We are all immigrants'
May 1 Mass, pilgrimage demonstrate support for immigration reform

By Sean Gallagher

The nationwide movement for immigration reform continued from coast to coast on May 1 as thousands stayed away from work to take part in “A Day Without Immigrants.”

But in the Catholic Church, May 1 is also the Feast of St. Joseph the Worker, so many Catholic immigrants in the archdiocese marked the day with a special Mass at St. Mary Church in Indianapolis attended by approximately 500 people. It was preceded by a pilgrimage on the city streets by approximately 150 immigrants and those who support immigration reform. They walked from St. Patrick Parish to St. Mary Parish, two Indianapolis faith communities that many who have moved to this country call their faith home.

Three weeks earlier, a march along the streets of downtown Indianapolis in support of immigration reform began at St. Mary Church. But on May 1, Father Michael O’Mara, pastor of St. Mary Parish, said the emphasis was different.

“We just wanted to have a quiet day where people just stayed home to kind of feel an absence of Hispanics,” he said. “I felt that during that time we were not having Hispanics in and out, not even at the regular noon Mass where we always have some Hispanics that are there. It was a very somber day until the evening when we had the Mass, and that was a really beautiful celebration.”

Eva Morales, coordinator of religious education at St. Patrick Parish in Indianapolis, marked the day in a unique way.

“I stopped going shopping,” she said. “I stopped doing the special things that I could have done yesterday since I was not working. I didn’t go out to eat or spend any money at all.”

Although born in the United States, Morales grew up in Mexico and only came back when she married at age 21 in the early 1970s.

She said she hoped that the ongoing movement for immigration reform helps more Americans realize their own ties to those who moved here from another country.

“I hope that people can understand the point of immigration,” Morales said. “That we are all immigrants and this is a journey that … somebody in our lives, perhaps ancestors, have gone through. It’s nothing new.”

Although Morales deliberately stayed away from shops and restaurants throughout the day, ending it with prayer at St. Mary Church with immigrants, and those who support immigration reform, was important to her.

“That prayer gives me the assurance that something is going to happen and whatever happens is what God has for us,” she said. “It’s not like we’re praying to have our way or no way. We’re praying for something that is just in the eyes of God. And if it is what we are meant to have, then that’s what we’re going to have.”

In Mexico and Latin American countries, May 1 is both the civic equivalent to Labor Day in the United States and a religious holiday.

Many who joined Morales in prayer at St. Mary Church were from the Anglo community, Father O’Mara said that this showed the broadness of the movement for immigration reform.

“This is not just a Hispanic movement,” he said. “This is a human movement. There are English speakers, there are Spanish speakers, there are Catholics, there are people of many different faith traditions who are in this movement in order to bring about some kind of just reform.”

See IMMIGRATION, page 11

Pope clears way for canonization of Blessed Mother Theodore Guérin

VATICAN CITY (CNS)—Pope Benedict XVI has cleared the way for the canonization of Blessed Mother Theodore Guérin, the 19th-century foundress of the Sisters of Providence of Saint Mary-of-the-Woods.

During an April 28 private meeting with the head of the Vatican’s Congregation for Saints’ Causes, Cardinal Jose Saraiva Martins, the pope signed a decree recognizing a miracle attributed to the intercession of Blessed Mother Theodore.

At the same meeting, the pope recognized a miracle clearing the way for the beatification of Father Basil Anthony Moreau, founder of the conglomerates of the Holy Cross, which founded the University of Notre Dame in northern Indiana.

Born in France’s northern province of Brittany on Oct. 2, 1798, Mother Theodore traveled to the United States as a missionary in 1840 at the request of then Bishop of Vincennes, Celestin de la Hailandière.

Blessed Mother Theodore died on May 14, 1856, she set up 10 other Catholic schools throughout Indiana.

Vatican officials at the sainthood congregation affirmed in February that the curing of an eye ailment of Philip McCord, an employee of the Sisters of Providence, had been deemed a miracle. Pope Benedict’s acceptance of the miracle marked the last step needed for canonization.

