Archdiocese to establish house of formation at Marian College

By Sean Gallagher

A significant event in the history of priestly formation in the Archdiocese of Indianapolis took place on June 4. Archbishop Daniel M. Buechlein announced that the archdiocese is establishing the Bishop Bruté House of Formation at Marian College in Indianapolis on the main floor of the school’s St. Francis Hall. The college seminarians will take classes with other Marian College students and will participate in the school’s Catholic studies program, run by its philosophy-theology department.

Named after the first bishop of Vincennes, Simon Guillaume Gabriel Bruté de Rémur, the house of formation will become the principal place of theological formation of seminarians, which takes place at the graduate level. Led by the house’s director, Father Robert Robeson, the residents will live the daily life of seminarians that will contribute to their vocational discernment and priestly formation. Father Robeson is currently associate pastor of St. Monica Parish in Indianapolis and archdiocesan director of youth and young adult ministry. He will be leaving his assignment at St. Monica Parish, but will continue as director of youth and young adult ministry.

Father Joseph Moriarty, vocations director for the archdiocese, noted that prayer will be fundamental to this formation. The seminarians as a community will pray Morning Prayer and Evening Prayer together as well as attend daily Mass.

Additionally, Father Moriarty noted that the seminarians regularly will participate in a number of service and apostolic activities. These could include the work of the archdiocese’s Office of Pro-Life Activities or the St. Vincent de Paul Society. It is also expected that the seminarians will have a regular presence in the parishes in and around Indianapolis, assisting in such activities as catechesis, liturgies and service outreach.

In the past, when college seminarians studied at either Saint Meinrad College in St. Meinrad or at St. John Vianney College in Minnesota, such a regular presence was impossible for most of the archdiocese. Father Moriarty said he hopes that the activity of the seminarians in the archdiocese’s parishes will cultivate a “culture of service.”

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The Serving the Church in Central and Southern Indiana Since 1960

World travels helped lead Larry Borders home to Catholicism and priesthood

By Sean Gallagher

(Editor’s note: In the weeks leading up to his death on March 27, Father Larry Borders expressed his desire to share his journey to becoming Catholic and eventually a priest. Father Borders was pastor of St. Maurice Parish in Naples and parish minister of Immaculate Conception Parish in Millhousen and St. Denis Parish in Jennings County.)

NAPOLEON—A young Larry Borders, only two years out of graduate school and a master’s degree in applied linguistics in hand, traveled far away from his southern Indiana home in 1977 to teach English as a second language in Saudi Arabia.

His trek halfway around the world reflected his desire to explore the diverse spiritual traditions of the world. Not feeling bound to the Christian milieu in which he had lived during his youth, Borders began to nurture a deep interest in Islam. And so he found no better place to do this than in the place where that religion emerged, Saudi Arabia.

Over the course of the next three academic terms, Borders immersed himself in Islamic thought, learning more about the religion, speaking at length with those knowledgeable about it.

One of those conversations was with a professor of Islam as they drove together across the desert to the city of Al-Khobar.

In commenting on the section “Mariam” (Mary) from the Quran, the professor said that he thought that Christians, in professing Jesus to be the Son of God, believed that God somehow physically impregnated Mary.

In the days leading up to his death on March 27, Father Borders described that moment.

“At that moment, something just clicked. I stopped talking [and then said], ‘No, you’ve got it wrong.’”

This photograph, taken at an unnamed location, shows a young Larry Borders in the midst of his travels around the world. Borders’ travels throughout Western Europe and Asia paralleled his own spiritual journey away from and back to the Catholic context in which he was raised.

Saint Meinrad Archabbot Lambert Reilly announces resignation

By Sean Gallagher

Benedictine Archabbott Lambert Reilly, the leader of Saint Meinrad Archabbey, announced his resignation April 30 as abbot of the monastic community. The resignation will be effective on Dec. 15. The archabbey’s successor will be elected by the monks of Saint Meinrad on a date yet to be determined. However, it will be no later than three months from the effective date of the resignation.

Archabbott Lambert was elected the eighth abbot and fifth archabbott of Saint Meinrad Archabbey on June 2, 1995. During his tenure as abbot, he has overseen the completion of the renovation of the Main Building and the growth and development of programs in the Saint Meinrad School of Theology and the establishment of a new enterprise for the community, Abbey Caskets.

Archabbott Lambert, 71, first came to Saint Meinrad as a seminarian for his home diocese of Pittsburgh. He later entered the monastic community and made his first profession of vows as a Benedictine in 1956. He was ordained to the priesthood in 1959. Following his ordination, Archabbott Lambert taught Latin in the seminary at Saint Meinrad and served in several parishes in southern Indiana.

For the past 40 years, he has also served as the pastor of the archdiocese’s Office of Pro-Life Activities or the St. Vincent de Paul Society.

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Awards dinner raises record amount for Catholic Social Services

By Brandon A. Evans

Catholic Social Services, along with other social service agencies, can do what the government never can: love the poor and walk with them.

This was the core of the keynote address given by James Towey at the archdiocese’s annual Spirit of Service Awards Dinner on April 27 in Indianapolis.

Towey was a deputy assistant to President George W. Bush and director of the White House Office of Faith-Based and Community Initiatives.

The dinner not only featured a speech by Towey, but also honored five people and one corporation for their outstanding commitment to community service. The event is hosted by Catholic Social Services (CSS).

“This past year has been both challenging and invigorating for those of us working in Catholic Social Services,” said David Bethurum, associate executive director in CSS in central Indiana. “It’s been challenging because the needs of our community continue to grow, yet it’s also been invigorating because we have remained focused on our mission.”

Towey stressed that while the government can provide some benefits for the needy, it cannot do any more.

Official Appointments


Rev. Mr. Eric Augenstein, to be ordained to the priesthood June 5, to associate pastor of the Richmond Catholic Community parishes of Holy Family, St. Andrew and St. Mary, effective July 7, 2004.

Rev. Mr. Brian Esary, to be ordained to the priesthood on June 5, to associate pastor of Holy Spirit Parish in Indianapolis, effective July 7, 2004.


These appointments are from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.

“Government can’t love,” he said, “Government’s inca-pable of loving.”

The ability to love is the great secret of why CSS can be such a transforming force. The successes of social service groups like this strengthen the United States from within, Towey said.

CSS and other groups have “the freedom to embrace the poor and to welcome them,” he said.

Oftentimes, people are in situations that are without much outward remedy—drug abusers, the homeless or the mentally ill.

“You cannot change those realities in their lives,” he said. “What you can do is share their lives with them and to walk with them.”

He spoke about traveling with President Bush to Los Angeles to use a Jewish program for drug addicts that was built around the Torah.

Several of the men met with Bush to talk about the program, and how “by reconnecting with their faith, they rediscovered their own human dignity and also had a reason not to put the needle in their arm anymore,” Towey said.

He also said that it is a “great spirit of service that can animate and transform not only the lives of the people who are served but, of course, the individuals themselves [who offer service].”

Following Towey’s presentation was a ceremony honoring several individuals and one corporation for embodying that spirit of service.

There was a video featuring each winner, as well as their own comments upon receiving their award.

The dinner not only featured a speech by Towey, but also honored five people and one corporation for their outstanding commitment to community service. The event is hosted by Catholic Social Services (CSS).

“Who are the real losers in that scenario?” he said. “Of course, it was the poor that were often denied access to some of the most effective programs.”

The growing need is not just meet by CSS, but also by many other non-profit-based organizations—and Americans can see their transforming work, Towey said.

He spoke of the trend in government to reduce the influence of religion, “to sanitize the public square” of faith and to restrict social service agencies who take federal funds from using religion.

Towey stressed that while the government can provide some benefits for the needy, it cannot do any more.

James Towey, a member of St. Mary Parish in Indianapolis and co-manager of the Family Preservation Program at Lutheran Child and Family Services, thanked, above all, his parents.

