Pope John Paul II’s sainthood cause to open immediately

ROME (CNS)—Pope Benedict XVI announced on May 13 that he was allowing the immediate opening of Pope John Paul II’s cause for sainthood, setting aside the three-year waiting period called for by Church law.

Pope Benedict made the announcement at the end of a speech to the priests of the Diocese of Rome gathered for a meeting and a dialogue with him at the Basilica of St. John Lateran.

Finishing his prepared speech to the priests, the pope said he had a “joyful announcement” to make before he listened to the priests’ comments and questions.

He then read, in Latin, a letter from Cardinal Jose Saraiva Martins, prefect of the Congregation for Saints’ Causes, to Cardinal Camillo Ruini, papal vicar of Rome.

The letter said that at an April 28 audience, Pope Benedict, “considering the special circumstances that were explained,” had decided “to dispense from the five-year period of waiting after the death of the servant of God, Pope John Paul II.”

Pope Benedict had to wait several minutes to finish the sentence—saying he was "ever virgin" and as "Mother of God, ever a Virgin in the strict sense of the term, heingle at her perpetual virginity, and therefore a Virgin in the strict sense of the term, nothing to be seen as a distinctively Roman Catholic or Orthodox practice, has roots in Scripture and the early Christian tradition, which make it part of Anglicans’ heritage as well, the document said.

In their liturgical calendars, both Anglicans and Roman Catholics mark major events in the life of Mary, and in their formal prayers both refer to her as “ever virgin” and as “Mother of God Incarnate,” the document said.

By examining “our shared belief concerning the Blessed Virgin Mary,” the document said, members of the dialogue team said Ray Lucas, director of Catholic Youth Ministries over the past four decades, “It’s amazing to consider that literally tens of thousands of teenagers have been involved in Catholic Youth Ministries over the past four decades,” said Ray Lucas, director of Catholic Youth Ministries.

San Francisco archbishop named to Vatican’s top doctrinal post

Pilgrims hold a banner that translates as “sainthood immediately” during the funeral Mass for Pope John Paul II in St. Peter’s Square at the Vatican on April 8. Thousands began chanting the pope’s name in Italian during the funeral and calling for his immediate canonization.

VATICAN CITY (CNS)—Pope Benedict XVI named Archbishop William J. Levada of San Francisco as prefect of the Congregation for the Doctrine of the Faith, the Vatican agency charged with protecting and promoting the Church’s teachings on faith and morals.

The appointment, announced on May 13, marked the first time a U.S. prelate has headed the congregation. It is the oldest of the Vatican’s nine congregations and is considered primary in responsibility and influence.

Pope Benedict, as Cardinal Joseph Ratzinger, was prefect of the doctrinal congregation from 1981 until the death of Pope John Paul II in April. The appointment of his successor was closely watched, and sources said cardinals and archbishops from Italy, Austria and Spain were also considered as candidates for the position.

Anglicans and Roman Catholics reach agreement on Mary’s role in Christian life

VATICAN CITY (CNS)—While some Roman Catholics may need to exercise more care in their devotion to the Blessed Virgin Mary, honoring her and seeking her help are not practices that should separate Catholics and Anglicans, says a new joint statement.

The Anglican-Roman Catholic International Commission (ARCIC) released its statement of agreement, "Mary: Grace and Hope in Christ," on May 16.

The document said, “We believe there is no continuing theological reason for ecclesial division on these matters.”

Devotion to the Blessed Virgin Mary, often seen as a distinctively Roman Catholic or Orthodox practice, has roots in Scripture and the early Christian tradition, which make it part of Anglicans’ heritage as well, the document said.

By examining “our shared belief concerning the Blessed Virgin Mary,” the document said, members of the dialogue team...
helped to provide a "context for a common appreciation of the Marian dogmas" of the Immaculate Conception and the Assumption, which have divided Anglicans and Roman Catholics for 150 years. While the Vatican and the Anglican Communion office authorized publication of the new document for study and discussion, the Roman Catholic Church and the Anglican Communion do not consider it an official statement until the Vatican and the Anglicans’ Lambeth Conference officially approve it. The Episcopal Church of the United States of America is a member of the Anglican Communion.

In their introduction, the Catholic co-chairman, Archbishop Alexander J. Brunett of Seattle, and the Anglican co-chairman, Archbishop Peter F. Canley of Perth, Australia, wrote, “In this statement we have had to face squarely dogmatic definitions which are integral to the faith of Roman Catholics but largely foreign to the faith of Anglicans.”

Invoking papal infallibility, the Catholic Church solemnly proclaimed in 1854 that Mary had been conceived free from original sin and in 1950 that she was taken body and soul into heaven at the end of her life. Because Anglicans and other non-Catholics do not recognize the infallibility of the pope and because Mary’s con-
ception and assumption are not mentioned explicitly in Scripture, the two dogmas have been considered major obstacles to Christian unity. In the five years they spent working on the document, members of ARCC did not try to take the question of papal infallibility, but rather looked at the content of the two dogmas, particularly in reference to Scripture, early Church theologians and the statements of Church councils held by the Romans Catholics and Anglicans split.

“It is impossible to be faithful to Scripture and not to take Mary seriously,” the document said. “Anglicans and Roman Catholics together affirm that Mary was biologically Jesus’ mother, that she was a virgin and that Jesus was conceived by the power of the Holy Spirit, the document said.

The reformers’ emphasis on Jesus Christ as the only mediator between God and humanity led them to reject the “real and perceived abuses surrounding devotion to Mary. It also led to the loss of some positive aspects of devotion and the diminution of her place in the life of the Church,” it said.

“Roman Catholic came to be identified by an emphasis on devotion to Mary,” the statement said. “And the growth in devotion contributed to the consensus among Roman Catholics that led to the solemn definitions of Mary’s Immaculate Conception and Assumption.”

While some Roman Catholics may need to exercise more care in their devotion to the Blessed Virgin Mary, honoring her and seeking her help are not practices that should separate Roman Catholics and Anglicans, said leaders of the two Churches on May 16. The Immaculate Conception and the Assumption have divided Anglicans and Catholics for 150 years.

“In popular religion, Mary was widely viewed as an intermediary between God and humanity, and even as a worker of miracles with powers that verged on the divine,” it said.

The reformers reacted “against devotional practices which approached Mary as a mediator [mediator] alongside Christ or sometimes even in his place,” the document said. “The reformers’ emphasis on Jesus Christ as the only mediator between God and humanity led them to reject the ‘real and perceived abuses surrounding devotion to Mary. It also led to the loss of some positive aspects of devotion and the diminution of her place in the life of the Church’,” it said.

“We can affirm together the teaching that God has taken the Blessed Virgin Mary in the fullness of her person into his glory as consonant with Scripture and that it can, indeed, only be understood in the light of Scripture,” the dialogue commission said.

ARCC members also said that while there is no direct reference to Mary in the Apostles Creed or the Nicene Creed, the Bible does mention other great followers of God—including Elijah and Enoch —being drawn into God’s presence at the end of their earthly lives.

“We note that the dogma [of the Assumption] does not adopt a particular position on how Mary’s life ended, nor does it use the language of death and resurrection, but celebrates the action of God in her,” the statement said.

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ARCC also looked at differences in the devotional prac-
tices of Anglicans and Roman Catholics, particularly the Catholic practice of asking Mary to pray for or intercede for them.

The dialogue commission underlined teaching that Jesus is the only mediator between God and humanity. However, it also noted that asking a friend, a pastor or even someone who has died to pray for someone does not deny the fact that God alone answers people’s prayers.

But because Roman Catholics and Anglicans believe that Mary now lives with Jesus, whereas she was, “she is believed to exercise a distinctive ministry of assisting others through her active prayer,” it said.

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Msgr. Easton celebrates 25 years as archdiocese’s vicar judicial

By Sean Gallagher

He’s one of the most powerful priests in the archdiocese, but Msgr. Frederick Easton is hardly a household name.

When the Church was in the throes of the sexual abuse crisis a few years ago and dioceses across the country were looking for a roadmap on how to best follow Church law in dealing with the matter, a Canon Law Society of America (CLSA) task force headed by Msgr. Easton delivered a clear 47-page guide outlining how the Church should go about protecting the rights of the abuse victims as well as the accused.

Msgr. Easton also played a key role in gathering evidence about a reported miracle that may lead to the canonization of Blessed Mother Theodore Guerin, the foundress of the Sisters of Providence of Saint Mary-of-the-Woods. Additionally, he is a key participant in the beginning stages of the promotion of the cause for beatification of Bishop Guérin, the foundress of the Sisters of Providence of Saint Mary-of-the-Woods. Guérin, the foundress of the Sisters of Providence of Saint Mary-of-the-Woods.

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But despite Msgr. Easton’s renowned knowledge of an admitted academically recognized profession, Father Bonke was quick to emphasize the vicar judicial’s pastoral approach.

"Canonists in general have an image that they’ve so caught up in the details of the law that they lose a sense of pastoral ministry," he said. "And that is certainly not the case with Msgr. Easton. He approaches the law as very much of a ministry in the Church, a ministry of justice in the Church. And he sees it as an aid, a tool in the pastoral life of the Church. That has perhaps been the biggest thing with Msgr. Easton that I’ve noticed." Looking back over his nearly forty years in the service of the tribunal and his leadership there over the past twenty-five years, Msgr. Easton said that the law of the Church is at the heart of who he is.