In February, Providence Sister Ann Margaret O’Hara, the congregation’s general superior, said a canonization ceremony could be held as early as this fall.
Soon-to-be Marian College graduate finds healing through music

By John Shaughnessy

Just days before graduation, Ryan Stone sat in the last pew of the college chapel, searching through a hymnal for the song that helped him through the toughest time in his life.

He had played the song on the piano in the chapel of Marian College in Indianapolis after the death of one of his grandfathers during his freshman year. He had sung the same song as he walked across the Marian campus after the death of his other grandfather during his sophomore year.

“I was close to both of them,” Stone recalled. “I leaned a lot on my friends and family to help me through. My music ministry was also one of the main things that kept me going in my faith. I had always believed in a God that loves us and takes care of us. Those were the first times a close relative had passed away. So it was overwhelming when they happened.”

Stone paused as he found the song he was searching for. “You Are Mine,” by David Haas. He began reciting the refrain:

“Do not be afraid, I am with you. I have called you each by name. Come and follow me. I will bring you home. I love you and you are mine.”

Stone closed the hymnal and said, “That was my constant prayer at the time. I felt a loss, and I felt lost. That was my answer, knowing it was OK to be frustrated, hurt and angry. And yet, at the same time, I felt comforted—to know I wasn’t alone in this.”

Now, at 22, Stone faces a different crossroads in his life. He will graduate on May 6, Marian’s largest graduating class in its history—366 students.

“Graduating from college is a crossroad in your life. You have choices to make. You are going to grad school, to medical school, or whatever. You are going to make a conscious decision on the next step in your life,” Stone said.

It will help you practice good stewardship and create a lasting legacy to help the poor overseas.

Students, families and educators will join in the celebration as the three Catholic colleges in the archdiocese hold their graduation ceremonies in May.

Marian College

With 366 degrees being conferred, Marian College in Indianapolis will have the largest graduating class in its history when it holds its commencement on May 6 at 2 p.m.

The commencement address will be given by John C. Lechleiter, the president and chief operating officer of Eli Lilly and Company in Indianapolis.

A member of St. Matthew Parish in Indianapolis, Lechleiter will be among three people receiving an honorary degree from Marian College. The father of three will receive an honorary doctor of humanities degree and a family honor. 

Marian will also present honorary doctor of humanities degrees to Andrew Steffen and Neoma Winkler Steffen.

Steffen is a retired Indianapolis attorney who has a great passion for the arts and Catholic education. At Marian, Steffen has created the Cardinal Joseph E. Ritter Memorial Endowed Scholarship to provide scholarships for students in education and the arts.

Winkler will be recognized for her generosity to many people and organizations in Indianapolis. At Marian, she has established the Elmer L. Winkler Scholarship Fund in honor of her late husband. She has served on the boards and councils of Brebeuf Jesuit Preparatory School, St. Mary’s Child Center and St. Luke Parish, all in Indianapolis.

Marian’s first commencement was held in 1938.

Saint Mary-of-the-Woods College

For years, John Etling worked as an art teacher while also serving as the executive director of Catholic Charities in Terre Haute. His appreciation for education and his compassion for humanity left a mark on many people’s lives—a result he hopes to achieve again when he serves as the speaker at commencement for Saint Mary-of-the-Woods College on May 6.

Etling will speak to the 130 members of the graduating class during the ceremony, which will begin at 2 p.m. in the Cecilian Auditorium of the college’s Conservatory of Music.

While Etling will receive an honorary doctor of humane letters degree, his wife, Pat, will be honored with the college’s 2006 Distinguished Alumna Award. She is the assistant executive director and fiscal officer of Catholic Charities of Terre Haute and the director of the organization’s food bank.

The couple celebrated their 50th wedding anniversary in February.

Saint Meinrad School of Theology

Twenty-five students are expected to receive master’s degrees when Saint Meinrad holds its commencement on May 13 at 2 p.m.

The commencement address will be given by Bishop J. Peter Sartain, a 1974 graduate of Saint Meinrad, who is the bishop of the Diocese of Little Rock in Arkansas.†
Building a master plan
Legacy for Our Mission campaign helps parishes plan for the future

By Sean Gallagher

An essential part of a parish’s mission is careful planning for the future.