They “have always modeled and shown me the values and the perspectives that inspire somebody to want to do voluntary and meaningful things,” Hittle said.

“Our mission,” Towey said, “is to be ordained to the priesthood July 7, 2004.

Rev. Mr. Eric Augenstein, to be ordained to the priesthood

The Criterion


Rev. Mr. Brian Esary, to be ordained to the priesthood


These appointments are from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.

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A Promise to Keep sexuality program celebrates 10 years

By Mary Ann Wyand

Archbishop Daniel M. Buechlein congratulates Bishop Chatard High School senior Ryan Baker of St. Pius X Parish in Indianapolis for his service to the Church and community as a peer mentor for the archdiocesan Office of Catholic Education’s A Promise to Keep: God’s Gift of Human Sexuality program during an April 22 recognition luncheon at the Archbishop O’Meara Catholic Center in Indianapolis.

This church is my family. I want to provide for it.

I want to make sure the lights stay on and the building stays warm. When the roof leaks, I want it fixed. And when rural parishes ask, I want us to give. A Donor Advised Fund in the Catholic Community Foundation allows you to suggest distributions from your fund to meet special needs. We have a number of ways for you to help the Church. For details, ask for Jim Watten at 800-382-9836.

Holy Trinity parishioners welcome soldiers at Masses

By Mary Ann Wyand

Bishop Chatard High School senior Ryan Baker of St. Pius X Parish in Indianapolis has earned a number of local, state and national football awards for his exceptional performance as a defensive lineman for the Chatard Trojans.

Ryan also has served his Church, school and community as a chastity peer mentor for the archdiocesan Office of Catholic Education’s A Promise to Keep: God’s Gift of Human Sexuality program.

During Ryan’s four years as a student athlete at the Indianapolis North Deenery interparochial high school, the Trojans won the Indianapolis High School Athletic Association Class 3A state football title three successive times.

His athletic accomplishments include the 2003 High School All-American gridiron team, the Most Valuable Award for the 2003 All-American Bowl and the 2003 Indianapolis Defensive Lineman of the Year Award.

He is grateful for these and other sports honors, and also is glad that he had the opportunity to serve as a chastity peer mentor for the A Promise to Keep program.

Ryan and more than 400 other high school students in central and southern Indiana promoted Church teachings about chastity until marriage by speaking to early adolescents in parish grade schools and religious education programs during the archdiocesan “I promise” school week.

“It means a lot,” Ryan said of his vol- unteer service as a chastity peer mentor during the archdiocese’s 10th annual recognition luncheon for A Promise to Keep participants on April 22 at the Archbishop O’Meara Catholic Center in Indianapolis.

“A lot of little kids look up to you as a role model,” he said. “They hear you talking about chastity. They see that you’re working hard in school and on the [football] field or on the [basketball] court, and this [peer mentoring] shows that you’re an all-around good person and you’ve got more good qualities than just being a good athlete.”

Volunteer service as a chastity peer mentor “makes you feel good inside,” Ryan said. “It’s positive and it’s what God wants [for young people]. It’s a cool thing.”

Ryan said when he was a middle school student at St. Pius X School, high school football players helped present the chastity programs.

“I was in awe of them,” he remembered.

Holy Trinity parishioners welcome soldiers at Masses

By Mary Ann Wyand

Holy Trinity parishioners in Indianapolis are accustomed to worshiping with sol- diers that are training through nearby Camp Atterbury, but they were surprised when four busloads of Marines arrived at the church on April 11 to attend the 10 a.m. Easter Mass with them.

The church was already filled with parishioners and guests so Father Paul Shikany, the pastor, and parish staff mem- bers hustled to accommodate the men in rows, Father Shikany and Jean Martin, Holy Trinity’s pastoral associate, prepared a table to serve as an altar there.

Parish secretary Jackie Oyler said parishioners were really excited that so many Marines were joining them for Mass—in an adjacent building—one of the Edison day of the Church year.

Oyler was outside with her mother when she saw the buses arrive shortly before the Mass. As quickly as possible, she went to find her pastor.

“We had no room in the church,” Oyler said, “but I knew that Father Paul thinks pretty fast on his feet and he would figure something out. When he told the parishioners that 150 soldiers had come for wor- ship, the place erupted in applause. It became crystal clear to us that this is how we celebrate as a family of God. It was meant to be.”

While Holy Trinity parishioners sang every verse of the hymns during the Liturgy of the Word in the church, Father Shikany celebrated the eucharistic liturgy for the Marines in the Community Building.

It was a perfect example of the Body of Christ, Oyler said. “We were with them in spirit during the Masses even though we weren’t physically with them in the same building. It was marvelous.”

Oyler said parish council president Cindy Workman welcomed people to the Easter liturgy in the church while Father Shikany greeted the Marines and began Mass next door.

By the time the parishioners were fin- ished with the Prayers of the Faithful, Father Shikany had arrived to celebrate his second Liturgy of the Eucharist within minutes.

“We talk a lot about being the hands...
A mother’s love

The celebration of Mother’s Day connects beautifully with our Catholic faith.

First, it is good to give thanks to the Lord always and for everything. By honoring our mothers, we honor and thank God who gave them to us. Mothers are often unsung heroes in the lives of their children, and they deserve every bit of the attention they get on this special day. We thank God for the way in which mothers today have the energy and strength to juggle multiple responsibilities and still keep a sense of humor. We thank God for all that mothers do for their families because the family is the building block of our civilization.

Second, mothers often help us understand what Jesus meant when he gave us the “new commandment”: “Love one another as I have loved you.” Jesus didn’t just say “love one another.” That could mean just about anything. Instead, he commanded us to follow his example, to love in a particular way—the way that he revealed through his supreme expression of love, his death on the cross.

On the cross, Jesus taught us everything we need to know about love. He taught us that love is much more than a feeling. Feelings, after all, come and go. Jesus taught us that love is a decision that requires fidelity, commitment and no small amount of sacrifice.

“Greater love has no one,” Jesus said, “than to lay down his life for his friend.” This is what Jesus did for us on the cross: He gave his life for us so that we might have life and have it in abundance.

So often, we learn about faithful, committed and sacrificial love through the love that mothers show their children.

Jesus on the cross showed his love not only for the righteous, but for sinners. A mother does not forget her children, nor does our loving God give up on us no matter how far from the path we may stray.

And even if we should get so far off track that we might despair of ever being forgiven by God, we will always have a mother who will love us as only a mother can. We rightly ask for the prayers of Mary, the Mother of God and our mother: “Pray for us sinners, now and at the hour of our death.”

Maternal love helps us appreciate the meaning of the new commandment, and maternal love inspires us to keep it.

There is a third reason why Mother’s Day connects with our Catholic faith. An ancient tradition gives to our Church the title “Holy Mother Church.” The Church is given feminine pronouns for she is the Bride of Christ spoken of in the New Testament. The sacraments are spoken of in maternal language: We are born again in the waters of baptism, waters that are referred to as the womb of the Church, from which new life comes forth.

We are nourished by the Holy Eucharist, the Lord’s Body and Blood, soul and divinity. Many early Christian writers used the beautiful image of a mother nursing her child to describe how Holy Mother Church nourishes her children with the food and drink of everlasting life.

The mother pelican, in fact, has long been an image of the Holy Eucharist. A legend says that if a mother pelican is unable to feed her young, she will thrust her long beak into her breast and nourish her babies with her own blood.

In the Eucharist, we receive the Body and Blood of our Lord Jesus, a meal made possible only because of his faithful, committed, sacrificial love. As we experience the blessings of the Eucharist, may we thank God for the many ways our mothers made us receptive to the Lord’s unconditional love. And may we thank God for the Blessed Mother, who never stops leading us closer to the love of her son, Jesus Christ. †

— Rev. Daniel J. Mahan

(Father Daniel Mahan, pastor of St. Louis Parish in Batesville and dean of the Batesville Deanery, is a member of the editorial committee of the board of directors of Criterion Press Inc.).

