This would be a way to make him closer and more visible to the thousands of faithful from all over the world who come every day to pray at his tomb," Cardinal Saraiva said.

If the tomb is moved, exhumation and verification of the condition of the body would be a necessary part of the process, the cardinal said.

"At this point, the wax mask would be made, expressing the facial lines of the pope, as has been done with other saints," he said.

"Whoever goes to pray in St. Peter's will see the body of John Paul II and will recognize him immediately," he said.

Pope John Paul died on April 2, 2005.

Pope Benedict XVI waived the normal five-year waiting process for the start of his sainthood cause.

The initial diocesan phase of the cause concluded in April 2007. The Holy See's Congregation for the Causes of the Saints is currently studying the documentation and examining reports of possible miracles that have been attributed to the late pope's intercession. †



Pope John Paul II blesses pilgrims from the window of his Vatican apartment on March 30, 2005, in what would be his final public appearance three days before his death on April 2, 2005. He led the Church for 26 years.

Daughter of Charity Gertrude Bastnagel was an administrator

Daughter of Charity Gertrude Bastnagel, a former administrator of St. Vincent Hospital in Indianapolis, died at Seton Residence in Evansville, Ind., on Feb. 22. She was 83.

The Mass of Christian Burial was celebrated on Feb. 26 at Seton Chapel at the Seton Residence in Evansville. Burial followed at St. Joseph Cemetery in Evansville.

The former Margaret Rose Bastnagel was born on Feb. 7, 1925, in Mount Carmel, Ill. She graduated from Mount Carmel High School in 1943 and earned her registered nursing certification at St. Mary's School of Nursing in 1946.

Two years later, she entered the Daughters of Charity in St. Louis.

Sister Gertrude earned a bachelor's degree in nursing education at De Paul University in Chicago in 1950.

She began her ministry at Seton Hospital in Austin, Texas, as a surgical supervisor and served there from 1950-61.

Her next assignment was as a supervisor at Hotel Dieu Medical Center in El Paso, Texas, where she served for four years before returning to Seton Hospital in Austin to direct the nursing service.

From 1966-68, Sister Gertrude studied at George Washington University in Washington, D.C.

She completed her residency in health care administration at Carney Hospital in Boston then worked as an assistant administrator at Waltham Hospital in Boston.

From 1969-75, Sister Gertrude served as administrator and local superior at Providence Hospital

in Southfield, Mich.

Sister Gertrude served as administrator of St. Vincent Hospital in Indianapolis from 1975-77 then received a fellowship to study at the American College of Hospital Administrators.

In 1978, she was appointed councilor-at-large of the East Central Provincial Council for the Daughters of Charity.

During this time, Sister Gertrude also served as the administrator of St. Mary's Hospital in Evansville.

In 1981, she was appointed the second Visitatrix of the East Central Province.

After completing a nine-year term as provincial superior, Sister Gertrude served as a docent at the Seton Shrine in Emmitsburg, Md.

A year later, she returned to the East Central Province and served for five years in full-time governance at St. Joseph Hospital in Chicago as well as on the board of trustees of St. Thomas Hospital in Nashville, Tenn.

In 1996, Sister Gertrude returned to Evansville to serve as local superior at Seton Residence for six years.

At the time of her death, she resided at the Seton Residence and served in the ministry of prayer.

Surviving are a brother, Dr. William Bastnagel of Indianapolis, and a sister, Mary Diebler of Mount Carmel, Ill., as well as many nieces and nephews.

Memorial gifts may be sent to the Daughters of Charity Foundation, 9400 New Harmony Road, Evansville, IN 47720. †

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Positions Available

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St. Christopher School in Speedway, Indiana is seeking qualified applicants for the position of elementary school principal. The school, located on the west side of Indianapolis, has 215 students in grades preschool through sixth grade. It earned the No Child Left Behind Blue Ribbon School status in 2004. Visit our parish website at www.saintchristopherparish.org.

