Priest gives students a lesson on dying

By Sean Gallagher
First in a series

NAPOLEON—On a late winter Sunday in early March, a group of high school students, led by their catechist, filed into the rectory of St. Maurice Parish in Napoleon.

The reason for their presence there was not unusual. Their pastor wanted to teach them and answer their questions.

But the experience that these young people shared that day will likely stay with them long into the future.

For their pastor, Father Larry Borders, revealed to them the good news of suffering and dying for those who have been reborn in Christ.

Father Borders was in a unique position to speak about such things. Pancreatic cancer was soon to take his life. He would die less than three weeks later on March 27.

When the students came to talk with him, they all saw how his disease had ravaged his body, how his skin seemed to cling to his bones.

They gathered around him as he sat up on his hospital bed. It was in his first-floor living room since he was no longer able to walk up just one flight of stairs.

They listened to him intently and asked probing questions. Many of them came away with new perspectives on the passing of their own friends and relatives.

Over the past four years, Amanda Hartmeyer, a sophomore at Jac-Cen-Del High School and a member of St. Maurice Parish, witnessed the sudden death from a heart attack of a 39-year-old uncle and the paralyzing questions. Many of them came away with new perspectives on the passing of their own friends and relatives.

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Etiene Tempier of Paris, who condemned the notion that God could not create other worlds. In the past few years, such worlds have been found outside of our solar system. They are called “exoplanets.”

Father George Coyne, the director of the Vatican Astronomic Observatory, told the Italian newspaper Corriere della Sera that life on other planets “is an exciting prospect, which must be treated with caution.”

“For the time being, there is no scientific evidence of life,” he said. “However, we are gathering observations that point to this possibility. The universe is so large that it would be folly to say that we are the exception. The debate is ongoing and complex.”

There are many factors that go into whether a planet is suitable enough to host primordial life forms, and many more that dictate whether or not intelligent life could ever arise. Most of those factors—particular those that regard evolution—are still unknown and hotly debated in the scientific world.

One recent discovery was that the sur- face of one of the stars was not as hot as thought, with a planet in distant orbit. Such an orbit would protect inner planets from comets and asteroids.

Still, it doesn’t mean that individuals cannot hypothesize about what could be waiting for us in the universe, and how those beings could play into salvation history.

“The first possibility is that there are other kinds of life in the universe than human beings. This is a similar theology to that which we know of the Incarnation. In those areas where science and religion meet, they work together to answer the questions of life. Science may tell us what the first men looked like, where they were and when they emerged, but it is to religion to tell us that the first man was given a new conscience and the chance to choose God or himself.”

At one point, the pope recognizes the scien- tific strength of the conclusion and scientists rec- ognize their explanation for the human consciousness.

Cardinal Joseph Ratzinger, prefect of the Congregation for the Doctrine of Faith, summed up the Catholic belief on creation in a homily. “We must have the audacity to say that the great projects of the living creation are not products of chance and error,” he said. “Nor are they the products of a selective process to which divine predicates can be attributed in logical, unprecedented and even mythic fashion.”

The great projects of the living creation point to a creating intelligence and they do more luminously and radiantly today than ever before. The universe is a new, second creation, and the new word comes from the Church of reform. The Church also has to challenge the idea that the universe is indeed a divine project which only created the Incarnation. “The first possibility is that there are other kinds of life in the universe than human beings. This is a similar theology to that which we know of the Incarnation. In those areas where science and religion meet, they work together to answer the questions of life. Science may tell us what the first men looked like, where they were and when they emerged, but it is to religion to tell us that the first man was given a new conscience and the chance to choose God or himself.”

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This is, of course, where the waters get muddied and it gets very hard for humans to understand how God could have accomplished such a feat.

“I was to meet an intelligent being from other worlds,” said Father Coyne, “who revealed to me a spiritual life and told me that his people have also been saved by God through sending his only Son, he would ask me if it is possible that his own people was present in different ways. Thoughts of this kind are a great challenge.”

Or, as Father Ashley pondered, perhaps there are civilizations that are waiting to hear the Good News from us.

“They could not bring us the Gospel but simply on the basis of knowing what truth they know,” he said. Basically, they could only lead us by following their lives, leading their conscience and living a good life. This is a similar theology to that which is applied to people in the world who have not yet been reached by missionaries.

There is still another possibility, one put forth by C.S. Lewis. Lewis called the study of his Space Trilogy, Perelandra. He describes a world in which the original couple was given grace and tempted by the devil, but never fell into Original Sin. The question in this scenario is whether or not the Incarnation would have to take place on such a world. They would need no redemption, but would Christ still want to come to them in an intimate way? Or is Original Sin necessary for the Incarnation?

As sung in the Exultet during the Easter Vigil, “O happy faith, the first sin of Adam, which gained for us so great a Redeemer!”

This is another question that will likely remain unanswered in our lifetimes.

Father Ashley said that nothing in the Bible indicates that there cannot be other worlds, but that it also doesn’t give much of an idea of how to think about the possible questions that come out of such thinking.

Though it is a complicated subject, it is one that is driven forward by the recent discov- eries of planets outside of our solar sys- tem. And as long as science pushes man forward, it will press these theological ques- tions.

“Science does not destroy the believer’s faith, but stimulates it,” Catholic professor Father Ashley said. Still, when it comes to the mystery of creation, it stays, in the end, a mystery.

Many of the questions regarding human life, especially in regard to how God created the world and brought it into life, and whether this has happened elsewhere, will remain unanswered in this life.

John Haught, a professor of theology at Georgetown University, believes that a great strain is put on religion and science when people look too closely and demand to know exactly where, when and how God interacted with creation.

The only real answer is that there is no answer now. Science moves on, continuing to investigate the world and explain it in all its goodness, which glorifies God, the Father, the Creator.

As Stephen Jay Gould, the late evolu- tionary theorist from Harvard University, once wrote, there should be no conflict between science and religion because they talk about two different things.

The truths of science cannot contradict the truths of faith, and apparent contradic- tions need to be reconciled. There can never, indeed, be any real discrepancy between the theologian and the physi- cist,” wrote Pope Leo XIII in his 1893 encyclical Providentissimus Deus, “as long as both submit themselves within their own lines, and both are careful, as St. Augustine warns us, ‘not to make rash assertions, or to assert what is not known in science.’

He went on to say that “if dissonance should arise between them, here is the rule also laid down by St. Augustine, for the theolo- gian: ‘Whatever they can reasonably demon- strate to be true of physical nature, we must show to be capable of reconciliation with our Scriptures; and whatever they assert in their treatises which is contrary to these Scriptures of ours, that is to Catholic faith, we must either prove it as well as we can to be entirely false, or at all events we must, without the smallest hesitation, believe it to be so.’

Likewise, the First Vatican Council declared the importance both of reason and faith, when used together. “Not only can faith and reason never be at odds with one another but they mutually support each other, for on the one hand right reason established the foundations of the faith and, illuminated by its light, devel- oped the science of divine things; on the other hand, faith delivers reason from errors and protects it and furnishes it with knowl- edge of many kinds,” the council fathers wrote in the “Dogmatic Constitution on the Catholic Faith.”

In those areas where science and religion meet, they work together to answer the questions of life. Science may tell us what the first men looked like, where they were and when they emerged, but it is to religion to tell us that the first man was given a new conscience and the chance to choose God or himself.

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Army captain thanks St. Simon students for their support

By Mary Ann Wyand

“Welcome home, Captain Ed!” The patriotic red, white and blue banner and 25 excited kindergartners at St. Simon the Apostle School in Indianapolis made April 14 a day to remember for Army Capt. Ed Lupomech, who had written letters to the children during his recent tour of duty in Iraq.

The kindergartners were thrilled to finally meet their pen pal, who thanked them for their prayers, letters and drawings during a party in their classroom last week.