"Retrospectively, in just knowing how I’ve been all these years," he said. "I often say that I had another vocation, a vocation to priesthood, but also a vocation to canon law."

Our Lady of Fatima Retreat House

Back to Basics!

“Liturgy 101”

Fr. Rick Ginther
June 16, 2005

The basics of liturgy and why Catholics celebrate liturgy as they do...a great experience for those who want to know more as well as those who think they already know it all! Evening includes a presentation, a buffet-style dinner, a "slow motion" mass and a discussion and Q & A session.

Check-in at 5:30, program begins at 6:00 p.m. and concludes at approximately 9:30 p.m. Cost is $20.00

For more information call 545-7681

Our Lady of Fatima Retreat House

5353 E. 56th Street
Indianapolis, IN 46226

(317) 545-7681

fatima@archindy.org
Evangelization will counter contemporary secularism

Throughout history, secularism and the profane have been adversaries of Christianity. With Europe, the United States and other countries becoming increasingly secular and profane, the new millennium could find itself in a crisis more serious than the terrorism it now faces. To understand why, let’s define these two adversaries and who protects whom.

The Dutch theologian C. A. van Peursen says that secularism is the delirium of man, first from religious and then from metaphysical control over his reason and his language. It is the loosening of the world from religious and quasi-religious understandings of itself, the dispelling of all closed worldviews, the breaking of all supernatural myths and sacred symbols. Secularization occurs when we turn our attention away from worlds beyond and solely become engrossed in this world and this time. (“Sacralum” means “this present age”). It is what Dietrich Bonhoeffer in 1944 called “man’s coming of age,” meaning that human beings are locked into the age they live in, with no other age to look ahead or back to.

Our Christian moral standards are a way we show that God is at work in the world. We forever are looking beyond this world for guidance. We also look back to Catholic tradition and the values it embraces. Secularism would have us live only for today and keep our eyes from looking toward God or past history. Once this happens, the moral constraints based on God’s laws and Christian traditions tend to disappear. Many people end up doing whatever gives them pleasure. Doing your own thing, more often than not, means self-destruction and harming others. The word “profane” means “outside the temple,” and has to do simply with being nonreligious. Why are secularism and the profane life on the increase?

One reason is that evangelization is not keeping up with growing populations. Churches aren’t effectively educating people about religion. They either don’t have enough good teachers and up-to-date programs or they aren’t getting out to the people in need of religion. They are also in fierce competition with those elements of the media that tend to be more secular rather than religious. And too, there have been some religious institutions and leaders who have badly damaged the image of legitimate religion.

In addition to this, I believe some people fear religion because God means God’s commandments. This is often misunderstood as losing one’s freedom. The dramatic increase in secularism and the profane life should not be feared, but rather seen as a crisis. The word “crib” refers to a crossroads. At present, we are at a crossroads that should prompt us to envision the new, exciting types of leadership and programs that are needed to get people looking heavenlyward—in awe, rather than in fear, of God.

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

Letters to the Editor

All human life deserves our protection

On April 27, I stood beside dozens of people on Monument Circle to honor the brief lives of the 57 Indiana children who died of abuse or neglect last year. Just hours before the candlelight vigil, scores of the seven-year-old Prevent Child Abuse Indiana, a 5-year-old boy died at Riley Hospital for Children following a savagely brutal beating. It’s almost incomprehensible that right here in our midst children are dying at the hands of their parents or caregivers at the rate of about one per week. Yet at the same time, perhaps we shouldn’t be surprised. After all, we live in a society in which more than a million unborn babies are killed every year, unwanted newborns are discarded in garbage dumpsters, and a disabled but otherwise healthy woman was forced to die of dehydration and starvation by court order. It means that the most vulnerable among us are at ever greater risk for harm.

Letters from readers are published in The Criterion as part of the newspaper’s commitment to “the responsible exchange of freely-held and expressed opinion among the People of God” (Communio et Progressio, 116). Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect. The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage equal exposure from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 50 words) are more likely to be published. 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 toCriterion@archindy.org.
Joseph fled as refugees to Egypt. And then later, when all seemed lost on the way to Calvary, she was there—sullenly hoping against hope—patiently waiting through the darkness of the Passion for the dawn of Resurrection. And after the time of the Ascension came, she was there with the newly-born Church awaiting the gift of the Holy Spirit once more. After her assumption into heaven, Mary continues to be the intercessor of our hopefulness.

She is not only the witness of hope for us as a community of believers. She is also a star, a beacon of hope for us as individuals, especially as we navigate the trials and tribulations which none of us escapes in life.

No one has written more passionately of the Mother of God as our intercessor and source of hope than St. Bernard of Clairvaux. "If the winds of temptation blow, if you run against the reefs of temptation, look at the star, call on Mary. If the waves of pride, of ambition or of envy are breaking over you, look at the star, call on Mary. If anger, greed or imparity are violently shaking the ship of your soul, turn to Mary. If you are dismayed at the thought of your sins, confounded by the ugliness of your conscience, fearful at the idea of judgment and you begin to sink into a bottomless abyss of sadness or of despair, think about Mary.

"When in danger, anguish, or in doubt, think about Mary, invoke Mary. Let Mary always be on your lips, may she never be absent from your heart. To obtain her help and intercession, always follow the example of her virtue. You will not go astray if you follow her. You will not despise if you call her to you. You will not get lost if you think about her. If she is holding you by the hand, you will not fall. If she is protecting you, you have nothing to fear. You will not grow weary if she is your guide. You will reach port safely if she is looking after you" (Homily 2 on the “missa est,” 7).

We do well to follow the lead of Pope Benedict and his beloved predecessor, John Paul II.

Archbishop Buechlein’s intention for vocations for May

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

LA intención de vocaciones del Arzobispo Buechlein para mayo

Seminarios: Que ellos sean fieles a la oración y estudien, y continúen en su deseo de servir a Dios y la Iglesia como sacerdotes!
Events Calendar

May 20
Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. Catholic Business & Professional Women Mass, 6:30 a.m., buffet breakfast, $10 per person. Information: 317-469-1244.

St. Mary Church, 317 N. New Jersey St., Indianapolis. Benefit concert, wine and cheese reception, 7 p.m., $20 per person, cash bar. Information: 317-637-3983.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. “Annual Sister-to-Sister Celebration,” prayer breakfast, 9 a.m. Information: 317-955-6455.

May 21
Marian College, Room 157. Marian Hall, 5200 Cold Spring Road, Indianapolis. Eco-Lab, “IB’s Bird Festival,” 7 a.m.-noon. Information: 317-997-8086 or e-mail shuntun@marian.edu.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. “Annual Sister-to-Sister Celebration,” prayer breakfast, 9 a.m. Information: 317-955-6455.

May 22
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Pre-Conference, 1:45-6 p.m., $30 per couple. Information: 317-236-1596 or 800-382-9836, ext. 1596.

May 24

May 25-26

May 26-27

May 28
Oldenburg Franciscan Center, 22143 Main St., Oldenburg. “Falling In Love Again,” retreat for married couples, Jeane Hunt and Al Cucciottii, presenters, $200 per couple. Information: 812-933-6437 or e-mail center@oldenburg.com.

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May 25-26

May 26-27

June 10-11

June 10-12

June 11-18
Kokomo Retreat Center, 841 E. 14th St., Ferdinand, Ind. Diocese of Evansville. “Intensive Centering Prayer Retreat,” Information: 800-380-3777 or e-mail kredes@thedome.org.

June 16

June 17-19

June 18-25
Kokomo Retreat Center, 841 E. 14th St., Ferdinand, Ind., Diocese of Evansville, “Directed Retreat.” Information: 800-380-3777 or e-mail kredes@thedome.org.

June 19-25

June 20-24
Oldenburg Franciscan Center, 22143 Main St., Oldenburg. “Young Artists Gathering,” Sister Ann Vonder Meulen, instructor, 9:30-noon, $30 per person includes lunch. Information: 812-933-6437 or e-mail center@oldenburg.com.

June 24-26
Marian Hall, 3200 Cold Spring Rd., Indianapolis. “Directed Retreat.” Information: 317-955-7888 or e-mail eol@seida.edu.

June 27
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Senior Mass and Social. Information: 317-545-7681.

June 30-July 3
University of Notre Dame, Center for Continuing Education, South Bend, Ind. North American Conference of Separated and Divorced Catholics. Information: 574-631-6691 or e-mail cce@nd.edu.

New Events Calendar

The Criterion has combined the "Check It Out" and "Active List" sections into one page. The new Events Calendar will contain a listing for the coming week of Church and parish activities at the top of the page. Regularly occurring events, notices of upcoming retreats and events, and other special announcements will be listed on the bottom half of the page.

Events Calendar submissions should include a date, location, name of the event, sponsor, cost, time and a phone number for more information. All information must be received by 5 p.m. on Thursday one week in advance of our Friday publication.

To submit an event, mail to: The Criterion, Events Calendar, P.O. Box 1717, Oldenburg, IN 46066. You may hand-deliver the notice to the Archbishop O’Meara Catholic Center, 1400 N. Meridian St., in Indianapolis.

Events may be faxed to 317-236-1593 or e-mail to mklein@archindy.org.