The candidate filling this position is expected to be a dedicated and participating member of a pastoral team committed to a Eucharistic-centered theology and a total parish vision.

For an application package or more information contact:

Mr. Rob Rash, Office of Catholic Education
Archdiocese of Indianapolis
1400 North Meridian Street
Indianapolis, IN 46202-2367
317-236-1544
rrash@archindy.org
Application deadline April 18, 2008

Director of Religious Education

St. Christopher Parish in Speedway, Indiana is seeking a full-time Director of Religious Education beginning July 1, 2008. The parish, located on the west side of Indianapolis, serves approximately 2000 registered families. Visit our parish website at www.saintchristopherparish.org.

Candidates must have a masters degree in Theology or Education and be practicing Catholics committed to the Archdiocesan Faith Formation Guidelines and curriculum. Responsibilities include catechetical programs for children, Christian Initiation of Children, and adult education. The candidate filling this position is expected to be a dedicated and participating member of a pastoral team committed to a Eucharistic-centered theology and a total parish vision.

For an application package or more information contact:

Mr. Ken Ogorek, Office of Catholic Education
Archdiocese of Indianapolis
1400 North Meridian Street
Indianapolis, IN 46202-2367
317-236-1446
kogorek@archindy.org
Application deadline April 18, 2008

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Director of Finance

The Roman Catholic Diocese of Covington, Kentucky seeks to identify qualified candidates for this central Curia position that will open due to retirement effective September 1, 2008. The Diocesan Finance Office administers the temporal goods of the Diocese under the authority of the Bishop of Covington.

The Finance Office oversees the financial affairs, fundraising activities, and property management of the Diocese and, in so doing, facilitates periodic audits, centrally administers insurance and benefits programs, oversees investment activities, and approves capital improvements. The successful Director of Finance candidate must be a practicing Roman Catholic with significant experience in responsible financial management, including a broad understanding of technical areas of business and finance. Requirements include CPA certification or equivalent, and an advanced degree is preferred.

We will gladly consider nominations for this position. We invite interested candidates to mail, e-mail, or fax a curriculum vita that must include a cover letter, salary history, and a list of references to:

Stephen Koplay, SPHR
P.O. Box 15550
Covington, KY 41015-0550
skoplay@covingtondiocese.org
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Forward résumé, including related work experience and salary history, no later than April 18, 2008 to:

Friar Robert Baxter, OFMConv., Provincial Office
101 Saint Anthony Drive
Mt. St. Francis, IN 47146

Life-changing event

Marian College students and teacher participate in United Nations forum

By John Shaughnessy

They drove straight through the night from Indianapolis to New York, making it to the United Nations with just enough time to change their clothes in a women's restroom before they participated in an international event.

Then for the next four days, the five women saw their lives and their perspectives change dramatically.

It was all part of an amazing journey that Marian College professor Donna Proctor made with four students from the Franciscan college in Indianapolis: Katie Loudon, Sarah McEwan, Carrie Shelhart and Staci Striegel.

From March 5 to March 8, the group was in New York to participate in a United Nations study session called "Women as Peacemakers," sponsored in part by the International Movement of Catholic Students.

"I thought it would be great to hear people around the world talking about women's issues," Proctor said. "Being able to be part of that conversation can broaden the conversation at our college. That the Church is active and involved in that endeavor is important."

Their experiences in New York had that kind of impact on the students.

"One of the days, a member of the Kenyan Parliament was there to speak to us," said Loudon, 20, a sophomore from Pittsboro, Ind. "I thought it was cool. She was talking about the problems over there, and what she is doing. She's dedicating all her life to something that people say is impossible to solve."

Approximately 1,500 Kenyans have died in election-related unrest in the country over the past few months. A power-sharing agreement between rival parties has recently gone into effect there.