Letters to the Editor

Enjoyed ‘The Mystery of Creation’ series

I had to write to tell you that I thor-oughly enjoyed the series of articles by Brandon A. Evans titled “The Mystery of Creation.” They were very well written and comprehensive, and a great help toward a beginning understanding of all these important and interesting topics in Catholic theology and science (creation, our first parents, life on other planets, etc.). I also appreciated the references so I can do further reading if I want to. Could these articles possibly be reprinted in a booklet format for use in parish religious education programs? I’ve been reading The Criterion for 20 years now and always look forward to receiving it, but this is the first time I was anxiously anticipating getting my copy each week. I wanted to read the articles and learn more! I hope this format of very readable and in-depth articles on relevant and contemporary topics in the Church will continue. Thank you.

Mike Haigerty, 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 informative, 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, pastorial 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.
El mensaje del amor misericordioso de Dios debe transmitirse todo el año

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

El mensaje de Dios’s merciful love needs to be lived year-round.

ARCHBISHOP Buechlein’s intention for vocations for May

Seminarians: that they will be faithful to prayer and study, and persevere in their desire to serve God and the Church as priests.

The message of God’s merciful love needs to be lived year-round.

No hace mucho me tropecé en la imagen de Jesús en ella. La prueba de nuestra gratitud es si nos convertimos o no en agentes intencionales del misterio de iniquitatis. Cantamos el aleluya pero nuestra Iglesia clings to the tradition of displaying the cross with the image of Jesus on it. En la Pascua anterior, cuando renovamos nuestra profesión de fe, proclamamos nuestra contribución a la tarea de Cristo conquistó por nosotros. Seríamos verdaderamente desagradecidos si permanecieramos como recipientes pasivos de la dádiva de redención de Cristo y no proclamáramos la Misericordia Divina a través de nuestras propias vidas. Como miembros de la Iglesia nos corresponde la responsabilidad de vivir nuestra fe, de marcar la diferencia en el mundo, comenzando por nuestros hogares y nuestras comunidades. En la época de la Pascua continuamos como una celebración de esperanza. Cantamos con entusiasmo “la lacha ha terminado y se ha ganado la batalla.” Sin embargo, si todo parece igual que antes, tal vez deberíamos volcar nuestros pensamientos en el sufriimiento y la muerte que Dios le pidió a su propio hijo: allí encontramos la clave para darle sentido al sufrimiento humano, que se encuentra presente hoy y se encontrará presente mañana. No hace mucho me topé en la televisión con un canal de ventanas donde mostraban una despampanante cruz con joyas. Quería sorprendido. El vendedor decía que la cruz era elegante “de modulo número uno”. El otro vendedor, el que había pasado por las indiscutibles logros en muchas áreas, qué? Siguió el ejemplo del testimonio de Domingo de la Misericordia Divina. ¿Por qué? Siguió el ejemplo del testimonio de Domingo de la Misericordia Divina. ¿Por qué? Siguió el ejemplo del testimonio de Domingo de la Misericordia Divina. ¿Por qué? Siguió el ejemplo del testimonio de Domingo de la Misericordia Divina. ¿Por qué? Siguió el ejemplo del testimonio de Domingo de la Misericordia Divina. ¿Por qué? Siguió el ejemplo del testimonio de Domingo de la Misericordia Divina. ¿Por qué? Siguió el ejemplo del testimonio de Domingo de la Misericordia Divina. ¿Por qué? Siguió el ejemplo del testimonio de Domingo de la Misericordia Divina. ¿Por qué? Siguió el ejemplo del testimonio de Domingo de la Misericordia Divina. ¿Por qué? Siguió el ejemplo del testimonio de Domingo de la Misericordia Divina. ¿Por qué? Siguió el ejemplo del testimonio de Domingo de la Misericordia Divina. ¿Por qué? Siguió el ejemplo del testimonio de Domingo de la Misericordia Divina. ¿Por qué?...
Registrations are being accepted for Summer Camp at The Woods, Family Camp at The Woods and Camp Invention® at Saint Mary-of-the-Woods College. Summer Camp at The Woods is an overnight, residential camp dedicated to providing young campers, ages 7-14, with a positive, supportive experience. The goal is to provide a fun, safe environment for learning and play. There are a variety of camps to choose from: adventure, explorer, art, photography, computer, filmmaking, theater, horseback riding and equestrian instruction, and orchestra. Camps will be held June 13-18, June 20-25 and June 27 to July 2. Family Camp at The Woods will take place from July 19-23 and it is open to families with children from 6 to 16 years old. There will be many scheduled activities and participants will have the chance to camp on the park-like grounds of the college. Camp Invention® will be held July 12-16, and is a summer enrichment day camp that fosters creativity, teamwork, inventive thinking skills and science literacy for boys and girls entering grades 2-6. For more information about the camps, call 812-355-5148 or e-mail woodscamp@smwc.edu or visit www.smwc.edu/campus-camps.

Mary Bunner of the Tell City National Guard Armory’s family assistance program will offer the latest news about local troops overseas and the special needs of the families at 7 p.m. on May 19 at the office of Tell City Catholic Charities, 802 9th St., in Tell City. For more information, call Stephen Lanterner, director of Tell City Catholic Charities, at 812-547-0903.

The annual St. Agnes Academy Alumnae Brunch will be held on June 6 at the Riviera Club, 5640 N. Illinois St., in Indianapolis. A reception will follow. The Mass is 8:30 a.m., and reservations are required. For more information, call 317-257-8886 during the evening hours.

The archdiocese will host its next Marriage Encounter following inebriation, impersonation of a public official and potty humor. Rated PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13) by the MPAA.

Goatse (Lions Gate) Rated R (Adults) because of a sexual encounter, a problematic theme of cloning, recurring profanity, sporadic crude language and some sex scenes. Rated R-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13) by the MPAA.

Laws of Attraction (New Line) Rated PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13) by the MPAA.

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First archdiocesan Catholic women’s conference focuses on faith

By Mary Ann Wyand

As the first disciple, Mary played a pivotal role in God’s plan and is a key figure in salvation history. As Joseph F. Schaeidel, vicar general, told about 400 women attending “Treasuring Womanhood,” the first annual archdiocesan Catholic women’s conference held on April 22 in Indianapolis that she was motivated to present by the Sisters of the Apostles of the Interior Life.

But Schaeidel said when she opened her Bible each morning, she began to feel like God could see right through her rationalizations about using artificial contraception instead of following Church teachings about marriage and sexuality.

Schaeidel said she was born and raised in “a strong Catholic family” and thought she was “a good Catholic” until she really began to read her Bible. “Conversion was the farthest thing from my mind,” she said, “yet there is no better word to describe the incredible journey that God put me on. It was a journey I did not want to take. It was extremely painful and difficult, and I came to realize God was working on me. He was coming after me. He was calling me to come closer to the Church, to listen to the Church, to be open to the words of the Church. And I thought I had never left the Church.”

Schaeidel said the first three nights of the parish mission addressed “A Call to Holiness,” “A Call to Prayer” and “A Call to Conversion.”

The sisters asked St. Ferdinand parishioners to consider what Schaeidel thought were simple questions: Do I desire holiness? Do I search for holiness in my life? Do I ever struggle to find holiness in my life?

“I thought, ‘No, I really haven’t struggled for holiness in my life,’” Schaeidel said, but seeds of faith were planted that night.

Schaeidel said she learned that “holiness is nothing more than what God intended me to be in my everyday life as a wife and a mom” and that “holiness begins right here, right now.”

The parish mission talks that inspired her to begin reading Scripture every morning generated amazing results.

“The first morning, when she opened her Bible to read that day’s readings, she received a special surprise.”