“I asked you to pray for some friends of mine as well,” he told the children. “I appreciate that. It was important to me because there were a lot of long days, it was very, very hot, and we needed all the help we could get. I think God listens to children more than he listens to me sometimes.”

Lupomech, who is Catholic, told the children he was born in North Platte, Neb., works as an attorney for the National Collegiate Athletic Association in Indianapolis and serves in the Army Reserve.

He was called for his fourth tour of active duty on Jan. 17, 2003, and served with the 418th Civil Affairs Battalion, attached to the 4th Infantry Division, in Iraq from March 2003 until March 6, 2004. He had expected to be home from Iraq early last fall, but celebrated his birthday there in October.

“We were very surprised in September when they told us we would be staying until March,” he said. “But we had a lot of soldiers who weren’t able to come home at all, and I’m sure their families were very sad about that.”

Kindergarten teacher Sheila Harper said the children prayed for “Captain Ed” and all the soldiers “every day at school.”

“We knew that [Hussein’s capture] wouldn’t change anything that we were doing there,” he said. “We knew that it wouldn’t get us home. But we also knew that it was one more goal that we had achieved.”

After the party, kindergartner Sarah Wood said it was “really fun to write letters to Captain Ed” and that she felt bad when he got hurt.

Lupomech earned a Bronze Star and a Silver Star for his service in Samarra, where he got hurt.

“On Dec. 14, the day Saddam Hussein was captured, Lupomech said he was working in Samarra, which is about 10 miles away from the rural site where the former Iraqi president was discovered hiding underground,” he said.

“The soldiers often slept on the roofs of buildings, he said, while taking turns doing guard duty at night.

“We thought the President’s visit to Baghdad [on Nov. 27] was really neat,” he said. “We heard about it. We weren’t able to be there [for the Thanksgiving meal], but it was a nice gesture because it indicated that the President was thinking about us and so he came over to visit. It was also very dangerous to go there so he took a big risk.”

Left, kindergartner Keith Caldwell reads a patriotic book to the class during Capt. Lupomech’s visit last week.

“I was praying for Captain Ed” and “felt happy when he got letters” from him, he said. “I was hoping he would come home and see us at the end of the school year,” Keith said, “and he did.”

Classmate Simon Smith said he liked hearing about all of Captain Ed’s adventures in Iraq.

“I liked everything [he told us],” Simon said after the party. “He got to sleep on roofs.”

The kindergartners also collected powdered drink mixes and disposable towelettes to send to their pen pal and other soldiers.

“They felt very good about their service project,” Harper said, “because they knew they were helping the soldiers.”

Lupomech said he shared the children’s letters and gifts, and they helped cheer up lots of soldiers.

“You all sent me really nice pictures,” he said. “I appreciate the drawings and letters. I would read them at night.”

The soldiers also enjoyed meeting Iraqi children, who were curious about the Americans.

“One of the saddest things over there was they wouldn’t let us carry the American flag with us because they didn’t want us to look like we were occupying the country,” he said. “I carried a flag inside my helmet all the time. I always had my flag with me, but we could never fly it anywhere.”

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Lupomech earned a Bronze Star and a Purple Heart for courageous service in wartime. He was injured by pieces of shrapnel when a bomb exploded nearby while he was doing reconstruction work at an Iraqi bank.

For the first part of his tour of duty, he helped rebuild banks in several cities and delivered billions of dinars in new currency to help restore the economy.

During the second half of his tour, he helped reconstruct schools so Iraqi children could continue their studies.

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Above, Army Capt. Ed Lupomech of Indianapolis talks with Annamaria Farmer and other kindergartners on April 14 at St. Simon the Apostle School in Indianapolis. The children sent him letters, drawings and gifts during his 12-month deployment in Iraq.
Letters to the Editor

The battle over the Pledge of Allegiance and God

There are efforts to remove the phrase “under God” from our Pledge of Allegiance, and whether you agree or disagree with this exertion, the right to do so continues. Perhaps this right is more essential than the reenactment of an expression added, mid-20th century, to a promise of loyalty. However however always seem to follow, a dilemma may be facing the side favoring expulsion of “under God.” This perplexity appears daily on America’s favorite weapon of distraction—television.

Viewing several TV situation comedies, I have been left wondering why television is so interested in what thebons of people are doing, as if the actions of individuals are directly related to the lives of others.

The book has already been reviewed by someone like Newdow. Do we start a reaction when such an effort is undertaken by someone like Newdow? Do we start a reaction when such an effort is undertaken by someone like Newdow? Do we start a reaction when such an effort is undertaken by someone like Newdow? Do we start a reaction when such an effort is undertaken by someone like Newdow?

There’s no need to say more about it.

Accept new immigrants

The Native American Party in U.S. history had nothing to do with the original Native Americans, or Indians. Rather, it was organized, about 1852, to oppose the influence of Catholic immigrants from Ireland, Italy, and Germany. Because of its members’ secrecy, it became known as the “Know-Nothing,” as in “I know nothing about it.”

Samuel Morse, the inventor of the telegraph, was one of the founders of the party. He wrote a paper titled Conspiracy Against the Liberties of the United States in which he accused the Vatican of trying to undermine the values of Protestant America by encouraging immigration of Catholics.

The Know-Nothings accused Catholics, especially Irish Catholics, of being lazy and not valuing education. Germans and Polish were accused of refusing to learn how to speak and read English, and not to trust Catholics had settled.

The party had its greatest influence in the 1850s. After attracting millions of starving Irish Catholics were coming into the country. It managed to elect about 100 members of Congress, and in 1855 elected the governor and the majority of legislators in Massachusetts, where many Irish Catholics had settled.

After the election of 1856, though, the Know-Nothing Party lost strength, partly because the issue of slavery divided the party. But anti-Catholicism remained strong and was widely displayed, especially here in Indiana, by the Ku Klux Klan in the 1920s.

Fast forward about a century and a half. Today we are hearing some of the same things being said about the Hispanics who are coming into the United States.

Leading the charge is a man named Samuel Huntington, a professor at Harvard University with the same name as one of the signers of the Declaration of Independence. In a book several years ago and more recently in an article in Foreign Policy magazine, he warned that Hispanics in general, and Mexican in particular, are going to destroy the “Anglo-Protestant values that built the American dream.”

Just as it was once said about earlier Catholic immigrants to this country, Huntington claims that Mexicans don’t value hard work, have no desire to improve their lives through education, and they persist in speaking a foreign language.

Could it be that the real problem is that most of these new immigrants, as the Irish, Italians, Germans and Polish were, are Catholics? Historically, it’s true that immigrants have changed the American culture. Who’s to deny that our culture is much different today than it was in the original colonies? But every immigrant group has contributed substantially to our culture. There’s no reason to think that the Mexicans won’t do as well as the Italian, German and Polish immigrants of the past usually retained their language and customs during the first generation. The second generation was usually a blend of the culture they found at home and the one they found in school and in society. By the third generation, they were part of the mosaic of American culture.

Lawrence Gonzi reviewed a book titled Reinventing the Melting Pot: The New Immigrants and What It Meant to Be American in the 21st Century by the author of Letter Writing, an e-mail blitz, phone calls and other efforts to support the nation’s Judeo-Christian heritage.

But do we undertake a relentless battle to destroy the illogical and destructive thinking of such people? Following the same line of thought, do we resort to character assassination?

Do we respond to Newdow on his own terms and argue that there is no such thing as an atheist because you say you don’t believe in God, you are admitting there is a God? You can’t believe what doesn’t exist in your mind.

Or do we just dismiss the whole affair as one more cultural Pokémon to which the Supreme Court has opened itself? Will it, like most cultural Pokémon in the past, quickly pass and be forgotten? Is there no reaction the better course?

As Christians, we have the responsibility to evangelize others. Should we react to an effort such as Newdow’s with evangelization, trying harder to share the Good News and bring about a change of heart in people like him?