Examining current trends help parishioners discern with its leaders the nature of the parish’s ministries in the years to come. This might mean small adjustments to fit subtle changes. It might also mean preparing for entirely new ministerial thrusts, such as outreach to a growing Hispanic population.

The Legacy for Our Mission: For Our Children and the Future campaign is helping archdiocesan parishes train their eyes on the future.

For the three parishes that make up the Richmond Catholic Community, the future is now.

At 10 a.m. on June 3, the first-ever graduating class of the community’s Seton Catholic High School will walk across the stage to receive their diplomas.

Only that stage will be at nearby Earlham College in Richmond. None of the three parishes in Richmond—Holy Family, St. Andrew and St. Mary—have a facility large enough to hold a commencement ceremony.

And so the construction of a gymnasium became a natural choice for the Richmond Catholic Community as they developed their case for the Legacy for Our Mission campaign.

Father Todd Riebe, the pastor of St. Pius X Parish in Richmond, who founded last year, St. Pius X Parish in Indianapolis is now pondering a future that may bode many changes from its first half century.

According to its current pastor, Father Gerald Kirkhoff, St. Pius X was the archdiocese’s largest parish approximately a decade ago. Since then, the neighborhood around

James Hoover, a senior at Seton Catholic High School in Richmond, serves breakfast to members of the school’s junior class during Catholic Schools Week last January. Seton Catholic High School will have its first graduation ceremony later this spring at Earlham College in Richmond. It is hoped that future commencements will be held in the school’s gymnasium, the building of which will be funded by the Richmond Catholic Community’s participation in the Legacy for Our Mission campaign.

Reflections on the Life and Times of Simon Guillaume Gabriel Bruté de Rémur
by Archbishop Daniel M. Buechlein, O.S.B.
Now available in booklet form

Archbishop Buechlein’s popular 2005 summer series of columns in The Criterion is now available in a convenient 5”x7” booklet form. The 52-page booklet contains 19 illustrations. Learn about the early history of the Church in Indiana and about the state’s first bishop who was a physician, theologian, professor, college president, and pioneer. U.S. President John Quincy Adams once called Simon Bruté “the most learned man in America.” Bishop Bruté also served as the spiritual advisor to Elizabeth Ann Bayley Seton, the first American saint who-founded the Sisters of Charity of St. Joseph’s and who is credited with beginning America’s parochial school system.

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It’s hard to believe that one year already has gone by since Pope John Paul II passed on. In many ways, it’s as if he never left us.

How could we possibly forget this great soul? His mouth was silent, yet he spoke to us with a reason. He lived the way he taught. His suffering was his message. He spoke of the Church as the Mystical Body of Christ.

Those other gospels

Since many others have undertaken to compile a narrative of the events that have been fulfilled among us, I too have decided, after investigating everything accurately anew, to write it down in an orderly sequence. So begins the Gospel according to Luke.

Those other gospels include the Apocryphons, the Gnostic gospels, and the secret gospels. It is a confusing matter for many people. There are many who are not sure whether all of the gospels were written at the same time or not. It is also not clear whether the gospels that are written in the New Testament are only the ones that were written in the New Testament or if there are other gospels that are not included in the New Testament.

Those other gospels are often referred to by name during the third and fourth centuries. It’s a collection of sayings, parables, proverbs and proverbs attributed to Jesus similar to those in the canonical Gospels, but with no narrative structure. It may have been written about the time of the Synoptic Gospels. The Gospel of Thomas was frequently referred to by name during the third and fourth centuries. It is a collection of sayings, parables, proverbs and proverbs attributed to Jesus similar to those in the canonical Gospels, but with no narrative structure. It may have been written about the time of the Synoptic Gospels. The Gospel of Thomas was frequently referred to by name during the third and fourth centuries. It is a collection of sayings, parables, proverbs and proverbs attributed to Jesus similar to those in the canonical Gospels, but with no narrative structure. It may have been written about the time of the Synoptic Gospels.

The Synoptic Gospels

The Synoptic Gospels are the Gospels of Matthew, Mark, and Luke. They are not thought of as being written at the same time, but rather at different times. They are often referred to as “the Gospels of the Synoptics” because they are written in a similar manner.