“It took my breath away,” Schaeidel said, “because when I opened up the Bible the Scripture was highlighted and in the margin it said ‘7-22-88, wedding.’ It was a beautiful passage about love.”

Schaeidel began writing her thoughts in a prayer journal, and asked God for perseverance in her prayer life so it would truly be a life-changing experience.

“I had no idea of God’s plans for me,” she recalled. “I was clueless about the journey that I was about to begin. All I knew was that I was going to try to search for some holiness in my life.”

Day after day, she said, the Scripture readings continued to make it clear to her that she was supposed to obey all of God’s commandments.

At the time, Schaeidel said, she thought that “to follow the Church’s teachings on sex and marriage were not only a burden, but a huge burden. I knew I had touched on a hot topic, not just for me but for every single person I knew from my generation.”

She wrote several questions in her journal: Do I consider contraception a sin? Do I consider the Church’s teachings to be God’s commands? Do I love God by following these commands? Are the teachings of the Church just a bunch of man-made laws that I could ignore and still be a good Catholic?

Within 30 days, she and her husband had read Good News about Sex and Marriage: Answers to Your Most Important Questions about Catholic Teaching by Christopher West.

Now they practice Natural Family Planning, she said, smiling, and “it isn’t a burden at all” because they have a more Christ-centered and loving faith.

First annual archdiocesan Catholic women’s conference held on April 22 at the Indiana Convention Center in Indianapolis. About 400 women participated in the conference.
vocations” in which younger people will be more likely to consider God’s call in their lives, and where parents and other adults will be more likely to encourage such discernment.

Father Robeson similarly sees the establishment of the house of formation as a leaving for many young adults in the archdiocese.

“To create a focal point in the archdiocese where young adult Catholics are serious about their faith,” said Father Robeson, “are committed to building up their life of faith—it could be contentious. It can be left for the whole area.”

The establishment of the house of formation is, according to Cardinal McCarrick, who is a member of Marian College’s Board of Trustees, the result of Marian College’s community serving to live out its Catholic and Franciscan identity.

“We’ve been in an intentional process of living out our Catholic truths,” said Elsener. “I’ve found in general that the faith of the students have been the leaven [in this]. The seminarians even more dramatically will be leaven for this.”

Elsener also noted that Marian’s role in helping to form the future priests of the archdiocese is simply a continuation of its participation in the preparation of leaders in the archdiocese that has been going on for decades.

“Father Daniel Elsener, the president of Marian College, it’s a natural fit,” said Elsener. “Many leaders in the archdiocese went to Marian. We have a very close collaborator in building the Church in central and southern Indiana. It’s a natural growth of our long-term commitment to building up the Church in central and southern Indiana, the people of the Church.”

Msgr. Joseph F. Schaedel, vicar general of the archdiocese, is one of those archdiocesan leaders who said Elsener referred. An alumnus of Marian College and a member of its board of trustees, Msgr. Schaedel said that the seminarians and the broader Marian community will be a blessing for each other.

“The long history of quality Catholic education at Marian College and the support of parochial schools,” said Msgr. Schaedel, “I think that the seminarians will benefit from that continued tradition. The witness of their prayer life is bound to have an influence.”

But Father Robeson noted that all of these blessings that so many people look forward to reaping from the house of a diocese will only happen through the commending of the Bishop House of Formation to the Lord through prayer.

The key to this whole thing is that we need people to embrace this mission,” said Father Robeson. “The house of formation is small, but a key part of a diocese. It’s a key part—if we do it—help us to accomplish the Church-society community to become more effective—to do what’s we’re all about.”

Formation

United States. There are bishops there, let them interpret it.

However, when asked more generally if a priest should refuse Communion to a politician who supports abortion, Cardinal Arinze said, “Yes.”

Washington Cardinal Theodore E. McCarrick, in Rome with several other U.S. bishops for their ad limina visits required of heads of dioceses every five years, told Catholic News Service a few days later that he had discussed the issue with Cardinal Arinze, the head of the Vatican’s Congregation for Divine Worship and the Sacraments. Cardinal Arinze seemed surprised that his remarks, at a press conference to release a new Vatican document on the liturgy, had caused a political stir.

Cardinal McCarrick said, “He made it clear that where he stands is what the document said. The document goes so far, and no further than the Cardinal McCarrick said.

The Vatican document stated that “priests who consider the sacrosanctity of grave sin should not celebrate or receive the body of Christ in the Eucharist under the most sacred consecration confession, except for grave reason.” It did not speak about withholding the Eucharist as a sanction.

Cardinal McCarrick said that while Church law foresees situations in which Communion should be denied, interpreting the law is a delicate question. Canon law says people should be told that if they are in conflict with Christian teaching they should receive Communion, he said. “But that doesn’t say to us that we should deny them Communion when they come.”

“I would be very uncomfortable to have a conferata on the last docket,” he said. “It implies that I know precisely what’s in a man’s heart or in a woman’s heart, and I’m not always sure,” he said.

At a local Theology on Tap program in Washington shortly before he went to Rome, Cardinal McCarrick said his correspondence about how the Church should deal with politicians who disagree with the Church’s teaching is easy to judge. “It’s easy to judge. It’s easy to judge your friend. It’s easy to close your eyes. We can’t do any of those things.”

The president of the U.S. Conference of Bishops, Wilton D. Gregory of Belleville, Ill., said denying Communion to politicians who supports legalized abortion must be the last resort in a “peaceful and prayerful” process the politicians to uphold moral truths when voting.

Bishops in the archdiocese, the imposition of sanctions is always the final response, not the first response, nor the second nor maybe even the 10th,” he told CNS in Rome on April 23, the same day the house of formation was announced.

WASHINGTON — Cardinals Theodore E. McCarrick, left, and Eric G. Bolding, right, stand in front of St. Francis Hall on the campus of Marian College in Indianapolis.

Cardinal Arinze, a freshman at Marian College in Washington, D.C., where the archdiocese is being established in the hall.

The bishop would instruct him or her on his objections to the person’s actions with him or her, made an effort to understand the person’s thinking and septuagarians, she said. The bishop would explain that changes in the person’s life of conscience and the expected and what penalty might result if changes aren’t made.

In New Jersey, the new bishop of the Camden Diocese, Bishop Joseph A. Rodriquez, on April 29 that Gov. James McGreevey would not be welcome to receive Communion if he attended the installation ceremony the next day.

McGreevey supports legal abortion and has advocated bringing fetal stem-cell research to the state. Bishop Galante told reporters his decision was based largely on McGreevey’s remarriage without an annulment. McGreevey’s spokesperson said later that the governor has never publicly discussed whether his first marriage was annulled.

Several canon lawyers told CNS in key issues in refusing Communion is whether the individual is under a formal ecclesiastical penalty. That means the local bishop should have discussed his objections to the person’s actions with him or her, made an effort to understand the person’s thinking and septuagarians, she said. The bishop would explain that changes in the person’s life of conscience and the expected and what penalty might result if changes aren’t made.

Then, the bishop would have to inform the individual in writing that a sanction was being imposed, Sister Sharon O’Malley explained.

“It’s not something that [a bishop] does based on what you see in the newspaper about someone,” she said.

“it’s got to be done with full consultation,” Cardinal Arinze said.

Father James Coriden, a professor of canon law at the Washington Theological Union, said he thinks the bishops are justified in taking a stand of these politicians who do not act in accord with Church teaching on abortion. But even a doctrinal note on Catholics in public life released by the bishops is “for freedom of conscience and political thought.” he said.

“Right now,” he said, “these people are no longer permitted to take Communion unless the bishop says that he thinks that that authority.

There’s a danger in asserting that only a part of the teaching of the Church may be enforced by excommunication or interdict, Father Coriden said.

The bishops’ decision is still considered a Catholic, but someone communicated is no longer permitted to approach the altar of any parish under the member of the Church.