I believe that the best way to deal with atheists is to imitate par excellence the God they deny. There is an evening prayer that priests in particular recite that captures God’s attitude beautifully: “Grant Lord, that we may see in each person the dignity of one redeemed by your Son’s blood so that we may respect the freedom and the conscience of all.”

No matter how deeply we feel about making war, promoting character assassinations, making people eat their words or sending them to oblivion, God’s way encourages us always to maintain respect for the person’s conscience and freedom. God never forces us, but always leaves us to our own devices, knowing that justice always will win, eventually.

This must be our course in heated debates. Living as truly as we can as Christians is the best way to make Christians.

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(Rev Eugene Hemrick is a columnist for Catholic News Service.)

Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous in content. The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content. 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.
Confirmation is necessary for completion of baptismal grace

Confirmation is necessary for completion of baptismal grace

The Church in the West wanted to express more clearly the communion of the new Christian with the successor to the Apostle, the bishop, who is “guardian and servant of unity, catholicity and apostolicity of his Church.” In other words, it is our tradition for the sacrament of confirmation to be conferred by the local bishop to emphasize the connection with the apostolic origins of Christ’s Church (cf., #1292).

By the anointing with chrism and the laying on of hands accompanied by formal prayer, the baptized candidate is “sealed” with the gift of the Holy Spirit. This seal of the Holy Spirit marks our total belonging to Christ, our enrollment in his service forever, as well as the promise of divine protection (cf., #1296).

The catechism gives us a forthright statement of the effects of this sacrament. “It is evident from its celebration that the effect of the sacrament of Confirmation is the special outpouring of the Holy Spirit as once granted to the apostles on the day of Pentecost (cf. #1302).

From this fact, Confirmation brings an increase and deepening of baptismal grace.

• It roots us more deeply in the divine filiation which makes us cry, “Abba! Father!”
• It unites us more firmly to Christ;
• It increases the gifts of the Holy Spirit in us;
• It renders our bond with the Church more perfect;
• It gives us a special strength of the Holy Spirit to spread and defend the faith by word and action as true witnesses of Christ, to confess the name of Christ boldly, and never to be ashamed of the Cross” (#1303).

I hope this teaching of the Catechism of the Catholic Church helps clarify the meaning and importance of this sacrament. I encourage any adult who has not been confirmed to speak to your pastor about how to prepare to receive this gift of grace.

A central ministry of our Church is evangelization, that is, helping people find Christ and his message as handed on in the Catholic tradition. Our archdiocese has made evangelization a fundamental priority, particularly through our parish “Disciples in Mission” program. For this, we are empowered in a unique way by the sacrament of confirmation.

I 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 Confirmación es necesaria para completar la gracia bautismal

La Confirmación es necesaria para completar la gracia bautismal

La época de la Cuaresma es el momento ideal para reflexionar sobre el significado de este sacramento. Más allá de las clases de formación de fe y el Rito de laConfirmación, otros aspectos son ideales para reflexionar sobre el significado de este sacramento.

En repetidas ocasiones Cristo prometió a sus apóstoles la gracia del Espíritu Santo. “¡Abbá, Padre!; que el efecto del sacramento es la efusión del Espíritu Santo, promesa que nuestra Iglesia nos brinda una clara explicación de los efectos de este sacramento. “De la celebración se deduce que el efecto del sacramento es la efusión especial del Espíritu Santo, como fue concedida en otro tiempo a los apóstoles el día de Pentecostés” (cf. #1296).

El Catecismo nos brinda una clara explicación de los efectos de este sacramento. “De la celebración se deduce que el efecto del sacramento es la efusión especial del Espíritu Santo, como fue concedida en otro tiempo a los apóstoles el día de Pentecostés” (cf. #1296).

El Catecismo nos brinda una clara explicación de los efectos de este sacrament.

• hace más perfecto nuestro vínculo con la Iglesia; • nos concede una fuerza especial del Espíritu Santo para difundir y defender la fe mediante la palabra y las obras como verdaderos testigos de Cristo, para confesar valerosamente el nombre de Cristo y para no sentir jamás vergüenza de la cruz” (#1303).

Espero que esta ilustración del Catecismo de la Iglesia Católica ayude a aclarar el significado y la importancia de este sacramento. Invito a todos aquellos adultos que no han sido confirmados a que consulten con su presbítero sobre cómo prepararse para recibir este don de gracia.

Un aspecto fundamental de nuestra Iglesia es la evangelización, esto es, ayudar a las personas a hallar a Cristo y su mensaje tal y como ha sido difundido en la tradición católica. Nuestra arquidiócesis ha hecho de la evangelización una prioridad capital, especialmente a través de nuestro programa parroquial “Discípulos en Misión”. Para ello, el sacramento de la Confirmación nos habilita de manera única.

Traducido por: 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!

The Easter season is an ideal time to reflect on the meaning of this sacrament. Other than in faith-formation classes and the Rite of Christian Initiation of Adults, in which candidates prepare for confirmation, little is said about it. It is sometimes misunderstood and unappreciated, yet it is truly important for living the Christian life.

A nyone who sometimes wonder if you understand the origins and meaning of the sacrament of confirmation?

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The Catechism of the Catholic Church states clearly: “Baptism, the Eucharist and the sacrament of Confirmation together constitute the ‘sacraments of initiation,’ whose unity must be safeguarded. It must be explained to the faithful that the reception of the sacrament of confirmation is necessary for the completion of baptismal grace. For ‘by the sacrament of Confirmation the baptized are more perfectly bound to the Church and are enriched with a special strength of the Holy Spirit. Hence they are, as true witnesses of Christ, obliged to spread and defend the faith by word and deed’” (#1285).

On several occasions, Christ promised the outpouring of the Holy Spirit, a promise which he fulfilled first on Easter Sunday and then more strikingly at Pentecost. We know that Peter and the Apostles were filled with the Holy Spirit and began to proclaim “the mighty works of God.” Those who believed in the apostolic preaching and were baptized received the gift of the Holy Spirit in their turn.

The catechism continues: “from that time on the apostles, in fulfillment of Christ’s will, imparted to the newly baptized the laying on of hands the gift of the Spirit that completes the grace of Baptism. For this reason in the Letter to the Hebrews the doctrine concerning the Baptism and laying on of hands is listed among the first elements of Christian instruction. The imposition of hands is rightly recognized by the Catholic tradition as the origin of the sacrament of Confirmation, which in a certain way perpetuates the grace of Pentecost in the Church” (#1289).

Very early, in order to more clearly signify the gift of the Holy Spirit, an anointing with perfumed oil, called chrism, was added to the laying on of hands. As the catechism reminds us, “This anointing highlights the name Christian, which means ‘anointed’ and derives from that of Christ himself whom God ‘anointed with the Holy Spirit’” (#1289).

In the Church of the first centuries, confirmation was usually celebrated in conjunction with baptism. The Eastern Churches have maintained this practice, while the Roman Church developed the practice of separating the two sacraments.
A “Time to Pray,” a spirituality conference for nurses, will take place from 9 a.m. to 3:30 p.m. on May 6 at Marian College, 3200 Cold Spring Road, in Indianapolis. There will be prayer and discussions on prayer in a nurse’s personal and professional life. Carolyn Scanlan, a pastor at St. Luke United Methodist Church in Indianapolis, will be the presenter. The cost is $35 per person and includes lunch. For more information, call 317-955-6130.

The archdiocesan Office for Pro-Life Activities and Catholics United for the Faith will present Jim Sedlak, founder and director of American Life League’s STOPP National Coalition, at two Catholic parishes at the end of this month. Sedlak will present strategies to stop Planned Parenthood in different communities. He will speak from 5 p.m. to 6:30 p.m. on April 25 at St. Michael the Archangel Parish, 3354 W. 30th St., in Indianapolis, and from 7 p.m. to 8:30 p.m. on April 26 at St. Thomas Aquinas Parish, 335 S. Meridian St., in Greenwood. For more information, call 317-490-1267.