McEwan recalled a forum co-sponsored by the Holy See's Permanent Observer Mission to the United Nations, a forum that focused on providing economic power to women and the role that Catholic organizations play in that goal.

"There were two representatives from Catholic Relief



Marian College students Carrie Shelhart, from left, Staci Striegel, Sarah McEwan and Katie Loudon spent four days in New York in March to participate in a United Nations study session called "Women as Peacemakers." The Statue of Liberty can be seen in the background.

Services, both women," said McEwan, 20, a sophomore from Mason, Mich. "They talked about having a safe savings bank for impoverished women in India and Africa, and also about getting free trade going so the women can sell their goods."

Striegel said she'll never forget the visit their group made to the New York site where Dorothy Day lived and started the Catholic Worker Movement, an organization committed to helping the homeless, the hungry and others in need.

"She's always been this wonderful example to really do things rather than just talk about them," Striegel said. "Our trip was about, 'What does it really mean to be a peace builder—from your personal life to internationally?' Seeing where she lived was the finale of talking about peace and what we can do to create peace."

For Shelhart, the defining moment was coming to understand how she can serve the Church in different ways.

"As I discern how I am to serve the Church, I often only see the roles of youth minister, director of religious education and pastoral associate," said Shelhart, 20, a sophomore from Lowell, Ind. "And although I haven't completely ruled those options out, seeing how non-government agencies interact with the Church to create change opened my eyes to all the possible ways to serve the Church."

The Marian College group also marveled at how women—and some men, too—came from across the world to try to create change and hope for women who face poverty, oppression and gender bias in their daily lives.

"They all came together to do something about it," Proctor said. "There's a wonderful sense of community power that's exciting to be around."

McEwan nodded and added, "If I've learned anything from this experience, it's that peacekeeping can be done on a personal level, but it can also be done on a much larger scale. I'm always looking for ways to be involved. I never realized there were all these organizations trying to make a difference."

"I learned the world is a lot easier to reach than you think. Take advantage of every opportunity you have to do so."

That approach also applies to faith, Striegel said. During a trip where the Marian College group spent time at the United Nations and the Statue of Liberty, Striegel felt her faith growing from nearly every experience.

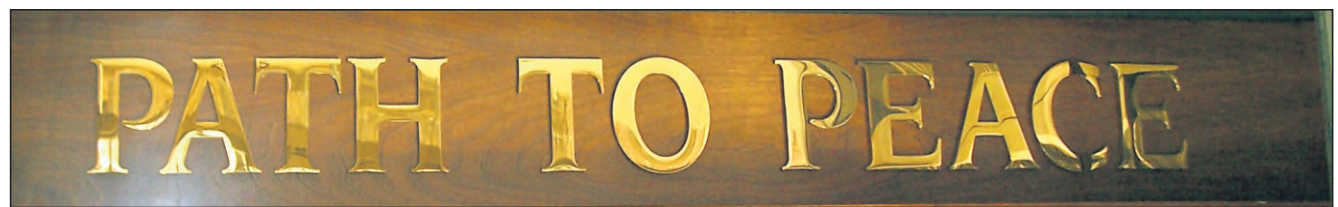
"Anything that exposes me to diversity enriches my faith," Striegel said. "You have to reach people where they are. That's one of the theological points I've always felt is important." †

"If I've learned anything from this experience, it's that peacekeeping can be done on a personal level, but it can also be done on a much larger scale. I'm always looking for ways to be involved."

—Marian College student Sarah McEwan



Countries' flags from throughout the world are flown in front of the United Nations in New York.