“I just cuts against the grain of the spiritual and religious action,” he said. “It would be better to keep holding us Christian ideals and say ‘Let’s get on board here.”

In Stamford, Conn., Archbishop Sean P. O’Malley told participants at the Bridgeport Diocese’s annual Respect Mass, “The Catholics are called to cooperate with God in working the world and transform it with the spirit of the Gospel.”

He said that, for more than two centuries, religious voices have called America to be a better people by challenging slavocracy, questioning the morality of war, weapons of mass destruction, and defending the poor, women, immigrants and the environment.

Yet today, “when politicians agree with the Church’s position,” O’Malley said, “they say that the Church is prophetic and should be listened to.”

O’Malley noted. “But if the Church’s position doesn’t coincide with theirs, they scream separation of Church and state.”

look back upon their history, they are also now being asked to look forward to their future. In an interview with The Criterion, Archabbot Lambert noted that he felt that it was appropriate to announce his resignation during the sesquicentennial.

“I believe that everybody is in a job for a time. The person pretty well knows when the time is coming to an end,” said Archabbot Lambert. “Usually, the person tries to hang it on something of significance. In the last nine years, we’ve had many changes that have brought us into this celebration. It will bring us into a new era.”

The archabbot, who successfully battled colon cancer before his election in 1995, also wanted to reassure others that he is not resigning because of health difficulties of any kind.

**Father Jenkins to succeed Father Malloy as Notre Dame president**

NOTRE DAME, Ind. (CNS)—Holy Cross Father John I. Jenkins will become the 17th president of the University of Notre Dame after Holy Cross Father Edward A. Malloy steps down as president at the end of his current term on June 30, 2005.

Father Jenkins, a vice president and associate provost of the University of Notre Dame since 1987, will succeed Father Malloy for “his 17 years of exceptional leadership and ... all the significant advancements made by the University of Notre Dame during his tenure.”

“Father Malloy’s, 63, said he planned to take a sabbatical, followed by “a renewed commitment to teaching, writing, pastoral ministry and service on boards of various not-for-profit organizations.” He has been president of Notre Dame since 1987.

Father Jenkins, 50, had been religious superior of the Holy Cross priests and brothers at Meinrad Archabbey, noted that he felt that the announcement of the archabbot’s resignation might change the way in which the monks experience the remaining festivities.

“It will not in any way dampen our celebrations,” Father Tobias said, “but will add a nice contemplative dimension to them.”

Father Tobias is in a unique position to appraise the exclusion of the archabbot’s resignation might change the way in which the monks experience the remaining festivities.

“The archabbot, who successfully battled colon cancer before his election in 1995, also wanted to reassure others that he is not resigning because of health difficulties of any kind.

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But instead of focusing on the strong financial foundation that he has helped build for the monastery, Archabbot Lambert instead first looks to his encouragement of the monastic life itself as the legacy that he hopes to leave behind.

“I would say that one aim in mind all the way through: that we become the monks we profess ourselves to be,” said Archabbot Lambert. “And so, I’ve been anxious to demonstrate observance in my own person. And I’ve required [of others]. All the rest is secondary.”

In any case, Archabbot Lambert has always and will continue to give the care of the monastery over to St. Joseph, to whom he has had a particular devotion since he was a child.

“When I was elected, we were $6.9 million in debt. Everything is paid and St. Joseph has taken excellent care of us,” said Archabbot Lambert, “so much so that many bishops and abbots whom I know believe me when I say, ‘Go to Joseph.’

“My whole point is that we must pray endlessly. I will be commending the community to Joseph regularly as I have done from the beginning.”

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“I said, ‘Jesus is the Word of God. Jesus is like the Qur’an. Jesus is the Word of God become flesh.’ He’s not like us in that sense. Jesus is the Word of God become flesh, come into history. We are not a people of the book. We are the people of the living Word of God.”

Speaking about this event, more than 25 years later, Father Borders remembered it clearly. And he noted that it had had an immediate impact upon both himself and his friend.

“It was like someone else was speaking through me,” Father Borders said. “I had lost control of my tongue. I saw him mumbling the words, ‘living Word of God.’ He was shaken by it and I was shaken by it because where did those things come from? I had never thought [in] those terms before. I think that it was a revelation of God.”

Father Borders had come in contact in a new and striking way with that which lay at the heart of the Christian faith: the belief that Jesus Christ is the incarnate Word of God. Looking back on that even in the desert of Saudi Arabia, Father Borders described it as “a turning point.”

“After that experience in the car, Islam faded into the distance,” Father Borders said. “It was a very definite religious experience.”

Still, Matthew Hipwell of Schenectady, N.Y., recalled how his close friend, even if Islam was no longer seen as personal option for him, nonetheless valued it after his experience in Saudi Arabia.

“He continued to read the Qur’an for a number of years,” Hipwell said. “That was something that he always had an interest in, even in his days in the seminary.”

In the days before his death, Father Borders’ mind continued to turn to Muslims that he had known through the years when he tried to explain certain aspects of the redemptive trait in his friend in an incident that happened shortly before Father Borders’ death.

Father Schmidlin and Father Borders were arriving at a tavern in Napoleon for lunch. “He got out of the car and as he was trying to get up the curb, he fell,” Father Schmidlin said. “I told him, ‘Just go in the tavern. There’s some people there who can help.’ He just took it as a matter of course. It didn’t distress him.”

Father Border’s tranquil acceptance of his fall and the help he received mirrored his overall attitude toward the experience that eventually took his life.

Like his Muslim acquaintances that he remembered, he saw his cancer as an opportunity to enter more into deep contemplation, to see God more clearly.

“I just want to sit back and take in the whole mystery of God,” Father Borders said. “I know that I don’t know what will happen in that twinkling of an eye, as St. Paul said. “I don’t think about it. I don’t try to get it to rational thought. I just accept it as a mystery.”

Nevertheless, the acceptance and experience of a mystery so far beyond human reason was a challenge for Father Borders, whose life was so marked by intellectual curiosity.

“There is always the old mind wanting [to say], ‘Now what do you mean by that?’” Father Borders said. “But, no, I’m entering the cloud of unknowing.”

**BORDERS (continued from page 3)**

“Mother Teresa once said, ‘Before all else, we must rec-ognize the imprimat of God upon all people.’” Father Moriarty said. “That was a kind of unique gift that Larry had. It was a real equalizer in his life. He had a very large worldview.”

Retired diocesan priest Father Larry Richardson, who was involved in Father Borders’ priestly formation at Saint Meinrad School of Theology, echoed Father Moriarty’s thoughts.

“I think that was one of his great qualities,” Father Richardson said. “He reverent attitude toward others.”

And in revering whatever is true in any person, Father Borders would seem to have wanted to imitate it. In a way similar to the experience of his Muslim acquaintance who had been sick while on the Hajj, Father Borders did not allow ordinary human pride to get in the way of his accepting care from others as he struggled with cancer.

Father Donald Schmidlin, the priest who had received Father Borders into full communion in the Church in 1979, noted this trait in his friend in an incident that happened shortly before Father Borders’ death.

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In Central Indiana Since 1931
Sacred Heart School in Clinton to close at end of school year

By Brandon A. Evans

Low enrollment and a sagging economy are forcing the closing of Sacred Heart School in Clinton after the end of the current school year.

Father Joseph Villa, pastor of Sacred Heart Parish, offered a prepared statement about the closing recently.

“Our small enrollment and the continuing deteriorating economy here in Vermilion County were major factors in bringing me to this conclusion,” he said.

The school, established in 1910, currently has 40 students.

Father Villa said he consulted with parish and archdiocesan officials for the past several months.

“We explored a number of options, including using the building as an early childhood development center for our parish and neighboring parishes,” he said in the statement. “However, in my judgment, none of the options is viable.

“We are saddened each time one of our parishes must face harsh realities,” said Msgr. Joseph F. Schaedel, vicar general. He said that it is difficult for the archdiocese to have to close a school.