The archdiocesan Office of Worship is sponsoring a spirituality conference for nurses, as well as to meet other young women considering a religious vocation. For more information, call May Beth at 812-963-7556 or e-mail mbm@doc-ecp.org.

Pilgrimages to the Monte Cassino Shrine to honor the Blessed Virgin Mary are scheduled for the five Sundays in May at Saint Meinrad in Saint Meinrad. Each pilgrimage begins at 2 p.m. CDT with an opening hymn and a short sermon followed by a rosary procession. The one hour service ends with the Liturgy of the Blessed Virgin and a hymn. The public is invited. On May 7, Benedictine Brother John Mark Falkenhain will present “Mary, Gateway to Paradise.” On May 9, Benedictine Brother Hugh Ernst will present “Meditation on the Holy Mary.” On May 15, Benedictine Archabbot Lambert Reilly will present “Mary’s ‘Yes’ is an Eternal One.” On May 23, Benedictine Father Hagan will present “Mary, Mother of the Word.” On May 30, Benedictine Father Meinrad Brune will present “Mary, Living the Works of Mercy.” The Monte Cassino Shrine is located one mile east of the Archbishop on State Highway 62. For more information on the Monte Cassino pilgrimage, call Mary Jeanne Schumacher at 317-357-6501 during business hours.

This year, the Neonatal Intensive Care Unit (NICU) at St. Francis Hospital-Indianapolis is sponsoring its fourth annual NICU reunion for former patients and their families. To receive an invitation to the event, which is planned for August, please contact NICU or the NICU’s current address by June 1. For more information or to register, call 317-865-5865.

Holy Rosary Parish, 520 Stevens St., in Indianapolis, will host “Introduction to Apologetics” on May 12, 19 and 26. The series will begin after the 5:45 p.m. Latin daily Mass, will be hosted by Mike Luther, a member of the Holy Rosary faith formation team. The series will help Catholics learn how to successfully defend the Catholic faith with the basic techniques of apologetics. A free-will offering will be accepted for the course. For more information or to register, call Servants of the Gospel of Life Diane Carollo, director of the archdiocesan Office of Pro-Life Activities, at 317-236-1521 or 800-382-9836, ext. 1521.

The Catholic Choir of Indianapolis will present its eighth annual Journey Concert at 4 p.m. on April 25 at St. Luke Parish, 7575 Holliday Drive E., in Indianapolis. A reception will follow in the Father Courtney reception room. The suggested free-will donation is $8 per person. For more information, call the parish office at 317-259-4373.

Michaeal Farm, on the grounds of the motherhouse of the Sisters of St. Francis of Oldenburg, will sponsor a nature hike from 8 a.m. to 11 a.m. on May 1 for those who want to explore Michaela Farm’s ecosystems (forest, prairie and pond). Naturalist Wayne Wauman will lead the hike, which will be followed by a potluck lunch. Donations are accepted and appreciated for more information, call the farm at 812-933-0661 or e-mail michaela.farm@scecdata.com.

Women interested in learning more about distance education options at Saint Mary-of-the-Woods College are invited to attend the Women’s Extended Degree (WED) Program open house from 1 to 4:30 p.m. on April 26. There will be information about transferring credits, ways to earn credits for life experiences, career planning and financial aid. Current WED Program students will share their experiences. There will also be a chance to tour the campus. For more information or to make a reservation, call the college’s Office of Distance Education Admissions at 812-535-5186 or 800-926-7692.

The sixth annual archdiocesan Special Religious Education (SPEED) Liturgy will take place at 3 p.m. on April 25 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis. Msgr. Joseph F. Schaedel, vicar general, will preside at the Mass. Persons with special needs, or those whose lives have been blessed by the Mass, are invited to participate in this liturgy. Special needs, invitations will be received. A reception will follow for the Mass. For more information, call the SPEED office at 317-236-1448.

The 13th annual Susan G. Komen Breast Cancer Foundation Indiana Region for the Cure® will take place on April 24 on the grounds of Indiana University-Purdue University Indianapolis. The opening ceremony will begin at 3:30 p.m. at 7360 W. 46th St. and a one-mile family fun walk will start at 9:30 a.m. The Komen Indianapolis Race for the Cure organizers hope to raise more than $1.2 million for breast cancer research, education, screening and treatment. The majority of the proceeds remain in Indiana, with the balance going to the American Cancer Society. Registration is available from 7:30 a.m. on the day of the race, but with 40,000 participants expected, pre-registration is encouraged. Registration is available at www.komenindy.org or by calling 317-638-2873.

Norbert and Frances Howell, members of St. Gabriel Parish in Connersville, will celebrate their 50th wedding anniversary on April 29. The couple was married on that date in 1954 in the St. Gabriel Parish Rectory. The couple have two children: Thomas and Norbert Howell. The couple also has two grandchildren.

U.S. Conference of Catholic Bishops’ Office for Film and Broadcasting movie ratings

Connie and Carla (Universal)
Rated R (Limited Adult Audience) because of a sym- pathetic portrayal of the gay lifestyle, recurring sexual humor, a sacrilegious comment, an instance of same- sex kissing, intermittent crude language and a few drug references.
Rated PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13) by the Motion Picture Association of America (MPAA).
Kill Bill – Vol. 2 (Miramax)
Rated O (Morally Offensive) because of recurring gratuitous scenes of violence, much rough and crude language, and some sexual content.
Rated R (Restricted) by the MPAA.
The Punisher (Lions Gate)
Rated O (Morally Offensive) because of excessive, gory violence, rationalization of lethal vengeance, spo- radic rough language and minimal profanity.
Rated R (Restricted) by the MPAA.
New school library will honor memory of student’s father

By Brandon A. Evans

PLAINFIELD—It seemed proper that during Holy Week a local Catholic school was able to bring new life from death. The Methner Library at St. Susanna School was dedicated in a special ceremony on April 8.

In attendance, with her mother and paternal grandparents, was Alexis Methner, a kindergarten student at the school. Her dad, Joe, volunteered at the school and was also a teacher at Avon Intermediate School.

Joe died after a battle with cancer in April 2003. His family asked that, instead of flowers for his funeral, people give money to a special fund. Those gifts eventually became transformed into St. Susanna’s first library.

St. Elizabeth’s receives $75,000 grant for new adoption campaign

By Brandon A. Evans

St. Elizabeth’s Pregnancy and Adoption Services in Indianapolis was recently awarded a $75,000 grant from the Nina Mason Pulliam Charitable Trust to lay the foundation for a three-year Adoption Awareness Campaign.

Michelle Meer, director of St. Elizabeth’s, said that this grant is “wonderful about their new library. "It might not have couches and tables,” wrote Brianna O’Connor, a fifth-grade student, “but it is not someone else’s, it is ours.”

The Criterion Friday, April 23, 2004
Brebeuf Jesuit Preparatory School opens new wing, completes capital campaign

By Brandon A. Evans

In a single ceremony on the afternoon of April 15, Brebeuf Jesuit Preparatory School staff, students and alumni Indianapolis celebrated two major accomplishments. The first is the completion of the new wing and an upgrade of the computer technology. The second is that the school reached its $4.5 million capital campaign goal ahead of schedule.

“God has truly blessed us,” said Jesuit Father Benjamin Hawley, president. Brebeuf’s recent financial campaign, titled “Opening Gateways to the Wider World,” celebrated the school’s 40th anniversary when the campaign began in 2002 and started a 10-year strategic plan.

“This campaign kind of kicked off this new decade for us,” said Janet Arnold, vice president for institutional advancement. Lilly Endowment Inc. offered a special matching grant, and contributed $2 million of the total amount raised.