For more information about our Events Calendar, log on to www.CriterionOnline.com, click on the “Events” link, then on the link to events policy.
1,266 Catholic high school seniors to graduate in archdiocese

By Brandon A. Evans

This year, 1,266 Catholic high school seniors in the archdiocese will graduate from six archdiocesan and three private Catholic schools during commencement ceremonies in late May and early June.

The number of graduates is an 11 percent increase over the 1,141 graduates in the Class of 2004 at the archdiocesan and private high schools.

Annette "Mickey" Lentz, executive director of Catholic education and faith formation for the archdiocese, said she is pleased that the Catholic high schools are graduating 125 more students than last year.

"Once again, we’re preparing for our high school graduations for the year 2005, getting ready to send our graduates on to their next journey in life," Lentz said. "We’re very excited again about this opportunity to participate with these high schools in their commencement ceremonies.

“Our high schools continue to grow," she said. “Our high schools continue to produce the very best of graduates. Our graduation rate is almost 99 percent, and many of them—probably 60 to 65 percent—go on to college, so we’re very proud of and very pleased with our Catholic high schools here in the Archdiocese of Indianapolis. We wish the graduating class of 27 seniors.

Jr./Sr. High School

Archdiocese of Indianapolis. We wish the Catholic high schools here in the very proud of and very pleased with our production of the very best of graduates. Our schools continue to improve and director of Project Eisteddod, will represent the archdiocese at the commencement ceremony.

Oldenburg Academy in Oldenburg has a class of 35 graduating seniors. The Baccalaureate Mass was held at 1:30 p.m. on May 13 in the Chapel of the Immaculate Conception in Oldenburg. The graduation ceremony begins at 1 p.m. on May 29 in the chapel.

The class salutatorian is Amanda Mersch, the daughter of Paul and Michelle Mersch of St. Louis Parish in Batesville.

The class valedictorian is Adam Fritsch, the son of Gayle and Monica Fritsch of Martinsville.

The class salutatorian is Danielle Dresner, the daughter of Dr. David and Lori Dresner of Madison.

Ronald Costello, associate executive director of Catholic education and school improvement and director of Project Eisteddod, will represent the archdiocese at the commencement ceremony.

Reuland Jesuit Preparatory School in Indianapolis has a graduating class of 209 seniors.

The Baccalaureate Mass begins at 5 p.m. on May 22 in the school gymnasium. The graduation ceremony starts at 8 p.m. on June 2 at Clowes Memorial Hall at Butler University in Indianapolis.

The senior class selects a speaker. Lentz and Msgr. Schaeckel will repre- sent the archdiocese at the event.

Cardinal Ritter Jr/Sr. High School in Indianapolis has a graduating class of 84 seniors.

The Baccalaureate Mass begins at 9:30 a.m. on June 4. The graduation cere- mony is the same day at 3 p.m. in the school gymnasium.

The class valedictorian is Scott Fites, the son of Scott and Robin Fites of St. Susanna Parish in Plainfield.

Msgr. Schaeckel and Lentz will represent the archdiocese at the event.

Cathedral High School in Indianapolis has a graduating class of 275 seniors.

The Baccalaureate Mass begins at 10 a.m. on May 21 in the Robert V. Welch Student Activity Center at the school. The graduation ceremony begins at 1 p.m. on May 22 at Clowes Memorial Hall at Butler University in Indianapolis.

Cathedral’s class valedictorian is Thomas Polom, the son of Scott and Jane Polom of St. Pius X Parish.

The class salutatorians are Vivian Adams, the daughter of Jerry and Ruthanne Adams of Indianapolis, and Adrienne Bolger, the daughter of William and Sarah Bolger of St. Lawrence Parish in Indianapolis.

Lentz will represent the archdiocese at the commencement ceremony.

Father Thomas Seccia Memorial High School in Indianapolis has 70 grad- uating seniors this year.

The Baccalaureate Mass begins at 7 p.m. on May 25 at St. Therese of the Infant Jesus (Little Flower) Church in Indianapolis.

The graduation ceremony starts at 7 p.m. on May 27 in the school gymna- sium.

The class valedictorian is Elliott Holden, the son of Michael and Rita Holden of St. Simon the Apostle Parish in Indianapolis.

The class salutatorian is Nathan Burks, the son of James and Debbie Burks of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis. Lentz will represent the archdiocese at the event.

Roncalli High School in Indianapolis has 225 members of the Class of 2005.

Those seniors will take part in a Baccalaureate Mass at 6 p.m. on May 27 at Our Lady of the Greenwood Parish in Greenwood. The graduation ceremony begins at 11 a.m. on May 28 in Roncalli’s gymnasium.

The class valedictorian is Matt Pfarr, the son of Mike and Brenda Pfarr of Our Lady of the Greenwood Parish.

The class salutatorian is Anna Weber, the daughter of Thomas and Martha Weber of St. Jude Parish in Indianapolis. Lentz and Msgr. Schaeckel will repre- sent the archdiocese at the ceremony.

Catholic Cemeteries Association will sponsor Memorial Day Masses Monday, May 30

Please join

Msgr. Joseph Schaeckel and Rev. Michael Ondo, Retired Military Chaplain at Noon

Our Lady of Peace Cemetery

—

Rev. James Wilmoth at Noon

Our Lady of Peace Church

Calvary Cemetery (Indianapolis)

Rev. Joe Kern at 11 A.M

Calvary Cemetery (Terre Haute)

Flags will be available.
We would be honored to be last in line. Please remember Saint Meinrad in your will.

Your last will and testament can be an eloquent statement of what you appreciated most in your life.

A bequest to help educate priests and lay ministers at Saint Meinrad Archabbbey and School of Theology is a good way to thank God for your faith and to pass it on to those who follow you.

SAINT

(continued from page 7)

authorizing the immediate opening of the “cause for beatification and canonization”—because the priests broke into a loud and sustained standing ovation.

When they quieted, he said, “I see you all understand Latin very well.” The com-

ment brought more applause.

Although the process for considering the holiness of Pope John Paul was to begin immediately, it was not expected to conclude quickly.

Even after the normal five-year waiting period, causes for beatification and canon-

ization require years, if not decades, of studying the person’s life, writings and relationships.

Those who knew the candidate are interviewed, and everything the person wrote must be scrutinized, a process that may take years, especially for a pope who was a prolific writer and speaker.

Two years after the 1997 death of Mother Teresa of Calcutta, Pope John Paul set aside the five-year waiting period for the opening of her cause, but she was not beatified until 2003.

Jesuit Father Paolo Molinari—who helped prepare her cause and is working on the cause of Pope Paul VI, who died in 1978—said the process for a pope entails much more work.

“If this is done properly, it will take years,” he said.

NEW YORK (CNS)—The distinctiveness and greatness of Pope John Paul II as a communicator lay in his ability to use the media effectively without succumbing to their dangers, Archbishop Celestino Migliore said in an address on May 14. He was known as a “showman of God,” and called pontifex maxime communicatus, or mass media pontiff, the archbishop said.

But he said Pope John Paul operated as a mass communicator in the service of a truth that “is not man-made” but “totally dependent upon God.”

The archbishop, who is Vatican nuncio to the United Nations, spoke at a New York bookstore of the Daughters of St. Paul, an order that has social communications as its apostolate.

In acknowledgment of the observance of World Communications Day on May 8, Archbishop Migliore spoke on “John Paul II: A Great Communicator of Our Times,” and said that “never before did a pope use the media as effectively.”

“The art of communicating seemed to have been written on his DNA,” the archbishop said.

“He then put it to use in service of the Gospel in terms of the Gospel, and not simply [for] pure social communications,” he added.

Archbishop Migliore said Pope John Paul “knew well the risks of sensationalism” and the danger that television’s tendency to turn to the spectacular could “overshadow the sense of mystery” and the concept of the people of God as a mystical body.

He was aware “and not silent” about the fact that “the mass media could and often does distort reality,” the archbishop said.

Pope John Paul “was a firm point of reference” who “kept us focused on the subtle frontier between the transcendent and the here and now,” he said.

Archbishop Migliore recalled that before he became the U.N. nuncio he served seven years in the Vatican Secretariat of State, and there had weekly contact with the pope.

“I never left an encounter with the pope the same way I went in,” he said. “There was something mystical in his eyes that always brought me to another level.”

The archbishop also said Pope John Paul “had the sense of prophetic gesture.” As examples, he cited the encounter “with his would-be assassin in prison,” his embrace of the rabbi at the Rome syna-

gogue, his insertion of the written prayer of interreligious prayer services at Assisi, Italy.

Archbishop Migliore also spoke about Pope John Paul’s use of the Internet, his communication through many languages, his extensive international travels and other forms of communication.

However, it was not the specific forms that held most importance, but his use of all these forms to carry out his “clear vision as pontiff” whose job was “to build bridges between man and God,” the archbishop said.

He also said Pope John Paul not only used the media, but had an impact on them, an impact in their coverage of his death and funeral.

The media “adopted a positive mem-

ory” of the pope’s legacy that recognized the best in “all the dimensions of his works, including the transcendent,” he said.

In his weakened condition of his last days, when the pope could no longer “speak a clear and strong word,” his con-

tinued communication of moral authority upset the media’s criteria of usefulness, beauty and strength, Archbishop Migliore said. †

Pope John Paul II beatified Popes Pius IX and John XXIII in 2000—122 and 37 years, respectively, after their deaths.