“It saddens me when a school has to close,” said Annette “Mickey” Lentz, executive director of Catholic education for the archdiocese.

“However, being good stewards of God’s institutions is important too,” she said.

Father Villa said that upon his request, Archbishop Daniel M. Buechlein “reluctantly” agreed to allow the closing of the school.

“Sacred Heart School in Clinton has a long, proud history,” Msgr. Schaedel said.

“Sacred Heart School has been an asset to the Clinton community for years,” Lentz said. “It has a rich tradition of heritage. The smallness of the school is what has made it unique.

“It has produced many successful students who have grown into successful adults,” she said.

Father Villa said that the religious education of students in the area will continue.

“Now, of course, we must concentrate on our non-school religious education and faith formation efforts more than doubled; the endowment grew from $350 million to more than $3 billion; and annual research funding improved from $15 million to more than $70 million.

A native of Washington who was born of theology and has been a member of the Notre Dame faculty since 1974.

During his term as president, Father Malloy continued to teach a seminar for first-year undergraduates and lived in a student residence hall on campus.

Under his leadership, Notre Dame’s faculty increased by more than 500, the average SAT score of the student body rose from 1240 to 1360; the number of minority students more than doubled; the endowment grew from $350 million to more than $3 billion; and annual research funding improved from $15 million to more than $70 million.

For the lives of our children,” he said.

“(The parish] will also assist parents who wish to send their children to a neighboring Catholic school,” Msgr. Schaedel said.

“K-12 students active in the parish keeps the parish alive,” Lentz said.

Father Villa said that a "great debt of gratitude" is owed to Barbara Holton-Moy, the principal, and to the teachers and staff for all their hard work.

“We can all justifiably proud of the quality of education that has been given to our children through the years,” Father Villa said.

“I commend the present and past leadership and staff of the school for their commitment to Catholic education,” Lentz said. “This is not easy for them.”

Saint Meinrad, Saint Mary-of-the-Woods and Marian College commencements May 8

By Brandon A. Evans

Saint Meinrad Archabbey, Saint Mary-of-the-Woods College and Marian College in Indianapolis will hold their commencement ceremonies on May 8.

Bishop Ronald Gainer of Lexington, Ky., will give the convocation address at Saint Meinrad.

The ceremony will begin at 2 p.m. in Bishop Gainer’s Colonnade just west of Allison Mansion.

Fifty-four graduates of Saint Meinrad School of Theology will be awarded master’s degrees. Of those, 17 will receive a Master of Divinity degree, 28 will receive a Master of Art (in Catholic Thought and Life) degree and nine will receive a Master of Theological Studies degree.

Daughter of Charity Sister Mary Rose McGready, former president and chief executive officer of Covenant House, will speak at the commencement for Marian College graduates.

The commencement exercises will begin at 3 p.m. in the St. Francis Colonnade just west of Allison Mansion, and will also honor Ruth Lilly,philanthropist and community volunteer from Indianapolis, with an honorary doctorate in humane letters.

There will be 280 degrees conferred, including 14 Masters of Art in Teaching degrees. This is the second year that Marian College has conferred degrees at the master’s level.

There will also be 57 students graduating from the college’s Adult Programs, the accelerated degree program for working adults.

Covenant House is a New York City based organization that provides care and rehabilitation of street children. It has, with Sister Mary Rose’s help, grown into an international organization with facilities in 15 cities and five countries.

She holds 35 honorary doctorates, has published several books and will also honor Ruth Lilly, philanthropist and community volunteer from Indianapolis, with an honorary doctorate in humane letters.

She has also written other books and essays.

In 1991, Newsweek identified Williams as someone likely to make “a considerable impact on the political, economic and environmental issues facing the western states this decade.”

When President Bill Clinton dedicated the new “Grand Staircase-Escalante National Monument” in 1996, he gave special thanks to Testimonies Writers Speak on Behalf of Utah Wilderness,” edited by Williams.

She was recently inducted to the Rachel Carson Honor Roll and has received the National Wildlife Federation's Conservation Award for special achievement.

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A street vendor sells flags outside a church in Warsaw, Poland, where a Mass dedicated to Poland’s entry into the European Union was celebrated on May 2. The European Union welcomed Poland, the Czech Republic, Slovakia, Estonia, Latvia, Lithuania, Malta and Cyprus as new members, Pope John Paul II told that Europe must reaffirm—not eliminate—its Christian roots if it is to face the challenges of the third millennium.
SPRED helps include everyone in the life of the Church

By Brandon A. Evans

We are all members of the Church and when we follow Jesus we can do anything, regardless of who we are.

That was the message that Msgr. Joseph F. Schaebel delivered at the annual Special Religious Education (SPRED) Program of the archdiocese on April 25 at SS. Peter and Paul Cathedral in Indianapolis.

The people who attended the Mass might not have heard such a message a decade ago, Msgr. Schaebel said.

The developmentally challenged, the mentally handicapped and members of the Church who have special struggles have not always been fully included in the life of the Church.

SPRED provides specialized catechesis to Catholics with disabilities at parishes around the archdiocese by making use of small-group programming.

Individual parishioners are trained by SPRED then partnered with a parishioner with disabilities and, along with a group of similar partners, they grow in friendship and foster catechesis.

“Full participation in the parish is the ultimate goal for our SPRED groups,” said Marcia Hodde, coordinator of SPRED.

“Mass is of primary importance for full participation in parish life.”

In recent years, many people with disabilities have made their First Communion or have been confirmed at the annual SPRED Mass.

“The SPRED liturgy is coordinated to better communicate with our friends who may not process language as readily by sharing a simpler message and by the use of gesture to enhance readings and songs,” Hodde said.

The Gospel reading at the Mass told of the resurrected Jesus approaching the Apostles while they tried to fish—without much luck all night.

“They were tired, they were bored, they were disappointed,” Msgr. Schaebel said during his homily. “And I think all of us have been tired and bored and disappointed, right?”

Yet Jesus told his Apostles to cast their net off the right side of the boat, and when they did they caught so many fish that the net nearly burst.

“What does that teach us?” he asked. It teaches us, he said, to listen to Jesus at all times.

“If you want to be happy, if you want to be successful, if you want to do things that you never, ever thought you could do, try that. Listen to what Jesus tells you. Listen to what he says. And Jesus, in our lives, can work miracles.”

Call to Msgr. Schaebel’s message to the people gathered was that they are all part of the Church.

“Here we are as a community,” Hodde said, “and Church members with disabilities are part of that community. Their gifts are necessarily valuable to the community.

“The uncomplicated beauty of our friends expressing their faith touches our lives, stirs us to a deeper faith ourselves, draws many of us to a closer experience of the tangible presence of God than we have ever experienced,” Hodde said.

“I think [SPRED] just adds another awareness to what Church is for people,” said Father Daniel Staublin, pastor of St. Malachy Parish in Brownsburg. “We have five active SPRED groups in the parish.”

The program, which has spread to many parishes, got its start several years ago at St. Malachy Parish in Brownsburg under the direction of Debbie Armenta.

Msgr. Schaebel was then the part-time associate pastor of St. Malachy and has been the chaplain for the program ever since its inception.

He said that to reach out specifically to people with mental disabilities is also part of the archdiocesan priority of evangelization.

“We need to spread the Good News with everyone,” Msgr. Schaebel said.

It is an effort that is appreciated by Moe Tibbetts, a member of St. Mark the Evangelist Parish in Indianapolis. Her niece and godchild, Chrissy Woodall, has a communications handicap.

The two are not yet involved with SPRED, but they are interested. Hodde invited them to the Mass.

“Knowing some of the people attending, I could see where they would enjoy it more with the visual as opposed to the verbal,” Tibbetts said. “We enjoyed the day and look forward to attending next year—maybe getting involved with the program.”