Arnold said that the campaign helped fund three major areas of growth for the school. The first, and most noticeable, was the addition of a two-story wing to the school. Overall, the addition adds four classrooms, plus a large group instruction room, which can also be split into two rooms, said Jesuit Father Richard Millbourn, assistant principal.

The basement floor of the new wing contains a large “commons” near the existing cafeteria for students to gather in a more relaxed, casual atmosphere.

The original idea was to make the area an expansion of the cafeteria, Father Millbourn said, but after consulting with three groups of students, the plan changed based on what they wanted. He said that students began using four of the classroom rooms already, and will begin using the commons soon.

It is the students of the school that Father Hawley said are the greatest blessing. And it is even more toward them that the second use for the capital campaign funds are directed: technology.

Arnold said that the school is undertaking “a major upgrade in our technology” thanks to the campaign. The school rebuilt several computer labs, and thanks to the additional wing was able to move two classrooms and create a general use computer lab and a language lab.

Among other upgrades, some classrooms are also going to be equipped with multimedia technology, as well as a SMARTboard, which is a whiteboard that captures a teacher’s notes in “electronic ink.” There is now one computer for every two students.

All of it is a “major investment in computer technology that we [will] use to enrich our curriculum and our instruction,” Father Hawley said.

“What these labs are providing our teachers is the opportunity to enrich that fundamental relationship between the teacher and the student, which is the fundamental characteristic of Jesuit education,” he said.

The third use that the money raised will go toward is a special relationship that Brebeuf has with The Oaks Academy, a private, center-city school for children pre-kindergarten through eighth-grade.

“Different teachers will go [there] and teach together,” Arnold said. Students from Brebeuf will also go to the Academy to help out, and many do service projects there. Students from the Academy also come to Brebeuf and sometimes take part in the preparatory school’s plays.

Father Hawley described it as “a relationship of equals,” in which mutual sharing takes place.

“We are delighted by this relationship,” he said. “Our sense is that God has blessed us richly with this new building, with these new computer facilities, and then asks us to reach out in generosity to those people distant from ourselves, different from ourselves, people from whom we can learn, and people whose lives perhaps we can enrich in some small way.”

Arnold said that even though the goal for the campaign has been reached, there are still people that want to give, so they will keep the campaign going. The funds will help the school continue to enhance some of its technologies.

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Uzma Khan, a junior at Brebeuf, offers a Muslim prayer during the dedication ceremony for the school’s new addition while Jesuit Father Benjamin Hawley, president, bows his head. Tours of the school were available during the event, which formally began with a short, interfaith prayer service.
Christian Burial on April 1 at St. Maurice Church in Napoleon.

Archbishop Daniel M. Buechlein incenses the casket of Father Larry Borders at the end of his Mass of Christian Burial on April 1 at St. Maurice Church in Napoleon.

Father Borders confirmed in a series of massacres that he hoped to play in his suffering and death.

In the weeks leading up to his death, Father Borders saw a doctor about his symptoms and began to notice strange physical symptoms in his lungs surgically removed in May 2002. "He was always there [at the hospital]," Neidigh said. "He sat there and talked with us and really put us at ease. That was quite special."

But perhaps what brings together these two aspects of the Christian meaning of human suffering is the way Father Borders was always present to others, doing good to those who suffer. Father Borders was always present to others, giving of himself for their good.

The gospel of suffering that Father Borders shared with the high school religious education class just before his own death was wondrous enough.

But when viewed from the perspective that his own suffering and death was tied so closely to that of his sister, its mystery becomes even greater.

He never harbored bitter thoughts that his own disease could have been treated more successfully had he been able to have it identified earlier. So in doing good by his suffering and doing good to those who suffer, Father Borders was always present to others, giving of himself for their good.

In the days before he died, he expressed his hope to continue to be present to the faithful of the archdiocese by sharing his perspective on suffering and death through this series of articles. He said that he wanted to "die publicly."

"It's not a private thing for me, as a pastor," Father Borders said. "It's just natural for me to do that as a priest." It seems appropriate, then, that during the season of Easter when we celebrate Christ’s conquering of death, a diocesan priest who passed away during Lent should continue to lead his flock into what he called the "greatest of mysteries." †

Shortly before his death, Father Larry Borders shared time with the parishioners of St. Bartholomew Parish in Columbus, whom he had served as associate pastor. An open house was held for him over two evenings at the home of St. Bartholomew parishioners Mark and Deidre Nabor.
Welcome new Catholics

Batesville Deanery
St. Mary of the Immaculate Conception, Aurora
Rebecca Caronna, St. Paul, Arisundance, and Robin Bowers, St. Mark. Roofing
St. Joseph of Nazareth, Batesville
Clementina K. Minnis, Mitchell Millard, Sharon Bowers, Michelle Burleson, Donald Wren, Paul Caronna, Dennis Me单纯的
St. Philomena, Brookville
Linda L. Hildebrandt, Robert Bowers, Gail Bowers, and Michelle Bowers.
St. Joseph of Nazareth, Batesville
Linda L. Hildebrandt, Robert Bowers, Gail Bowers, and Michelle Bowers.

Connersville Deanery
St. Michael, Connersville
David Devore, David McKinney, Sharon Pick, Sue Simmons and Deb Wallace (catechumens); Jessica Wright, St. Michael, Connersville
Sandra Rose, Francine Austin, and Debbie Brown (candidates); and Larry Roderick (catechumen) (St. Michael, Connersville)

St. Simon the Apostle
Lucy Bennett, Kevin Cephas, Joseph Gunther, Mary Jo Gunther, Amy Gunther, and Mary Jo Gunther (catechumens); Maureen Curtiss, St. Mary of the Assumption, Connersville
St. Joseph, Connersville
Lawrence T. Johnson, Linda Brown, and Mary Jo Gunther (candidates); and Lawrence T. Johnson (St. Simon the Apostle, Connersville)

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St. Nicholas Parish consecrates adoration chapel on Divine Mercy Sunday

By Sean Gallagher

Hundreds of members of St. Nicholas Parish in Ripley County came to their church on the morning of April 18 to celebrate Divine Mercy Sunday.

Joined by Archbishop Daniel M. Buechlein and their pastor, Father Gregory Bramlage, as well as other diocesan priests, they also witnessed the consecration of their parish’s new Divine Mercy perpetual adoration chapel.

“A Easter peace is ours to receive from Jesus,” said Archbishop Buechlein. “It is mediated through the Church, especially through the sacraments of penance, the holy Eucharist, the anointing of the sick—sacraments made possible through holy orders. And so yes, Easter peace is as near as this parish church.

St. Nicholas parishioners now come to the perpetual adoration chapel attached to their church every hour of every day to experience that Easter peace in adoration before the Blessed Sacrament.

But just as Peter, James and John could not stay on the mountaintop, beholding Jesus transfigured before them, so also those who come to St. Nicholas’ perpetual adoration chapel must also go out to share the gift of grace and peace that they received there.

In his homily, Archbishop Buechlein exhorted the members of the parish to do just that.

“We would be ungrateful indeed if we did not proclaim the Divine Mercy in our very lives.

“As members of the Church, ours is the joy and responsibility to live our faith, to make a difference in our own.

Although perpetual adoration of the Blessed Sacrament began at St. Nicholas Parish less than two months ago on Ash Wednesday, Father Bramlage has already seen the change that this special prayer has made.

“Jesus sets them loose in the world. They’re volunteer for this, giving contributions for that,” Father Bramlage said. “They live out the Beatitudes, doing acts of mercy. Before, they were too busy. It’s kind of like the Lord set a fire in their hearts.”

But the grace that is pouring out into the community through those who pray at the perpetual adoration chapel was already quietly at work in the months of work that was required before it was established.