Just the interview with the pope’s long-time personal secretary, Archbishop Stanislaw Dziwisz, “will take days,” Father Molinari said.

Then there are hundreds of other peo-

ple, collaborators in the Roman Curia, longtime friends, bishops and priests, who also must be interviewed. His published work will be examined, but also letters, articles and poems held in archives in Poland and in other parts of the world, Father Molinari said.

The material must be compiled into a multivolume biography, then a positio or position paper on how the candidate hero-

ically lived the Christian virtues is written. Historians and theologians examine the material and make recommendations to members of the Congregation for Saints’ Causes, whose opinion is presented to the pope.

After the pope declares a candidate lived a life of heroic virtue, beatification still requires the verification of a miracle attributed to his intercession. Separate boards of theologians and of physicians are called to examine miracles alleged to have occurred after the candidate’s death.

Father Molinari said that when Pope Benedict decided he would preside only over canonization ceremonies—leaving Cardinal SARAVTA MARTINS to celebrate beatification Masses—he “made it clear that he was not simplifying the process for beatification.”

The Jesuit said he was not surprised the pope set aside the waiting period because of the widespread public acclaim of Pope John Paul’s holiness and because of Pope Benedict’s long relationship with him.

He has been a faithful servant of John Paul II. He had a personal relationship with him and admiration for him,” Father Molinari said.

During Pope John Paul’s April 3 funeral, people held up signs and banners proclaiming the late pope a saint or call-

ing for his canonization.

Cardinal SARAVTA MARTINS said that while popular recognition of holiness was important, “canonical recognition” that someone is a saint requires the certainty that comes from a process developed and refined over the years. †

Pope John Paul II was ‘showman of God’ in use of media

Pope Benedict XVI greets priests from the Diocese of Rome in the Basilica of St. John Lateran on May 13. During a meeting with the priests, the pope announced that he was waiving the normal five-year waiting period for the sainthood cause of Pope John Paul II.

†
Indiana Death Row inmate wants to donate his liver to his sister before execution

By Mary Ann Wyand

Indiana Death Row inmate Gregory Scott Johnson of Anderson, Ind., a convicted murderer who is scheduled to be executed by chemical injection on May 25 at the Indiana State Prison in Michigan City, Ind., has one last wish.

Johnson would like to donate his liver to his sister, Deborah Otis, who suffers from a non alcoholic type of cirrhosis of the liver and needs a transplant. She lives at a nursing home in Anderson.

He was convicted of murdering Ruby Hutslar, an 82-year-old woman, in 1985.

Johnson’s request to be an organ donor for his sister has sparked a new ethical debate about the morality of capital punishment and prompted national news coverage.

During a hearing on May 16, Johnson asked the Indiana Parole Board to spare his life or delay his execution to allow time for him to donate his liver to his sister if medical tests determine that he is a compatible donor.

The parole board scheduled a public hearing on May 20 in Indianapolis to review Johnson’s request and hear testimony from his family members and Ruby Hutslar’s relatives. Gov. Mitch Daniels will make a decision after hearing the board’s recommendation.

Bishop Dale J. Melczek of the Gary Diocese said in a May 13 statement that Johnson joined the Catholic Church four years ago while incarcerated at the state penitentiary and has been a model prisoner.

Citing Church teachings on the death penalty, Bishop Melczek said Johnson’s capital sentence should be commuted to life in prison without parole.

“I certainly pray that the governor would grant him a stay of execution,” Bishop Melczek said, “and instead give him life without the possibility of parole.”

“We know him to be a very sincere man,” Bishop Melczek said of Johnson. “Deacon Malcolm Lunsford, one of our deacons, is responsible for his converting to the faith four years ago.”

The bishop said Deacon Lunsford, who is in residence at SS. Peter and Paul Parish in Merrillville, Ind., has visited Johnson every Thursday and every other Sunday for several years.

Because of the pending execution, the bishop said, Deacon Lunsford is now able to visit Johnson every Thursday and Sunday along with the Holy Cross priest who serves as the Catholic chaplain at the prison.

Johnson (Johnson) committed the crime when he was 19 years old, Bishop Melczek said. “He is now 40. He has been on Death Row for half his life. He is very remorseful. He doesn’t want to die, but he is as ready for death as one can be at this time.”

“Heere we find a man who has experienced a conversion of heart,” the bishop said, “and we feel that he could be a real asset to other men in prison—an influence for good— if he were given a reprieve. So our sincere prayer and hope is that there would be a commutation of his sentence” by the governor.

“The Catechism of the Catholic Church states that life in prison without parole is the preferred option in death penalty cases.”

In addition to these youth service awards, 22 teenagers were recognized for their leadership and faithful involvement to the deanery.

Earning certificates for leadership, service and faithful involvement were Karlie Andres, Julie Berger, Heather Bowling, Lauren Cecil, Shane Cody, Brianna Combs, Danielle Cronin, Erika Cunningham, Amy Dean and Cassidy Dowdle.

Also recognized with this award were Alex Gettelligner, Jordan Golembeski, Noelle Hadler, Jennifer Huber, Jamie Huber, Kurosh Javid, Katie Krause, Jonathan Lilly, Jarrod Pierce, Michael Singleton, Adam Steele and Caroline Waldsch.

Sponsorship and support for the evening was provided by the Joe Huber Family and Farm, Tony and Laura Fleming-Balmer, Joyce Kraemer and Walnut Ridge Nursery.

The dinner recognizes all that youth have done in the community and the impact we’ve made,” said youth award and scholarship recipient Leah Cissell. “It’s a nice reminder of how special our experiences with youth ministry have been.”
CATHEDRAL HIGH SCHOOL

Congratulations to the Class of 2005!

100 percent of the Class of 2005 will be attending 77 different colleges and universities next fall.
Woman becomes a consecrated virgin to serve God and the Church

By Brandon A. Evans

Lisette Shattuck speaks of how she at once felt drawn to the religious life but at the same time could not find a home in the convent.

Her years of searching and discerning came to fruition as she sealed her vocation to virginity for the sake of the kingdom of God with a special Mass of Solemn Consecration of a Virgin on May 7.

The Mass, celebrated by Archbishop Daniel M. Buechlein and three priests, took place in the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral in Indianapolis. Shattuck is a member of Archbishop Parish, and her pastor, Father Rick Ginther, served as the emcee.

The Mass included her promise to live in perpetual virginity for God a litany of the saints and the presentation from the archbishop of the insignia of her consecration—a ring and the Liturgy of the Hours.

The archbishop told her in his homily that she has "denounced marriage for the sake of Christ" and "to follow the Lamb that she has "denounced marriage for the sake of Christ." (CARD ROOM AVAILABLE TO DROP OUTS ALL NIGHT.)

The consecration of a virgin is one of the oldest sacraments in the Church and one of the oldest forms of consecrated life. A consecrated virgin is not a quasi-religious, but lives a life dedicated to serving the Church that is a definitive vocation in itself. As a consecrated virgin, Shattuck will attend Mass daily, pray the Liturgy of the Hours daily and spend much of her private time in prayer. She is responsible for her own financial needs.

"I feel like my vocation comes from the Church and it belongs to the Church," she said.

Shattuck receives inspiration for her vocation from the Blessed Virgin and the Church—both of which are images of a bride, a virgin and a mother.

The consecration of a virgin was last celebrated in the archdiocese for Anchoress Sister Mary Ann Schumann—who helped Shattuck discern her vocation.

Sister Mary Ann coordinates the Divine Mercy adoration chapel adjacent to St. Michael the Archangel Church in Indianapolis.

Unlike Sister Mary Ann, who took the additional step of being an anchoress, Shattuck will live out her calling in the world.

"Her ministry in the Church is basically to minister to whomever she meets," Father Ginther said.

She will go into the marketplace—literally, as it were, because she works for a telephone marketing company—and spread the Word of God.

"Consecrated virginity centers on becoming a woman in the world but not of the world," Sister Mary Ann said.

"I try to live in Jesus and allow him to work through me," Shattuck said. "That means witnessing to Christ, in word and deed, with all whom she meets."

Among those family, friends and supporters who attended the Mass on May 7 were several of Shattuck's co-workers, who are not even Catholic.

And her witness of chastity is important as well.

I think it's very important because of the whole context of our view of human sexuality and how that can play into our relationship with God," Sister Mary Ann said.

The witness brings out "the fact that God is our bridegroom" and the Church is his bride, she said.

Since her ministry is an amplified and concentrated model of the lay apostolate in general, she can provide an example to Catholics as well.

"It's one way that an individual can lead to remind others that all lay people are called to that kind of ministry," Father Ginther said.

People also need the example of a woman committed to the Church—willing to support the Church, Sister Mary Ann said. She added that it is Shattuck's prayer for the Church that will be particularly important.

Shattuck's discernment process involved spiritual direction for years, and included the final step of receiving the approval of the archbishop.

She received support from the yearly retreats of the United States Association of Consecrated Virgins, whose episcopal moderator is Archbishop Raymond Burke of St. Louis.

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Spiritual practice of discernment helps balance daily life

By Dan Luby

Imagine that it’s the last day of your vacation. While waiting for the airport bus, you make one last trip through the local mall to check a shop that you missed earlier. It’s a gold mine, with beautifully made crafts at fantastic prices.