Peter Sperry, a member of St. Monica Parish in Indianapolis, has been a member of SPRED for four years—and all four years he has been paired with Ted Poynter, a member of St. Malachy Parish, who has autism.

Sperry said that the Mass is an opportunity to have everybody in one place. He also has seen a lot of growth in Poynter’s spiritual life, as well as his own. Poynter gets a lot out of going to events like these, Sperry said. “It’s the only thing that Ted gets out to do.”

Participants from the Special Religious Education (SPRED) Program of the archdiocese join hands and sing the Psalm before their peers at the annual SPRED Liturgy on April 25 at SS. Peter and Paul Cathedral in Indianapolis.
Good citizenship calls people to vote wisely

Love for neighbor is essential to following Jesus. It is essential to Catholic identity. Love for others in the community expresses itself in concern for the common good.

This love is pre-eminently practical. Each of us is called to act like the Good Samaritan—to try to serve those in need in very concrete ways. Service to the unborn, the hungry, the naked, the imprisoned, the elderly—all those in need—is essential, not optional. In them, we see Christ.

In practice, we must discern our call to serve. Who is God asking me to love in a special way in this phase of my life? How can I use my time and talent for others?

In answering these questions, we make a specific choice to do something to serve someone. One person I know delivers lunch to shut-ins one day a week. Another facilitates the work of a Catholic lawyers’ organization.

A commitment to Christian love extends beyond our immediate “hands-on” service. We try to create a community where love abounds. Thus, we concern ourselves with good citizenship.

Good citizenship draws some of us into public service. This is pre-eminently local. One member of my family serves on her town council. Work on events such as the Independence Day parade or projects such as the repair of local sports fields may not be glamorous, but are essential for building strong, life-giving communities.

Good citizenship calls all of us to wise voting. Wise voting presents us all with some particular challenges.

Media reports tend to stress the self-interest of voters. The predominant media model is economics. We cannot go for long each day without hearing of the movement of the stock market averages. Voters often are presented as “voting their pocketbooks.”

The challenge in the midst of this constant repetition is to remember love of neighbor. The Christian voter has an important, but limited, self-concern.

A second challenge is our own emotional life. We may have a strong commitment to one political party or the other. Often, this relates to our personal experiences or those of our parents. This effective commitment can slip into “my party no matter what” voting.

The challenge is to step back, put aside our emotions and try to make a clear judgment about whether voting for a particular person serves the common good.

Getting information to make informed judgments about candidates might be difficult as well. Commercials, presentations and brochures tend to emphasize parts of a candidate’s record, leaving out others. Sometimes information given does not tell the whole truth. Media presentations may favor one candidate over another.

Thus, we Christian voters need to go to some lengths to inform ourselves of the candidates’ stands. Consulting a variety of sources can be helpful.

While national campaigns get a lot of media attention, much voting is local. The advantage is that citizens can often go to a local forum and ask questions to get a sense of the candidate’s character.

If the third challenge is informing ourselves as voters, a fourth is wisely discerning the bearing of Catholic faith on our decisions. Catholic faith requires us to “form our consciences” in the light of Church teaching.

Church teaching is deeply rooted in Scripture and tradition. The community, through its leaders, takes the riches of this heritage and applies them in the contemporary world. Respect for human life throughout the life cycle and concern for the common good are characteristic of this application. (See the statement “Faithful Citizenship,” published by the Administrative Committee of the U.S. Conference of Catholic Bishops, www.usccb.org, for more details.)

Our Catholic community is well known for its clear stands on moral issues. To name a few:

• We favor service to the poor, for example, in providing health care.

• We reverence the life of the child in the womb and oppose the “right to choose.”

• We favor strengthening international institutions to resolve disputes among nations.

• We advocate strengthening heterosexual marriage and the family.

Since most candidates do not reflect the totality of Catholic views on moral issues, we are faced with making wise decisions. Here our age-old reflections on discernment and prudent judgment come to the fore.

Good judgments involve, as noted above, getting the best information possible, re-examining our prejudgments, understanding Church teaching and seeking to love our neighbor as ourselves.

These judgments also involve consulting our spiritual friends for their best judgments and praying for the Holy Spirit’s guidance.

We approach the moral decision of voting in a prayerful and deliberate manner. Sometimes we may differ from one another on who is best. We do agree on the importance of loving our neighbor through our personal commitment and as voting citizens.

(Rev. Father John W. Cronin is executive director of the Washington Theological Consortium in Washington, D.C.)

Lend Us Your Voice

An upcoming edition asks: Where have you found helpful spiritual counseling or guidance?

To respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †
Faithful Lines/Shirley Vogler Meister

Prayer is more than a numbers game

During meditation after receiving the Eucharist one Sunday, a strange question popped into my mind: What if an adult attends Mass daily from the age of 15 to 75? How many Masses would that be?

My after-Communion meditation had not been on number but on meaning. The Book of Numbers. My thoughts also had not been on prayers or petitions. Instead, I was feeling very lonely and felt extreme pain. That’s when my petty “numbers” thought surfaced.

I then recalled some of the times when I felt absolutely connected with the parish community during Mass. Once was the Saturday evening before a big snowstorm hit earlier this year. Because the weatherman predicted this storm for overnight, the church was filled to capacity. Before beginning prayers, the priest remarked that the church looked as it did on Christmas.

He then connected with every soul, especially the priest, who recognized the effort that everyone made to fulfill a spiritual promise.

But let us return to those “numbers” that kept creeping in, going back to when I was a young grade-school student. One day, instead of playing games, a friend and I decided to read from spiritual books all the prayers for fun, in order to help poor souls in purgatory gain heaven more quickly. Such prayers are called aspirations because they can be said in the outlying of a breath. An example is “Mother, Mercy!”

For those who don’t understand indulgences, according to Our Sunday Visitor’s Catholic Dictionary, they are the remission (partial or full) of temporal punish- ments for sins. They can be gained for one- self or for those in purgatory. A three-minute essay was given for how many days remission were given for our prayers, using the rules of arithmetic (new called math) in figuring how many less years the souls in purgatory would have to suffer. We were heavily into those numbers.

Although very serious about this, in retrospect we were playing another game. However, I can’t help but think God smiled and blessed our giggles efforts. So, maybe God is not waiting for a perfect score but is satisfied with a reasonable answer.

The biases also are grounded in several social theories. Sociologist William Julius Wilson’s belief there is little or nothing to be gained from studying what they consider to be a dying institution. Many scholars who believe there is little or nothing to be gained from studying what they consider to be a dying institution. Many scholars also believe religion sanctions social inequality and some feminist theories see religion only as a means by which men oppress women.

What are the sources of these biases? One is the fact that, among all academic disciplines, the social sciences have the highest percentage of faculty who believe there is little or nothing to be gained from studying what they consider to be a dying institution. Many scholars believe there is little or nothing to be gained from studying what they consider to be a dying institution.
This weekend, the Church begins the fifth week of the Easter season. The United States also observes Mother’s Day, when mothers especially are remem-
bered and given recognition. The Acts of the Apostles furnishes the first reading. It is a travel-
logue, reporting the journeys of Paul and his disciple, Barnabas, through Asia Minor.

There is no question about what moti-
vated these travels. It was to take the message of Jesus to new people in new places.

When the first Christians initially heard this story, travel itself was rare. Certainly, travel across great distances was rare. Such travel occurred if promised by the most serious purpose. The fact that Paul and Barnabas trav-
elled, and traveled so far, indicated that they believed sharing the knowledge of the Gospel was vital. In this knowledge, they devoutly believed, was the roadmap to eternal life.

Paul was an Apostle, called by Jesus in a brilliant experience while on the way to persecute Christians. Although Paul was called, he had to learn, and he had to fix his faith in Jesus deep inside his very being. Paul learned from others who had known Jesus, or who had known of him in some more immediate situation.