It surely helped Johnny Decker, a member of St. Paul Parish in New Alsace, to donate more than 170 hours of labor to construct the altar for the chapel.

He was asked to model the chapel’s altar after the one at the convent of the Sisters of Our Lady of Mercy in Lagiewniki, Poland, where the image of Divine Mercy was first displayed.

The image and the devotion to Divine Mercy were inspired by the testimony of St. Faustina Kowalska. A first-class relic of St. Faustina was presented to the parish by Anchorite Sister Mary Ann Schumann of Indianapolis.

It was placed in the chapel the day before its consecration.

In the months leading up to that day, Decker had only a picture of the original altar to guide him in his work. He had to determine the measurements and proportions on his own.

“I pondered on that for about a month before starting on it,” Decker said. “I would just look at the picture and try to figure out ways to do it.”

His finished product, made of solid, hand-stained mahogany wood, bears a striking resemblance to the altar whose picture he meditated upon for so long.

Grace also helped the team of men from the parish rebuild the room in which it is housed.

Originally a small sacristy for the church, it was in poor physical shape when construction began several months ago.

A team of volunteers, led by parishioner Tom Weisbrod, eventually had to totally replace the floor and the plaster walls.

The entire perpetual adoration chapel now serves as a sanctuary where anyone can come to pray before the Lord and receive from him mercy and peace.

Pondering over the positive changes that the construction of the chapel as well as the prayer that has occurred there have made, Father Bramlage said he found meaning in Hebrews 14:16: “Let us confidently approach the throne of grace to receive mercy and to find grace for timely help.”

St. Nicholas parishioners, as well as others from as far away as Greensburg and Aurora, have been doing this regularly now for several weeks and hope to continue to do so as long as God permits.

Jennifer Purdee, a St. Nicholas parishioner and head coordinator of the chapel, encourages members of other parishes who desire to have similar chapels established in their own faith communities.

“Everything is possible with God. He wants to be adored. He wants to spend time with you,” Purdee said. “It can happen in any parish where the love of Jesus is true. It will happen. Just say, ‘Jesus I trust in you.’ ”

St. Nicholas Parish has the joy and responsibility to live our faith, to make a difference in our own.
Resist consumerism by focusing on Gospel values

By Sheila Garcia

“When people are suffocated by their stuff,” a home organization expert recently declared, “I’m not quite at the suffocation stage, but as I look around my home I see how much we’ve accumulated over 25 years, especially things that did not even exist when we moved in—in such as a home computer, a DVD player and a cell phone.

When a neighbor mentioned that she didn’t have a microwave oven, I was appalled. Fifteen years ago, our new microwave was a hardy, if not absolutely essential, appliance. Now it has become a kitchen staple.

Like most families, mine battles the temptation to consumerism.

Consumerism creeps in as we blur the distinction between wants and needs. And yesterday’s wants become today’s needs. We even offer plausible reasons for our purchases. We need a cell phone for safety. Electronic organizing devices help us to work more efficiently. A computer enables us to stay in touch with family members and friends.

Defining the difference between wants and needs can be difficult. A co-worker from New England thought that an air-conditioned car was a luxury until she moved to the South. We might, however, look at how we meet what we perceive as our needs.

Most families need a reliable vehicle that can accommodate the family’s size and activities. Beyond this need, they might want a vehicle that signals a particular status or lifestyle and offers an array of comforts. Families must choose between the basic car that meets their needs versus the “loaded” vehicle that satisfies their wants.

We face similar choices with food, shelter and clothing. All are needs that we are entitled to meet yet all can become areas of excessive wanting. Each day, we confront judgment calls about what is too much.

Several outward signs can indicate that a family is sliding into consumerism, including an accumulation of material goods, credit-card debt and working longer hours to pay for all their things. Consumerism, however, is not just about possessions. It is also about an orientation to life.

As Pope John Paul II said, “It is not wrong to want to live better; what is wrong is a lifestyle that is presumed to be better when it is directed toward ‘having’ rather than ‘being.’ Consumerism becomes attached to possessions yet what they have rarely satisfies them. They judge themselves and others by the quality and quantity of what they own.

Families that reject consumerism invest in people rather than things. They have a set of rightly ordered priorities. Holding on to these priorities can be challenging.

Parents may be quite willing to spend less on themselves even though they don’t want to deny their children. One financial columnist explained how she resists her children’s demands for McDonald’s and designer sweatshirts.

“Can’t—college fund,” she reminds them. Like the father in Luke’s Gospel, she knows how to give truly good things to her children.

These families also realize that their responsibilities extend beyond their own members. Unlike consumerists, who are inward-oriented, they share their financial resources with those in need.

In one family, where the parents routinely gave away a substantial part of their income, the grown children now continue to follow that example.

Families can resist consumerism by focusing on the Gospel values of simplicity, moderation and care for others. We need not live like paupers, but we are called to use prudently the financial resources that God has given us.

(Sheila Garcia is assistant director of the U.S. bishops’ Secretariat for Family, Laity, Women and Youth.) †

Simplify lifestyle by giving away extra ‘stuff’

By Brian T. Olszewski

I’m not sure who was the first to say, “Hold on to that. It’s going to be valuable someday.”

It might have been someone whose parents dumped his or her 1959 and 1960 Topps baseball cards, which might be worth thousands of dollars, or maybe it was the person who developed self-stor- age units and is reaping the rewards of this $10-billion-a-year business.

I write this surrounded by more than a half ton of “collectibles”—boxes of sports cards, game programs, yearbooks, historic newspapers and magazines, and political memorabilia.

As a recovering pack rat, I am in the process of unloading more than 30 years worth of what I used to think was, or would become, valuable.

Our five children knew the “I need...” litany. But early on, due to our limited budget and a desire to instill a sense of priorities, we would respond, “Do you need it or just want it?”

If a pre-schooler can program a VCR or DVD player, she can tell you the difference between want and need.

At least one of them got the message.

When, as an adult, our oldest son moved back home while recovering from an illness, he noted how much “want” we had collected. One day, he taped a hand-printed sign inside our entry door. It read: “Simplify.”

Pope John Paul II said it more strongly: “Simplicity, moderation and discipline, as well as a spirit of sacrifice, must become a part of everyday life, lest all suffer the negative consequences of the careless habits of a few” (“The Ecological Crisis: A Common Responsibility,” message for the World Day of Peace, Jan. 1, 1990).

Jesus told the rich man that to inherit eternal life he must sell his possessions and give the compensation to the poor (Lk 18:18-23).

In an era when collectibles can be a contact sport—such as McDonald’s Beanie Baby giveaways and the Tickle Me Elmo holiday scuffles—and when eBay is the worship space where out-of-control consumers consult their price guides and chant “Bargain!” and “Deal!” as they praise the gods of supply and demand, a life based upon simplicity, moderation, discipline and sacrifice may appear counter-cultural.

But it’s a good life—a clutter-free life! It is ironic to suggest that such a life is attainable when “attain” is an important part of consumerism’s vernacular, but this attainment is a Gospel-based life in which you focus upon what you really need, what you can share, what you can do to help others and what you can do to protect the environment by consuming less of its goods.

So there’s one word: simplify.

Brian Olszewski is editor of the Northwest Indiana Catholic, the newspaper of the Diocese of Gary.) †

Several outward signs can indicate that a family is sliding into consumerism, including an accumulation of material goods, credit-card debt and working longer hours to pay for all their things. Consumerists become attached to possessions yet what they have rarely satisfies them.

Consumerism affects family life

This Week’s Question

How, in your experience, has consumerism caused problems for you or others you know?

“Being the mother of two teen-agers, I’d say that consumerism causes me a problem through my children by peer pressure to always have the latest thing.” (Gail Bryant, Pine Bluff, Ark.)

“Consumerism gives us too many choices, and sometimes this handicaps us in making our decisions.” (Lucille Wargo, Cary, N.C.)