You return to board the bus, laden with priceless artifacts, but there’s no room for your new treasures. Your suitcases, backpacks, tote bags and pockets are full.

Lots of us live with “pockets” and “satchels” completely full. Work, commuting time, relationships and daily routines fill our days to the brim. Then something shakes us up—a retreat, a compelling homily or a personal crisis. We reassess our priorities and resolve to become more available—for loved ones, service to others and life-affirming, spirit-enriching pursuits of all kinds.

But when the heat of such inspiration cools, the difficulty of an overfilled life can overwhelm our good intentions. Unless we make space in our lives for new priorities, there can be no change.

The spiritual practice of “discernment” comes into play here. The term suggests a sifting—sort- ing what has value from what is not. Discernment requires a clear-eyed in- tegrity of what fills our time and consumes our energies.

Discernment may involve investing a few minutes daily or weekly reviewing the people and activities that we are available for each month. We might compare the actual expenditure of our availability with what we had hoped for in the experience.

Looking at where we spend time and attention, distinguishing what is necessary (doctor and dentist visits) and what is optional but desirable (cleaning the bathroom) from unnecessary time wasters (humor-free sitcoms) may offer ready insights on how to make more room in life for others.

The hard part isn’t dumping useless activities to make space for valuable ones. The difficulty comes in choosing between goods: exercise versus spiritual reading; play time with grandchildren versus listening time with their great-grandfather. Can we find creative ways to combine valuable activities (cook supper with the grandchild then deliver a dish to Grandpa)? Can we in- ter with the frequency of important tasks (soup kitchen service this month and Bible study next month)?

We need to remember that if we overextend ourselves and don’t take care of our physical, emotional and spiritual needs, we’ll become vulnerable to burnout and will not be available for anyone.

Noble causes, relationships demanding nurturing and valuable tasks that need to be finished always will exceed our ability to respond to them.

The good news is that what God requires of us isn’t success, but fidelity in the effort to do his will.

(Thus Luby is director of the Division of Christian Formation for the Diocese of Fort Worth, Texas.)

Genuine availability requires not only generosity, but also humility

By Sister Genevieve Glen, O.S.B.

Commercial culture offers unlimited supplies of everything 24-7. Availability has come to mean that you can get what you think you have can be a sign of spiritual miserliness.

We are never meant to be the whole body of Christ. Every pocket has only so much in it—time, energy, talent and material. There is no shame in that. We were never meant to be the whole body (1 Cor 12).

This is not an excuse for selfishness. We can often draw a great deal more than we imagine from the unlimited resources of Christ in our daily life. Automatic refusal to expend more than what we think we have can be a sign of spiritual miserliness.

However, we cannot draw from these resources more than 24 hours in a day. We have to live with the suffering born of the necessity to circumscribe our per- petual “yes” with the humility that knows how to say “no.” Anything else is pride.

How do we decide? We need the virtue of discernment—the capacity for making wise decisions from God’s viewpoint rather than our own.

The first step is to take stock of what we have on the “shelf” and pay special attention to the empty spots. When the answers discomfort us, we must ask life’s most critical question: Why?

The next step is to check our sources. It invites us to practice the virtue of pru- dence. How do I replenish what has been used up? Generous people seem to—but should not—develop the curious illusion that everyone around them needs nourishment.

The question is not whether we can do all those things, but whether we should do them. Do they nourish our essential resource, the human spirit immersed in Christ? Sources exist. To choose them requires an unlike- nility: unselfish self-love.

How can we know when to say “yes” and when to say “no”? The basic answer taught by all the virtues has been the same since psalms were first sung: “Be still, and know that I am God” (Ps 46).

(Benedicte Sister Genevieve Glen is a member of the Abbey of St. Walburga at Virginia Dale, Colo.)

Discussion Point

Availability is active part of love

This Week’s Question

What concrete steps have you taken to make time—
find time—to be available to others?

“When I know someone needs help, I make myself available. Also, I joined the ‘Caring Connection’ at church. We make house calls, visit, even provide food for families who are bereaved or have illness, and we welcome newcomers.” (May Schiro, Rancho Cordova, Calif.)

“When someone comes into my office, I may or may not have time to listen, but I make time. I see those moments as ‘graced’ moments because I have patience, which comes from God, to put aside my own schedule and to-do list.” (Joan Rose, Cary, N.C.)

“I’m retired now. We have a lot of people in assisted living in our parish, so I take them to church or bring them Communion or take them to the hospital. People know I’m available, and they know who to ask.” (Mackenzie Burnett, Rifle, Colo.)

“I’m in my 60s and retired. … A concrete step I’ve taken is to say ‘no’ to joining organizations which would spread me too thin and make me unavailable to friends.” (Lindy Morgan, Hellertown, Pa.)

Lend Us Your Voice

An upcoming edition asks: How do you define “human progress,” and what is a contemporary sign of it? To respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100 or e-mail cgreene@catholicnews.com. †
Cynthia Dewes

From the Editor Emeritus/John F. Fink

Jesus in the Gospels: His women followers

See Luke 8:1-3

It must be said frankly that the evangelists would be considered male chauvinists in our culture. Perhaps we can understand this culture though, because they were products of their times, a very male-oriented century. However that might be, we just don’t often hear or read the story of the roles that Jesus’ women followers played. Not by any means all the time, but we have to fill in the blanks.

Only Luke’s Gospel tells us that, when Jesus preached his first Sermon on the Mount, one Galilean town and village to another, women accompanied them. We learn only the names of their mother, Mary Magdalene, Joanna (the wife of Herod’s steward, Chusa) and Susanna—but the evangelist says that there were also “many others.”

Not only did these women accompany the men, they also “provided for them out of their resources.” Perhaps some of them, or their husbands, were wealthy. We can also be sure that they did the cooking for the group.

James and John’s mother, the wife of Zebedee, must have been among the women, at least during their trip to Jerusalem, because after Matthew’s Gospel tells us that, during that trip, she approached Jesus and asked if her sons could have the highest places of honor in Jesus’ kingdom.

Joanna was one of the women who went, with Mary Magdalene, to the tomb on the morning of the first resurrection. Of course, Jesus’ mother, Mary Magdalene and Mary, the wife of Cleopas, were all standing at the cross as Jesus was dying, and many other Galilean women were watching from a distance.

Mary Magdalene, undoubtedly the leader of the women, mentioned prominently by all the Gospels. If there were “many others,” Joanna, someone had to organize the group when they stopped for the night, and Mary Magdalene probably filled that role. Jesus had cured her of some sickness, perhaps a mental illness since Luke says that seven demons had gone out of her. However, there is no reason to think that she had been a prostitute, as she has been depicted or “the Sopranos” or some other unsuitable character.

Mary Magdalene has also been confused with Mary of Bethany, the sister of Lazarus and Martha, who tearfully anointed Jesus’ feet from an anonymous sinful woman who was worshiping him in the home of Simon the Pharisee. It’s true, though, that Jesus had devoted friends in Galilee. Although this is possible, it seems pretty far-fetched.

There was, though, a special relationship between Jesus and Mary Magdalene since she is the first one Jesus appeared to after his resurrection. It’s ridiculous, though, to suggest, as the novel The Da Vinci Code did, that they were married.

It’s true, though, that Jesus had devoted women followers even if we don’t hear much about them in the Gospels.

Cornucopia/Cynthia Dewes

Learning to watch TV with a difference

We have alltreasures in common, and other, and one another. The criteria are not St. Paul the Apostle Parish in Greencastle is not St. John the Baptist DePaul University, but also a good writer who is an astute observer of people.

Besides all that, Jeff has common sense, as can be seen in his articles in The Indianapolis Star make clear. Although he doesn’t advertise his point of view as specifically Catholic or Christian, his insights always reflect those beliefs.

Since communication is Jeff’s area of expertise, then it is not surprising that his articles take up aspects of communication, personal, public or spiritual. Recently, Jeff wrote a column called “Don’t turn off the TV, just learn to control it,” which reminded me of television viewing in our home.

Jeff suggested that, instead of blah TV, we should leave it on and pay closer attention to what everyone is watching. We used to do that when we had Bullwinkle’ than we’d have liked. Still, Jeff believes parents should try to watch TV with their children, initiate discussion about what they see and learn to use the V-chip that can block unwanted programs.

Jeff suggested that, instead of the house be in a room where the family gathers, but not where they eat together. He’s sunny about “watching from a distance.”

Jeff maintains that, instead of the evening news in our family/dining room, watching from a distance is not something a family should witness during dinner.

Jeff also suggests that the only TV in the home should be read a book while we’re watching TV. Of course, he never gets a comedian’s joke or know what’s going on in a story, either.

Not only that, detractors say, but with a TV set in every room, including their bedroom, children are not offered family activities in favor of solitary, unsupervised viewing. Fortunately, our family was saved from this fate by the fact that we had kids by lack of means to buy them. And program content was so much less offensive than it is today that monitoring it was almost unnecessary. I said “almost.”

Instead of participating in the annual “TV Turn-Off Week,” Jeff says, better we should leave it on and pay closer attention to what everyone is watching. We used to do that and probably would do that again. But, he says that monitoring is not enough. They’re bound to see the Playboy channel or “The Sopranos” or some other unsuitable fare at some point. The idea is to arm the kids with a critical moral lens that they can’t help but see through.