Barnabas was Paul’s convert and fol-
lower. Barnabas was a Levite, from the island of Cyprus. Barnabas met Paul in Jerusalem. As time passed, Barnabas achieved a high place in Christian minds. He is given in the liturgy the lofty designation of apostle although, of course, he was never directly called, as were Paul, Simon Peter and the others. However, that Barnabas could be accorded such regard evidences the fact that the Lord’s power was seen as reposing in the Christian community, led by the Apostles. He was a new genera-
tion, and through him the Gospel conti-
ued to be preached, and people were redeemed in Christ. Revelation is one of the most pro-
found and magnificent works of literature in the Scriptures. It is highly poetic and symbol-
ic. In the history of the Jewish people, Jerusalem, David’s capital, the site of the temple, was seen as represent-
ing the whole community of God’s beloved people.

In Revelation, the “new Jerusalem” refers to the community of Christ. Inhabitants of this new Jerusalem will not grieve. They have everlasting life. Jesus is with them. In Jesus, God is with them.

St. John’s Gospel offers the beautiful statement by Jesus about God’s love for humanity, and of the obvious fact that if people truly love God in return, they also will love each other.

Reflection
For several weeks, in its liturgies, the Church chose Scriptures that proclaimed the fact of the Resurrection. The Church’s process of instruction has shifted slightly. It still exactly pro-
claims that the Lord’s Resurrection provided this joyful proclamation this weekend.

It also now is beginning to stress that the Lord’s Resurrection meant not just for us and for all who share this planet with us, in God’s continuing love for us, and in our as-
self love for each other.

We all need to learn about God, as revealed in Jesus. Paul himself needed to learn this lesson. However, we are not stumbling in the mist in our search for God.

God reaches out to us through the Ap-
estles, as he reached out through Paul, and then through the new generation rep-
resented by Barnabas, and so on through the centuries.

God’s love is a gift to us all, not always ethereal and abstract. It comes to us in visible signs and in persons with whom we relate. It is with us in our mother’s love, uncompromising, intense and selfless.

It is the love we should see as God’s gift, hence Mother’s Day, and the love we are asked to bear for each other. †

My Journey to God
Response to ‘The Holy Longing’
Tell a wise person, or else keep silent,
because the massman will mock it right away.
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as gods because the massman will mock it right away.
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The Active List, continued from page 16

Dr. E., Indianapolis. Holy hour for priests and religious voca-
tions, 7 p.m.

Second Saturdays St. Agnus Parish, 6100 E. 56th St., Indianapolis. Young Widows’ Group, sponsored by archdiocesan Office for Family Ministries, 7:30 p.m. Information: 317-216-1596 or 800-382-9830, ext. 1596.

Third Tuesdays St. Francis Medical Clinic, 110 N. 17th Ave., Suite 300, Beech Grove. Chronic pain support group, 7-8 p.m. Information: 317-831-1177.

Third Wednesdays Holy Name Church, 89 N. 17th Ave., Beech Grove. Holy hour and rosary, 6 p.m. Information: 317-784-5454.

St. Jude Church, 3353 McFar-
land Road, Indianapolis. Rosary, 6:15 p.m. Information: 317-783-1445.

Archbishop O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Catholic Widowed Organization, 7-9:30 p.m. Informa-
tion: 317-784-1102.

Calvary Mausoleum Chapel, 435 Troy Ave., Indianapolis, Mass, 2 p.m.

Third Thursdays Our Lady of Peace Mausoleum Chapel, 9001 Haweswood Road, Indianapolis, Mass, 2 p.m.

St. Elizabeth’s Pregnancy and Adoption Services, 2500 Churchman Ave., Indianapolis. Daughters of Isabella, girls’ Circle meeting, noon, dessert and beverages served. Information: 317-849-5840.

St. Joseph Church, 1375 S. Mickleley Ave., Indianapolis. Adoration of the Blessed Sacrament, 11 a.m.-7 p.m., Mass, 5-45 p.m. Information: 317-244-9002.

St. Thomas More Church, 1200 N. Indiana St., Mooresville. Prayers for vocations, eucharistic adoration, Benedic-
tion, 6 p.m. Information: 317-831-4142.

Third Fridays Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, Indianapolis. Catholic Charita-
mal Renewal of Central Indiana, Mass and healing ser-
dice, 7 p.m.

Third Saturdays St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. Helpers of God’s Precious Infants monthly pro-life ministry, Mass for life by arch-
diocesan Office of Pro-Life Activities, 8:30 a.m., drive to Clinic for Women (abortion clinic), 3607 W. 16th St., Indian-
apolis, for rosary, return to church for Benediction.

Fourth Wednesdays St. Thomas More Church, 1200 N. Indiana St., Mooresville. Mass and anointing of the sick, 6 p.m. Information: 317-831- 4142.

St. Francis Medical Clinic, 110 N. 17th Ave., Suite 300, Beech Grove. Chronic pain support group, 7-8 p.m. Information: 317-831-1177.

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St. Francis Medical Clinic, 110 N. 17th Ave., Suite 300, Beech


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Classified Directory Friday, May 7, 2004 Page 12

Positions Available

- St. Francis
1600 Albany Street
Beech Grove, IN 46107
EMPLOYMENT OPPORTUNITIES AVAILABLE
Job Line – 317-783-8333
Phone – 317-783-8251
Web Site – www.stfrancishospitals.org
Beech Grove
Indianapolis
Mooresville
Marines training at Camp Atterbury in southern Indiana arrive for Mass on Easter Sunday, April 11, at Holy Trinity Church in Edinburgh.

Father Paul Shikany, pastor of Holy Trinity Parish in Edinburgh, celebrates Mass for 148 Marines on Easter Sunday in Holy Trinity’s Community Building.

and the arms and the feet of Christ,” Oyler said, “and that day we were. There were even tears. I was very proud of everybody that helped with the liturgies. The parish community really did embody Christ that day.”

Oyler said it’s not unusual to drive down U.S. 31 and see Army helicopters hovering in the sky over Camp Atterbury as the soldiers practice parachuting and other war drills.

Martin also enjoyed ministering to the Marines. “I’ve never been called ‘Ma’am’ so many times in my entire life,” she said. “Here they were all decked out in their uniforms, and who knows where they are going and what dangers they will face. They were very respectful and reverent. To see them all with their heads bowed in prayer was a wonderful sight. It was a very joyous Easter for everyone. You just pray that God always stays with them.”

Father Shikany said that, thanks to the Marines, Easter 2004 will be especially memorable for Holy Trinity parishioners.

Later, Father Shikany received a thank you note from their commanding officer, which expressed the Marines’ appreciation for their hospitality.

“The willingness of your parish to delay the start of your own service so that you could minister to 148 total strangers demonstrates to me a true belief in the Christian principles of charity and love,” the letter read. “It is always hard for members of the military to be taken away from their family and home. For many, this was the first Easter they have spent away from their loved ones. The reception that we received from your parish truly made us feel welcome and at home.”

**MASS**

**MUSIC FOR THE FALL OF CONSTANTINOPLE**

SLUNG BY CAPPELLA ROMANA

The medieval twilight of the Roman Empire, mystic Byzantine chants, and Dufay’s poignant lament — Holy Trinity Greek Orthodox Church, in conjunction with the Bloomington Early Music Festival, proudly welcomes world-renowned Cappella Romana as they perform Music for the Fall of Constantinople.

FRIDAY, MAY 21, 2004, 7 PM

Ss. Peter & Paul Cathedral

14th & Meridian, Indianapolis

Adults $25/Students $15

317-624-2563 or www.blemf.org

Seating is limited

“Like jewelled light flooding the space” — Los Angeles Times

“Sinfulty lovely… a shimmering performance” — Gramophone

“The effect was otherworldly” — Seattle Post-Intelligencer

See Cappella Romana at the May 21-31 Bloomington Early Music Festival