“I think consumerism impacts children more than adults in that so many of the ads are geared toward selling products to children. This then puts the adults on the spot.” (Maria Munoz, Blackfoot, Idaho)

Lend Us Your Voice

An upcoming edition asks: When you are feeling tired and run-down, how do you refresh your spirit? To respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20007-1100. †
Faithful Lines/Shirley Vogler Meister

Can faith and science be compatible?

Until recently, the answer to my head- line’s question was “no.” I never thought to believe so.” Now my answer is “Absolutely.”

How did I go from having a conclusion of doubt to confidence that faith and science can co-exist? I think the key is not to separate faith from science. Within the context of both faith and science, I believe we can come to understand and accept each other.

I have always been interested in science, and I have been interested in faith and spirituality for as long as I can remember. I grew up in a Catholic family, and I attended a Catholic high school. I have always been interested in the relationship between science and faith, and I have always been interested in how we can reconcile these two aspects of our lives.

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As I write this column, I am deeply involved in reading the book, and I often stop to contemplate what I am reading. Prayerfully thanking God for the author’s insight and expertise, I have come to believe that faith and science can co-exist. I have also come to understand that faith and science are not mutually exclusive. They are complementary aspects of our lives. They are not contradictions, but complements. They are not opposites, but opposites that can co-exist.

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The Sunday Readings
Sunday, April 25, 2004

**Acts of the Apostles** 5:27-32, 40b-41
- Revelation 5:11-14
- John 21:11-19

The Acts of the Apostles again provides us with the first reading at Mass. The reading describes an encounter between the high priest and the Apostles. In all likelihood, this high priest was Caiaphas, who had been mentioned in the Passion Narratives as being in the trial and execution of Jesus.

Caiaphas was an unpopular man. He was a quisling, inserted into his important position of high priest who did not do the bidding, with slavish willingness, of the leaders of the military occupation.

This scene describes a conflict as much political as religious. The Apostles were facing a figure known to have sold out his own people, and the integrity of their ancient religion, to pagan intruders.

Still, realizing the close connections that the high priest would have had with the Romans, who literally had the power over life and death, the Apostles steadfastly maintained their belief in, and their devotion to, Jesus.

It is important to note here, as elsewhere so often in Acts, that Peter speaks for the group. Saying that Peter was not the leader of the Apostles is very difficult if Acts is thought to count for anything.

The Book of Revelation is the source of the second reading. It is a brilliant, enthusiastic and most compelling view of Jesus, delivered in highly poetic and symbolic terms.

Jesus is the sacrificial “Lamb,” who was triumphant over sin and death. He is highly poetic and symbolic terms.

Thursday, April 29

**Catherine of Siena, virgin and doctor of the Church**
Acts 8:26-40

Question Corner/ Fr. John Dietzen

Drinking that causes loss of reason is a serious sin

When drinking alcohol, do you know when you next mistook a serious sin? What is the line you cross, making drinking more than just a “little” sin? (Missouri)

The line, as you call it, isn’t that hard to tell in theory, but in practice a lot of common sense and personal honesty is necessary.

As everyone knows, any use of alcohol affects our thinking and emotional processes somehow. It’s sometimes called social drinking because people expect it to “loosen us up” and make social activities a bit freer and more congenial.

Any drinking, however, that deliberately causes loss of reason is a serious sin. A person can know when the use of reason is lost, for example, if he or she cannot later remember what he or she said or did while under the influence of alcohol. The “lost weekend” syndrome is not unusual for people who drink heavily. Hours, or in some instances days, may become a fog. People cannot remember where they were or what they did.

Everything is a haze the next morning when they find themselves at home and wonder how they got there.

Others will drive long distances, even travel to other cities, or visit friends and never remember a minute of what occurred during those episodes.

Another sin is that a person cannot distinguish between right and wrong, and be able to help himself and others against charity—love of neighbor.

Those who drink heavily frequently discover later that they have done things while under the influence that they wouldn’t think of doing otherwise. Inhibition is lost. Moral compasses cease to exist. People are violated or injured—all, we realize, as a result of the fact that we were “drunk.” Eventually, if this tendency isn’t stopped, an intoxicated person will almost inevitably end up inflicting terrible physical, emotional and spiritual damage on himself, herself or someone else.

Of course, the usual three conditions for mortal sin apply here as anywhere else: serious matter, sufficient reflection and full consent of the will. The first time that a person drinks to intoxication, there may not be real consent. The individual just doesn’t know how that amount of alcohol will affect him or her.

After a bit of experience, however, the person knows that drinking a certain quantity of alcohol will render him or her not fit for work, unable to judge right from wrong, unable even to remember what happened during the drinking binge. The resulting intoxication is then not “accidental,” but deliberate and sin-ful.

When this point is reached, the person knows that he or she is in heavy sin territory. It should go without saying that these dangerous circumstances do not normally arise suddenly, although they may do so, especially in younger people who have no experience of alcoholic intake, but whose initial experience is so severe that it causes critical trauma or even death.

Usually, warning signs are present long in advance, signs that tell us we’re headed for trouble unless we change the track we’re on. It’s when we ignore those signs that we end up in serious loss of ability to control ourselves and in serious sin.

Obviously, other important factors may enter the picture as well, how a person’s use of alcohol affects family life, work and personal health, to mention only more.

Two more points are appropriate.

First, to deliberately cause another person to come under the influence of alcohol or other dangerous drug is also gravely sinful, a serious sin at least against charity—love of neighbor.

Second, we all have seen movies of frontier days when injured people were deliberately made drunk with whiskey in preparation for painful surgery. Here, as in more modern forms of general anesthesi-a, the physical good of the patient justi-fies rendering him or her partially or fully unconscious during surgery.

(All information is also available at www.dietzen.org)
**Providence or Christ Superstar,** Fri., Sat., Indianapolis Cathedral High School, 5225 E. Road, April 23 Reservations: 317-955-6437 or e-mail ccenter@oldenburg.edu.

**April 28**

**St. Luke Church,** 7757 Holliday Dr. E., Indianapolis. Eighth annual Journey Concert, Catholic Choir of Indianapolis, 4 p.m., fire donations, suggested donation of $5, reception following concert. Information: 317-239-4737. Saturday, May 1, the Apostille of Fatima holy hour, 7 p.m. Information: 317-885-7295.

**April 29**

**Mount Carmel**

**Parish 2004 Inaugural Gala**

Indianapolis Marian Building, 1011 E. 8 a.m. - 5 p.m., Benediction. Information: 317-784-5454.

**Oldenburg**

**Oldenburg Franciscan Center**


**St. Joseph Church, 1530 W. 30th St., Indianapolis.**

“Eucharistic Adoration after 5:30 p.m. Mass,” 7:30-10:30 a.m. Information: 317-784-5454. Sunday, June 6, 7 p.m. Mass. Information: 317-126-3647 or e-mail ccenter@oldenburg.edu.

**St. Peter Church, 1207 East Road, Beech Grove.**

Exposition of the Blessed Sacrament after 5:30 p.m. Mass until 5 p.m. Benediction. Information: 317-784-5454.

**St. Rita Church, 173 Dr. Andrew J. Brown Ave., Indianapolis.**

Adoration of the Blessed Sacrament, 11 a.m., holy hour, 6-7 p.m. Information: 317-622-8549. Saturday, June 5, 7 p.m. Mass. Information: 317-622-8549. Sacred Heart of Jesus Church, 113 S. 5th St., Indianapolis. Adoration of the Blessed Sacrament, 7:30-10:30 a.m. Information: 317-638-5551. Sunday, June 6, 7 p.m. Mass. Information: 317-126-3647 or e-mail ccenter@oldenburg.edu.