I agree. Jeff is a news junkie, so sometimes we watched “Family Guy,” “Hey Arnold” or “Rocko’s Modern Life” than we’d have liked. Still, Jeff suggests that the only TV in the home should be turned off during dinner.

Faithful Lines/Shirley Vogler Meister

Seniors helping seniors: an innovative service

One Sunday after Mass at my Indianapolis parish, I met a woman who was worshipping nearby. In subsequent conversations, I learned that Christ the King parishioner Joanna has an astounding piece of communication—she is an extraordinary minister of the Eucharist.

Now I consider her a friend and a wise woman.

Having lunch with Joanna one day, I realized that she and I both know from difficult personal experiences that care for the elderly in many nursing homes and hospitals is not adequate. We also know that most people don’t comprehend what some elders must endure. Some even think newspaper exposés in newspapers are exaggerations or extreme cases. Not so.

Joan Ash and I also realize how important it is to keep elders in their homes as long as possible. In fact, she helps do this as an employee of Home Sitting Seniors in central Indiana, which provides companion care services for those needing assistance. Barbara Stayington founded Home Sitting Seniors in 1992, after discerning the benefits of “helping people continue to live in their own homes, instead of becoming dependent upon their care partners.” (Home Sitting Seniors, trade-marked as “seniors helping seniors,” also provides personal services in their home.)

Stayington enthusiastically praises her staff. “I am so fortunate to have such a wonderful group of people working with our clients. They are caring and compassionate. They are totally committed to the work they do, and they develop wonderful relationships with the people they are helping.”

Recently, Stayington needed assistance because of serious illness. She was a patient at St. Vincent Hospital and its rehabilitation center, but her care is still being monitored. Her church, St. Vincent Parish, where she volunteered co-chair of Older Adults with Jesus, held a prayer vigil for her recovery. Joanna and I have requested prayers for her in our parish, too.

The members of Northminster Presbyterian Church and nearby Christ the King Parish have a meaningful connection that began in 1984 when Seniors in 10th grade school suffered a destructive fire. Northminster came to our parish’s rescue, turning part of their building into temporary classrooms. For years, the two congregations alternated sponsoring Lenten and Easter services in their homes.

Stayington appreciates the spiritual and practical help coming her way. She is important to many people who now have contact with the staff of Home Sitting Seniors, and she anticipates continuing with other ministries, too. She can be reached via e-mail, info@homevisitngs.com or 317-733- 8509.

Each one of us is only a health crisis away from becoming dependent upon others. Let us remember not only those with needs, but also those who are helping us in the spirit of Jesus Christ.

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

Research for the Church/ James D. Davidson

A closer look at American culture

In recent years, a number of Church leaders have described American culture in very negative terms. They have called it materialist, and individualistic and i

There is some truth to each of these claims. One can point to many signs of secularism, such as the fact that an increasing number of Americans (now about 15 percent) claim no religious preference.

Materialism is evident in some Americans’ preoccupation with owning things. Sociologists have noted America’s emphasis on individual freedom and individual rights. The 1.3 million abortion clinics that are opened each year are compelling evidence of our society’s willingness to destroy life.

But, these claims do not distort the truth by using selective evidence to draw sweeping conclusions, and by leaving out evidence that might support quite different conclusions. They also employ an overly simplistic either-or approach when a more nuanced and balanced approach is appropriate. This is a basic characteristic of the Catholic imagination: understanding the coexistence of opposing elements, such as good and evil.

While there certainly are elements of secularism and materialism among the most religious societies on earth. For example, 90 percent of Americans believe in God. 85 percent claim a religious preference, namely two-thirds belong to a religious group, and millions attend one of over 30,000 religious services each weekend.

Religion also is a large part of our economy and an integral part of our nation’s politics.

Although Americans are preoccupied with material things, they are also dedicated to helping others, as millions of Americans, spent more than $ 3 billion volunteer hours to charitable groups and community organizations each year.

Americans are also willing to subordinate their individual rights and freedoms to the good of society. They want our government to be able to point to the sacrifices parents make for their children, employees make for their employers and taxpayers make for the common good. Certainly, our society permits abortion and capital punishment, but it promotes life in many other ways. Millions of immigrants and refugees have come to this country because we offer them opportunities they cannot attain in their homelands.

While many Americans believe the nation’s values have deteriorated, when asked about their views on specific moral issues, they clearly distinguish between the moral issues they consider most absolute (such as divorce, the death penalty and gambling) and conduct they believe is less absolute (such as homosexual behavior, abortion, cloning animals, polygamy, and married men and women having an affair). There is significant response to the recent sex abuse scandal in the Catholic Church is further evidence of their belief in moral absolutes.

America is not simply a secular, materialistic, individualistic culture of death but a society that contains elements of both secular and religious, materialistic and nonmaterialistic, individualistic and communistic. It is a culture of death and a culture of life. It includes some relativism and some absolutes.

James D. Davidson is professor of sociology at Purdue University.)
Jesus explains that the Messiah is from God, and the Messiah is of God. Thus, the Messiah’s words are not just the comments of another human being. Rather, they are from God. The Son is one with the Father, and to hear the Son is to hear the Father.

Jesus also tells Nicodemus that the Father sent the Son into the world of space and time, to be with humanity, to redeem humanity, in an act of divine love and that anyone who accepts the Son wins eternal life.

Finally, Jesus insists that the mission of the Son is not to condemn the world, but to give everlasting life to the just and the truly humble.

Reflection

All three readings unite in their common message about the love of God. Moses faces God fully aware of the Hebrews’ dishonorable treatment of God. Moses relies upon God’s love, shown in mercy and fidelity despite the people’s sins.

Paul reassures the Corinthians that they can withstand any pressure put forward by the pagan culture around them if they commit themselves completely to God. His love will strengthen them.

Jesus tells Nicodemus that the Son of God is in the world as Messiah and God’s gift because of God’s endless and perfect love.

With these emphases upon God’s love, the Church this weekend celebrates the Feast of the Holy Trinity.

The Lord Jesus revealed the Trinity. The Church this weekend celebrates the Feast of the Holy Trinity.

The Lord Jesus revealed the Trinity. When prefigurations and suggestions of the Trinity occur in the Old Testament, knowledge of the Trinity comes from the New Testament.

Humans did not deduce the Trinity. Its revelation by God was a sign that God loves humanity with an infinite love. He asks humans to return this love. Thus, in the revelation of Jesus, God reveals the Trinity.

The Lord Jesus revealed the Trinity.

While prefigurations and suggestions of the Trinity occur in the Old Testament, knowledge of the Trinity comes from the New Testament.

Humans did not deduce the Trinity. Its revelation by God was a sign that God loves humanity with an infinite love. He asks humans to return this love. Thus, in the revelation of Jesus, God reveals the Trinity.

Where and why was this terminology introduced? Why should it replace what we have always used? (Mississippi)

A definition of the B.C. and A.D. was adopted to make sense of a past so remote. The first historians and thinkers began to methodically state the events of their time in relation to the birth of Jesus and the subsequent life of Christ.

A magneto was needed, and eventually the solar system was described as a solar system. The birth of Jesus was made to mean birth.

The sequence of Old Testament books. The first reading is from the Book of Exodus. The second reading is from the Gospel of John.

This week, the Church celebrates the Feast of the Most Holy Trinity.

The first reading is from the Book of Exodus. In modern versions of the Bible, Exodus is second in the sequence of Old Testament books.

As its name suggests, Exodus in general recalls the journey of the Hebrews through the Sinai Peninsula toward the land that God had promised them after their flight from Egypt. Important in the message of Exodus is the insistence that their journey would not have succeeded had the Hebrews not been given, and listened to, the guidance of God.

Without this divine guidance, they would have been at the mercy of the elements and the harsh realities of the sterile desert. With God’s help, they survived and reached the Promised Land.

The reading for this feast reports the communication between God and Moses, the great prophet who, in God’s name, led the Hebrews in their escape from Egyptian slavery. In this story, Moses climbed a high mountain, Mount Sinai, to receive God’s message.

Mountaintops were often seen as earthly places closer to the heavenly God, which is why Jerusalem’s temple was built on a mountain.

Moses admitted the people’s unfaithfulness and sin, yet he implor God to accept them.

St. Paul’s Second Epistle to the Corinthians is the source of the second reading. Calling the Corinthians of Corinth to piety was a particular challenge for Paul. Corinth was known throughout the Mediterranean world of the first century A.D. as a virtual cesspool of vice and licentiousness. A rich commercial center on the route between East and West, it also was the site of greed and exceeding competition.

The great Apostle urged the Christian Corinthians to return to faith and the strength given through and in Jesus of the Holy Spirit.

For its third reading, the Church on this feast gives us a selection from St. John’s Gospel.

It is a story about Jesus instructing Nicodemus, who was an important figure in Jewish life in Jerusalem.

The Most Holy Trinity

Before Common Era’ is secular method of dating

Several years ago, I first read the term “Before the Common Era” (B.C.E.) used in place of the customary B.C. (Before Christ) in dating historical events. Since then, I’ve heard it frequently on radio and television. TV programs have not responded to inquiries about why some of them do this.

Where and by whom was this terminology introduced? Why should it replace what we have always used? (Mississippi)

A definition of the B.C. and A.D. go back a long way with Christians, but not “early.” Early Christians used a variety of ways to record important dates. Some used local Greek calendars, and some followed the Roman method of dating events from the founding of the city of Rome about 753 B.C.