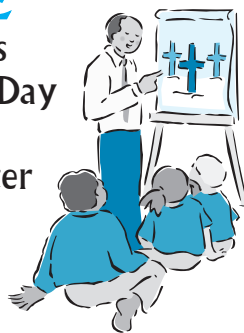
Classified Directory, continued from page 18

Positions Available



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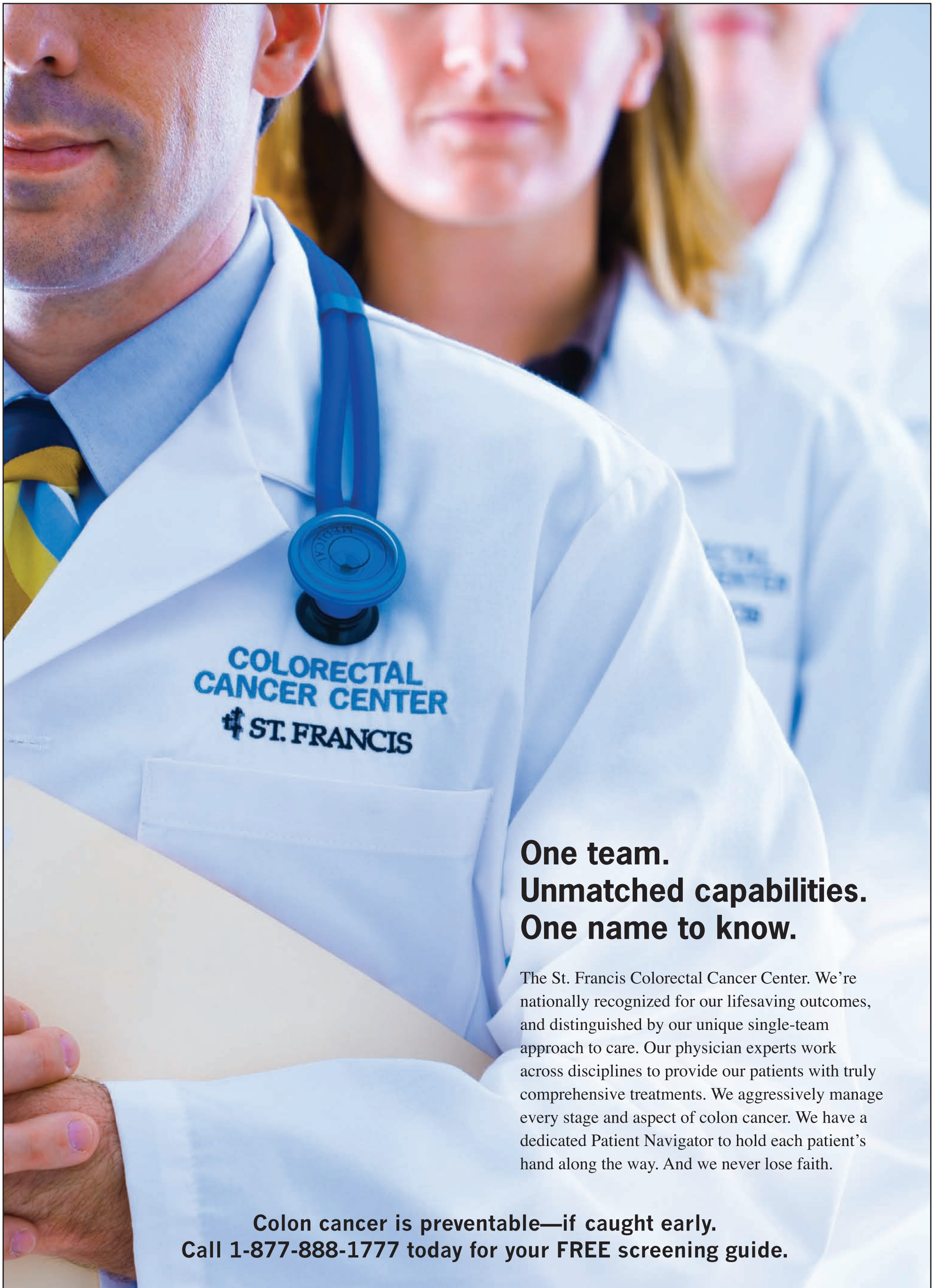
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