**St. Jude Church, 1357 S. Mckee St., Indianapolis.**

Adoration of the Blessed Sacrament, 5:30 p.m., rosary, 5 p.m., Benediction, 6-7 p.m. Information: 317-244-9002. St. Joseph Church, 1304 N. Indiana St., Indianapolis. Adoration of the Blessed Sacrament after 5:30 p.m. Mass, 7 p.m. Information: 317-126-3647 or e-mail ccenter@oldenburg.edu.

**St. Joseph Church, 2605 W. 30th St., Indianapolis.**

“Artistic Prayer,” Franciscan Sister Ann Vonder Meulen, presenter. Information: 317-933-6437 or e-mail ccenter@ oldenburg.edu.

**St. Joseph Church, 3354 W. 16th St., Indianapolis.**

“Eighth annual Journey Concert, Catholic Choir of Indianapolis, 4 p.m., fire donations, suggested donation of $5, reception following concert. Information: 317-239-4737.

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


**St. Joseph Church, 1530 W. 30th St., Indianapolis.**


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“Our task is not just to teach people about God but to help them to know God and his love,” he said, adding that students will hopefully understand this as “more information” but as something that will give them “deeper meaning” for their lives.

Sara Lawrence-Lightfoot, an education professor at Harvard University and a sociologist and author, told educators on April 16 that during the time of crisis in the Church, when people have “lost some of their trust in priests and bishops, people may turn to Catholic school teachers as respected leaders and translators of God’s Word.”

“Thus parent-teacher dialogue will take on a more powerful role,” she said.

In the convention’s closing address on April 16, Father Bryan Hehir, president of Catholic Charities in Boston, acknowledged that Catholic educators have to continue their work under the “added burden” of the abuse scandal and that they have a crucial role now in rebuilding trust in the Church.

In a workshop that focused on how schools could implement the “Charter for Children,” developed by the U.S. bishops, a panel discussed the role of Catholic Charities in Boston, acknowledging that “Charter for Children” panelists said that Catholic educators are key to making sure religious education needs to be ongoing, not just for elementary school students.

Programs solely geared to children in grades 1-8 are only reaching one-eighth of the average life span, and that’s not enough, said John Roberto, founder of the Center for Ministry Development in Naugatuck, Conn.

“We’ve overstressed childhood faith formation,” he said in an April 15 workshop, adding that once-a-week programs can’t even remotely immerse today’s young people in the faith.

Roberto said that one way to immerse Catholics more deeply in their faith is through intergenerational faith formation which teaches everyone, of all ages, at the same time. But instead of coming up with a whole new program, he said parishioners should simply use what they already have—the liturgical calendar—and teach parishioners, in depth, about the various holy days, seasons, feasts and saints.

To date, about 650 parishes across the country are using this model, called Generations of Faith. They still offer separate religious education for sacramental preparation, but for everything else they provide once-a-month group sessions which engage all members of the parish in hands-on learning about central parts of their faith.

“Learning is the way to reinvigorate the Church,” said Roberto. “Do not undersell people’s hunger for this.”

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The Board challenges men from ministry (and, thus, to exclude gay priests) and for conservative priesthood and for congressional Catholics to blame it on homosexual priests (and, thus, to exclude gay men from ministry).

The board challenges both sides and calls for more dispassionate considerations of the role of celibacy and homosexual- ity in the Church generally and with this scandal in particular.

These studies certainly leave some questions unanswered and call for further study of the scandal in the Church. However, they address all four dimensions of Church life, point to problems in each area, and specify improvements that should be made in each one. Together, they are the most comprehensive, objective and credible studies of sexual abuse in any organization in history.


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Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to indicate your name and address. Obituaries ofarchdiocesan 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 in this page.


HOFFMAN, Jeffrey T., 50, St. Jude, Indianapolis, April 1. Husband of Joyce (Sylvester) Hoffman. Father of Janice Buehle, Pam Goff, Jamie and Thomas Haag and Cindy McDaniell. Grandfather of one.


SHIVERING, James F., 82, St. Mary, Greensburg, April 11. Father of Mark and Ann Mader. Great-grandfather of four.


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The St. Michael parish community is seeking a Principal for St. Michael School in Brookville, Indiana. Our school of 211 students in grades 1 through 8 offers an opportunity to build on a rich educational heritage that has emphasized strong faith formation, high academic standards, and positive character development.

Applications will be accepted until May 3, 2004 with the successful candidate assuming the principal position on July 1, 2004.

Any Catholic candidate who holds an elementary administrative license may submit a resume and a request for an application to:

Carole Williams
Associate Director Schools
Office of Catholic Education
1400 N. Meridian Street
Indianapolis, IN 46202-2367

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**Elementary School Principal**

St. Bernard Catholic School • Crawfordville, Indiana

St. Bernard School, Crawfordville, Indiana is seeking a qualified candidate for the position of Principal for our Catholic school, consisting of preschool through fifth grade, that has an enrollment of one hundred plus students and a faculty of twenty for the 2004-05 academic year. We are looking for someone with a strong knowledge, understanding, and respect for the beliefs of the Catholic Church. Please submit resume by April 20 to Search Committee

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We are looking for a qualified individual who:

- Has the ability to lead a strong school team
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- Will work as an integral part of the parish team

Interested candidates may send a resume to:

Michael J. Witka, Principal Search Committee
Our Lady of Grace Catholic Church
9900 E 191st Street
Crawfordsville, IN 47933

Or to: mwitka@ologn.org

Resumes deadline is May 1, 2004
GREENCASTLE—On April 17, Father Stephen Jarrell, pastor of St. Paul the Apostle Parish, greeted his congregation at the concluding Mass of the parish’s 150th anniversary celebration. “You don’t look 150 years old,” he said, “which proves that the church is forever young.” His remarks reinforced the parish’s jubilee year theme that: “Faith perseveres.”

Archbishop Daniel Buechlein concelebrated the special Mass with Father Jarrell and three other priests who previously served the parish, including Fathers Joseph Kern, William Stineman and Jack Porter. Benedictine Sister Jennifer Horner, former parish life coordinator, was also present for the gala occasion.

During his homily, Archbishop Buechlein referred to the “charming church” building, now more than 140 years old, that houses the parish. He said we should give thanks to those who originally laid the foundation of faith here and, in turn, be the foundation of faith for those who come after us. He quoted St. Paul in saying that being a Christian is being at home with God, and he urged the congregation to “re-consecrate the parish to God tonight” as the home we share with him.

Many parish lay ministers participated in the Mass, which was followed by a reception buffet prepared by the parish Ladies Guild. During the party, a CD in honor of the anniversary was played. On it were songs and a poem written and performed by inmates at the Putnamville Correctional Facility, whose spiritual needs are served by St. Paul the Apostle Parish.

The ceremony marked the conclusion of a year of anniversary events, which began with the installation of Father Jarrell as pastor on Sept. 20, 2003, and a parish picnic the next day. Father Jim Farrell conducted a parish mission on Nov. 15-18, 2003. On Nov. 23, the parish participated in an Interfaith Service in Greencastle, and earlier this year, on Feb. 22, parish youth held a Mardi Gras for the youth of area churches. A new parish pictorial directory dedicated to the anniversary was distributed in March.

For most of its history, St. Paul the Apostle has been the sole parish serving Catholics in Putnam County. In the beginning, it was dedicated to St. Benedict and Mass was celebrated in a former factory building. In 1864, the parish bought its present “charming” church building from the Old School Presbyterians. And, in 1866, Bishop de St. Palais blessed the building and put it under the patronage of St. Paul the Apostle.

In addition to the almost 400 Catholic households in the county, St. Paul the Apostle Parish serves Catholic students at DePauw University in Greencastle and the inmates at Putnamville. In 1999, the parish constructed an addition to the original building, which includes a large narthex, kitchen, meeting rooms and offices.

(Cynthia Dewes is a member of St. Paul the Apostle Parish in Greencastle.)