Other Christians counted years from the supposed date of the birth of Abraham, still others from the schedule of taxation under Emperor Diocletian in the third century. Dating events from before or after the birth of Christ was initiated by a Roman monk, Dionysius the Little, in the sixth century. It was a byproduct of the attempts to settle the long and bitter controversy between the Eastern and Western Churches over when to celebrate Easter. It took long time for this method of dating to be accepted in the Christian world. That it took hold at all is due to the noted eighth-century historian, St. Bede, who utilized this method of dating in his Ecclesiastical History of the English People and other historical writings.

I don’t know who initiated the new terms, but this way of identifying significant dates seems to be gradually more widely accepted. B.C.E. has the same meaning as the traditional B.C. (Before Christ). C.E. (Common Era) means the same as A.D. (Anno Domini), the Latin for “Year of the Lord.”

It is called the “common era” apparently because it utilizes our Gregorian calendar, which was established by Pope Gregory XIII in 1582 and is the most common used calendar in the world.

The Gregorian calendar, however, is far from universal. A variety of religions and cultures have their own calendars, including, among others, Muslims, Zoroastrians, Buddhists (the official calendar of Thailand), Hindus and a complicated Jewish religious calendar that combines cycles of both the sun and the moon.

The new designations first were used in theological writings, then became more general. Defenders of the practice say it simply is a considerably a more acceptable nomenclature, that it better allows for the events of both religions to be charted.

Q

May two people who belong to a Protestant religion be godparents at a Catholic baby’s christening? A friend told me that it is not possible, but I could have one of the friends be a godparent as long as the other person is a Catholic. (Illinois)

A

Your friend is correct. According to the requirements of the Code of Canon Law, a sponsor for a Catholic child must be a practicing Catholic who has received the three sacraments of initiation. It is the responsibility of the sponsor to encourage and give good example to the baptized child in living his or her Catholic faith faithfully and generously so only a practicing Catholic could fulfill that responsibility in an appropriate manner.

Only one Catholic sponsor of this kind is necessary. A second “Christian witness” to the baptism may be a baptized Protestant who would accept the responsibility for guiding the baptized child in leading a good Christian life. (Illinois)

References

The first reading is from the Book of Exodus. In modern versions of the Bible, Exodus is second in the sequence of Old Testament books.

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Only one Catholic sponsor of this kind is necessary. A second “Christian witness” to the baptism may be a baptized Protestant who would accept the responsibility for guiding the baptized child in leading a good Christian life. (Illinois)
In naming Archbishop Levada, 68, the pope chose someone who has worked closely with the congregation over the last 30 years. He was a congregation staff member from 1976-82 and has been a bishop-member of the congregation since 2000.

In the 1980s, Archbishop Levada collaborated with then-Cardinal Ratzinger as one of a small group of bishops appointed to write the Catechism of the Catholic Church. In November 2003, he began a three-year term as chairman of the U.S. bishops’ Committee on Doctrine.

Archbishop Levada met privately with Pope Benedict 10 days before his appointment was announced. His new position means that he will be named a cardinal in a future consistory.

Archbishop Levada, who has headed the Archdiocese of San Francisco since 1995, was a key figure in the approval of new norms to handle cases of priestly sexual abuse.

In 2002, he was a member of the U.S.-Vatican commission that made final revisions to the norms, which laid out a strict policy on priestly sex abuse and provided for removal from ministry or laicization of priests who have sexually abused minors.

Earlier this year, he and four other U.S. Church leaders returned to the Vatican for talks on extending the norms.

Archbishop Levada will now head the Vatican agency that oversees the handling of priestly sexual abuse cases, under policies initiated by the late Pope John Paul in 2001 and 2003. In his latest “grave and clear cases” of sexual abuse, the doctrinal congregation can dismiss the priest from the priesthood by decree, without a formal Church trial.

In San Francisco, Archbishop Levada recently warned that pending action on more than 70 cases of clergy sex abuse could bring substantial financial pressure on the archdiocese.

The archbishop also has had experience with the pastoral side of another issue that has drawn increasing attention from the Vatican’s doctrinal congregation: same-sex marriage proposals.

Archbishop Levada told a Synod of Bishops in 1997 that on the homosexual issue, his own experience in San Francisco has taught him how easily dialogue can be overtaken by political pressure.

“The city’s human rights commission named me as contributing to a ‘climate’ of discrimination against homosexuals because I said public recognition should not be given to so-called ‘gay marriages,’” he said.

The same year, Archbishop Levada had opposed a city ordinance requiring all agencies contracting with the city to provide spousal benefits to domestic partners of their employees. Noncom-plance could have jeopardized the Church’s social service contracts with the city.

At the archbishop’s urging, the city changed the ordinance so that employees of Church agencies could designate any legally domiciled member of their household for spousal benefits.

In 2004, Archbishop Levada helped lead a prayer rally for the defense and promotion of marriage after the city of San Francisco decided to issue same-sex marriage licenses.

William Joseph Levada was born on June 15, 1936, in Long Beach, Calif. His great-grandparents immigrated to the United States from Italy in the late 1860s.

After studies at St. John’s Seminary in Camarillo, he was sent to Rome for his formation studies at the North American College. He later earned a doctorate in theology at Gregorian University in Rome. He was ordained at St. Peter’s Basilica as a priest of the Los Angeles Archdiocese on Dec. 20, 1961.

He worked in Los Angeles as an associate pastor, teacher and campus ministry chaplain and returned to Rome in 1976 as a staff official of the doctrinal congregation. During his six years of service there, he continued teaching theology part-time at Gregorian University.

On his return to California in 1982, he was named secretary of the California Catholic Conference, a public policy agency of the state’s bishops. He was made an auxiliary bishop of Los Angeles in 1983 and three years later was named archbishop of Portland, Ore., where he served until 1995.

Archbishop Levada has served on a number of committees of the U.S. bishops’ conference, including doctrine, pastoral research and practices, pro-life activities and communications.

He was a member of the U.S. bishops’ Task Force on Catholic Bishops and Catholic Politicians, formed in 2003 to develop guidelines for implementing the principles spelled out in a 2002 document from the Vatican’s doctrinal congregation.

He was also a member of the drafting committee that worked from 1983-92 on one of the most divisive issues ever to face the U.S. bishops’ conference, a proposed pastoral letter on women in Church and society.

As the letter neared its final stages, he and another committee member wrote a minority report seeking to correct what they regarded as inconsistencies in the theological underpinnings of the document. In the end, the pastoral letter was not approved as a conference statement.

Archbishop Levada has served on the governing boards of The Catholic University of America, the Basilica of the National Shrine of the Immaculate Conception and the National Catholic Bioethics Center.

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Scecina High School in Indianapolis hires new principal

By Brandon A. Evans

The past year has been a time of transition for Father Thomas Scecina Memorial High School in Indianapolis. Not only did a new president—Kevin Caspersen—arrive last year, and not only is a new chaplain on his way, but the school is adding a new principal to its family following the resignation of Rick Ruhl at the end of this school year.

Thomas Davis, currently a Latin teacher and chair of the foreign language department at Lawrence Central High School in Indianapolis, has been tapped to help Caspersen lead the high school into its second 50 years of education.

Davis has been a member of the Scecina board of directors for the last two years. He graduated from the school in 1979. He has had experience teaching at Indiana University-Purdue University Indianapolis, Wabash College, Ball State University and Indiana University. He also taught Latin for eight years at Shelbyville High School in Shelbyville.

Caspersen said that Davis won the support of the search committee during the process of his interviews. “I was looking for a strong academic leader—someone who would be able to lead the faculty,” Caspersen said. “someone who would have a clear understanding of the Catholic mission to educate the students in spirit, mind and body, and to do that with real vigor.”

“I think that Tom Davis is going to help us sink our roots even more deeply into our academic tradition,” Davis said that part of the reason he was interested in the job was because he has been pleased with the direction that the school has been moving—and he wants to do as much for professional development as he can.

“My concern would be with the quality of student life, the quality of teaching, the quality of curriculum and the supervision of that curriculum,” Davis said. Part of improvement, though, doesn’t mean embracing every latest trend in education circles.

“I believe in doing what works,” Davis said. To him, that means “preserving the best of the old and making sure that what we do new is tested and reasonable and effective.”

His time spent in the classroom has helped him see what works in communicating to students—and he said that he will miss being a full-time teacher, even though he will teach one Latin course at Scecina.

Caspersen said that he and Davis will work well together because “neither one of us wants the other person’s job.”

While Caspersen’s concerns as president are more external, Davis’ are more internal—but the two work in tandem, Caspersen said.

He said that Davis is joining him in helping people know about the good things that go on at Scecina and inviting them to participate “in this adventure of Catholic education.”

Davis and his wife, Barbara, who is a medical doctor, have two children and are members of Our Lady of Lourdes Parish.

Franciscan Sister Jean Marie Cleveland, congregational minister of the Sisters of the Third Order of St. Francis in Oldenburg, was recently elected president of the Franciscan Federation. During her one-year term, Sister Jean Marie will oversee the organization of which more than 80 Franciscan communities across the United States are members.

The Franciscan Federation holds an annual conference each summer, and Sister Jean Marie said in a prepared statement that much of the work she will be doing in the coming months will involve preparation for the 2005 conference.

“I would like to collect the mission statements of the 80 communities to ascertain common words and phrases because the theme of the 2005 conference is ‘Returning to the Mission,’” she said. “I would then seek to integrate the federation task force’s work titled ‘Freeing the Fire of our Franciscan Way of living with the theme of mission.’”

Sister Jean Marie explained that ‘Freeing the Fire’ explored a variety of ‘flames,’ which include Franciscan evangelical identity, global concerns, Gospel values and ecclesial relationships.

“My main objective in working in the federation is to help us live our lives better,” Sister Jean Marie said. “In other words, finding out what it is we can do together that we can’t do by ourselves. In ‘Freeing the Fire of Franciscanism, we need more communities working together to figure out who will serve the poor and how this will be accomplished.”

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Our Lady of Fatima Retreat House marks 55th anniversary, May 13

By Mary Ann Wyand

Our Lady of Fatima’s feast day on May 13 was especially memorable for 90 retreatants who participated in a day of reflection on Mary’s life that was led by Msgr. Joseph F. Schaedel, vicar general, at the archdiocesan retreat center in Charlestown.

Also that day, Pope Benedict XVI announced that he was allowing the immediate opening of Pope John Paul II’s cause for sainthood, a papal decision that sets the stage for a final vote by Church law.

“Pope John Paul II felt about Our Lady—and especially Our Lady of Fatima—a special relationship that he had with Mary. The fact that the announcement came on May 13 was certainly a joyful one for all of us,” Msgr. Schaedel said in one of the presentations at Our Lady of Fatima Retreat House.

“Mary was a key figure in salvation history,” the vicar general said, even though she was only human because of the power of the Holy Spirit she was the first tabernacle of Jesus and the first disciple.

“The Lord gave her the strength and the courage to say ‘yes’ to God’s will in her life. And we celebrate today this feast of Our Lady of Fatima … on the 55th anniversary of the dedication of Fatima’s retreat ministry here in the archdiocese by Archbishop Paul C. Schulte. … What a wonderful story, the retreating, Msgr. Schaedel said. “… What a wonderful thing the Eucharist is—to be fed at the table of the Lord and to be formed in his love and sacrifice. That’s what Our Lady draws us to—Jesus, her divine Son.

“Over the years, Mary has been on the cover of Time and Newsweek magazines more than once,” he said. “Even the secular world is interested in Mary. … Even the world recognizes Our Lady’s indispensable role in Christianity. The story of the Savior, Jesus Christ, cannot be told without the influence of our Blessed Mother.”

Msgr. Schaedel said the announcement that Pope Benedict had opened the process of sainthood for Pope John Paul II and waived the five-year waiting period on May 13 was certainly a joyful one for all of us.

“I think it was a very blessed day,” he said. “You think, ‘What a coincidence,’ but you really know it’s not true. I think it just added to the absolute beauty of the day of reflection and just how fortunate we were that it all came together so well. It was very much, very nice,” McSweeney said.

“Lawrence parishioner Rosemary Valvo of Indianapolis has participated in retreats and volunteered at Our Lady of Fatima Retreat House for 55 years. “This place is like home to me,” Valvo said. “Without a place to go and get yourself some peace and quiet, it was just a sad place. The setting here is beautiful. You have the chapel. You have flowers outside. You have Stations of the Cross. You have a setting in God’s nature that is totally fulfilling, and they have a variety of retreats that meet the needs of all ages and all types of people.”

Rest in peace

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


CAHILL, James E. 56, St. Blum, Franklin, May 7. M. of Carol Anne (Hamblin). Grandfather of three.

CAHILL, Mary. 80, St. Blum, Franklin, May 7. M. of Patricia Condon. Granddaughter of two.

CAHILL, Patricia Condon, Carolyn St. Lawrence, Lawrenceburg, May 6.


CAHILL, James E. 56, St. Blum, Franklin, May 7. M. of Carol Anne (Hamblin). Grandfather of three.

CAHILL, Joseph T. 66, St. Lawrence, Lawrenceburg, April 25. Husband of Barbara Peterson and Raymond Fisher.

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Speaker born without arms talks about overcoming challenges

DENVER (CNS)—Born without arms, John Foppe knows a lot about challenges—and about transcending them.

More than 500 people turned out at an April 29 luncheon to hear his message of faith, hope and love as he described how he overcame his disabilities to find personal fulfillment and professional success as a motivational speaker.

The luncheon benefited the Denver archdiocesan Seeds of Hope Charitable Trust, which has distributed more than $9.2 million in tuition assistance to more than 6,100 needy students in inner-city schools since its founding eight years ago.

The 35-year-old Foppe, who uses his feet as his hands, calls his physical disability a “condition.”

“A condition is basically anything that can get in your way of living a full, happy and productive life,” Foppe said.

“It’s never about the condition itself,” he added. “It’s always about our response to it.”

Foppe drives without any special equipment—he uses his feet but the vehicle must have automatic transmission and power steering.

He has lived alone, has skied, has earned a master’s degree. He also has written a book, What’s Your Excuse? Making the Most of What You Have, now required reading for all freshmen at St. Louis University. Foppe earned his bachelor’s degree and master’s degree at the Jesuit-run university.

“Our only real handicaps in life are the mental and emotional ones that prevent us from participating in life—pity, anger, fear, guilt, doubt, prejudice, ignorance,” Foppe said.

“Those are the real cripplers in life, those thoughts we have that blind us to the possibilities in life.”

He said that despite being raised in a loving Catholic family of eight boys and being educated in the local Catholic school, he had developed a “victim mentality” by the time he was 10.

“As a child growing up with a disability, the line between what I legitimately could do and what I legitimately could not do was easily blurred,” he recalled. “People jumped in to help. It didn’t take me long to realize this was pretty powerful. And I liked it. I think I could sit back here on the [pity] pot and I wouldn’t have to do anything.”

His mother ended that with “tough love.”

“Calling a family meeting, she announced that Foppe’s siblings were no longer permitted to help him with his daily tasks. The first morning that Foppe had to dress himself became a turning point.

“Expected to do the seemingly impos- sible, Foppe rallied against his mother to no avail. With tears streaming down her face, she left him in his room alone to figure out how to put his pants on.

‘Mom needed me to learn that there was a life to be lived, even with this really tough condition,’ Foppe said.

Having made no progress after a long struggle to dress, a sweat-drenched, tear- stained Foppe lay on the floor defeated.

That was the loneliest moment of my life,” he said. “I realized I was beat. Somewhere, in the midst of that silence, it’s like I heard God say, ‘Look, if you just shut up a minute I can help you,’ ” he recalled. “I realized I could stay on the

Stem-cell alternatives might resolve ‘ethical impasse’ over embryos

WASHINGTON (CNS)—Although it is too soon to judge which might have the greatest success, several alternatives to embryonic stem-cell research offer “a way forward.”

Following a speech at Denver’s Hyatt Regency Tech Center on April 29, More than 500 people turned out to hear Foppe’s message of faith, hope and love in overcoming his disabilities.

“Everyone should welcome the search for new ways that would benefit humankind while upholding human dignity,” he added.

The four alternatives discussed in the white paper were:

• Deriving cells from embryos created in vitro fertilization (IVF) that have spontaneously died.
• Removing cells by biopsy from early embryos without harming the embryo.
• Engineering “biological artifacts” whose cells would be able to divide only to a point, but would “lack the essential attributes and capacities of a human embryo.”
• Reprogramming ordinary body cells to have the characteristics of pluripotent stem cells.

The last alternative, which the council found “ethically the most unobjectionable,” would have the additional benefit of creating stem cells that would be personalized to the individual from whom the original cells were taken, Kass said. It is “for now scientifically and technically uncertain,” however, the white paper said.

The first alternative, deriving stem cells from embryos that have died, has not yet been tested, even in animals, but could be carried out ethically if “reliable objective criteria for determining death of IVF embryos can be developed,” the council said.

The second alternative, although “now technically feasible,” faces serious ethical concerns because the embryo would be subject to harm “safely for research of no benefit to him or her,” the white paper added.

The third proposal, seeking to derive stem cells from genetically engineered artificial entities, is technically the most demanding, faces the most complex and puzzling, the council said. “Even its proponents agree that it would need to be carried out only if there is any thought of human trials could be counte- nanced.”

The white paper was made public May 12. After a group of House and Senate Republicans gathered on Capitol Hill to call for quick passage of the Stem-Cell Research Enhancement Act, which would allow federal funding of embryonic stem-cell research, as long as the stem-cell lines used were developed from embryos produced for in vitro fertilization (IVF) but no longer needed.

Currently, no federal funding is available for research with human embryonic stem-cell lines created after Aug. 9, 2001. There are no restrictions on private funding of embryonic stem-cell research.

Kass said the council, established in 2001 by President George W. Bush, has a responsi- bility to seek out methods of research that are both scientifically valid and ethically acceptable to most Americans.

“We offer this white paper both to enrich and inform public discussion of the ethical dimensions of stem-cell research and espe- cially to encourage scientists to explore these and other possible ways to press forward with pluripotent stem-cell research in ways that all Americans can wholeheartedly sup- port,” Kass said.

“Everyone should choose the ways in which science can proceed in morally unproblematic and uncontroversial ways, benefiting humankind while upholding human dignity,” he added.

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