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Letters to the Editor

Medical profession needs to value all patients

I am writing this letter in response to a story in the April 21 issue of The Criterion. I am writing this article because of the emphasis that has been placed on the needs of the patient and the importance of the patient’s rights. The article discussed how Dr. Gregory Gramelspacher was teaching medical students to learn to respect and care for patients in their final days.

Although I applaud your including the story and am very supportive of what Dr. Gramelspacher is doing to encourage his students to develop empathy, I must admit that the article, nonetheless, concerns me. I am a student at the Indiana University School of Nursing and will graduate in December.

The article made me concerned for my profession when I read that “the student’s regular home visits with the elderly man changed their relationship and her approach to becoming a doctor. She grew to care for the terminally ill patient as a person.”

This, to me, begs the question “What kind of doctors are we turning out that are not caring for their patients as people?” and must be therefore caring for them as a specific illness instead of a live person with feelings, wishes, desires and faith. I must say this absolutely appalls me, given all of the emphasis that has been placed on caring for the patient as a whole—body, mind and soul—and not just as a disease entity in my course of study.

I am concerned that the medical profession might be headed down a dangerous road if the kind of thinking that a patient is given all of the emphasis that has been placed on caring for the patient as a whole—body, mind and soul—and not just as a disease entity. I am concerned that the medical profession might be headed down a dangerous road if the kind of thinking that a patient is given all of the emphasis that has been placed on caring for the patient as a whole—body, mind and soul—and not just as a disease entity. I am concerned that the medical profession might be headed down a dangerous road if the kind of thinking that a patient is given all of the emphasis that has been placed on caring for the patient as a whole—body, mind and soul—and not just as a disease entity.
Agradecemos a Dios por el ejemplo del Obispo Bruté y por nuestros dedicados sacerdotes

El próximo Domingo del Buen Pastor y el aniversario número 42 de su ordenación, me llevaron a reflexionar acerca del sacerdote y nuestro sacerdote fundador, Simon Bruté. Era un extraordinario y santo sacerdote.

El Obispo Bruté era un sacerdote francés muy bien preparado y a quien se le llamaba “el poder silente” de la Iglesia en sus inicios en Estados Unidos.

Se le honraba con esa palabra debido a su visión misionaria y al amor por la Iglesia, se le respetaba por su prudencia y se le admiraba por su santidad.

Con los ojos de fe, era un hombre de esperanza. Tengamos en cuenta que cuando comenzó como obispo de Indiana y la mitad de Illinois—incluyendo Chicago—tenía tres sacerdotes para que lo ayudaran en circunstancias verdaderamente difíciles. Sin embargo, le escribió a un obispo amigo: “Por lo general nuestros problemas se encuentran más en la superficie y hay paz en las profundidades de mi corazón donde habita un abandono puro y simple, únicamente para Dios.”

Nuestro primer obispo es un buen modelo para el sacerdocio a los que los sacerdotes son intercesores en la oración, misioneros del mundo, intercesores ante lo sagrado y misionarios de amor y misericordia. Somos misionarios del amor de Dios y de su misericordia. El Obispo Bruté fue el ejemplo más claro de cariño fraternal. Cuando estábamos con él no sentíamos cansancio; nada se nos hacía difícil y prácticamente no nos dábamos cuenta de que éramos pobres a pesar de que estábamos privados de casi todos los bienes de la vida.

Así como los sacerdotes nos necesitamos unos a otros, también necesitamos a nuestros hermanos y ellos a nosotros y a nuestros hermanos. Juntos, al igual que el Obispo Bruté, podemos estar unos con otros para que nada parezca difícil y el sentimiento de cansancio desaparezca.

Este domingo démosle gracias a Dios por el obsequio de nuestros sacerdotes dedicados.

Traducido por: Language Training Center, Indianapolis
May 5-6
Choir of St. Francis Center, Oldenburg. Men's golf retreat. “Can God Meet You on the Golf Course?” Erik Hanson, presenter. Information: 812-933-0661 or e-mail mfr@st francis.net.

May 5-7
Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. “Ve¬nience of Violence,” Benedictine Father Noel Mueller, presenter. Information: 812-357-6611 or e-mail aum@smarchab.net.

May 6
Michaela Farm, Oldenburg. “Birds in Migration Hike,” 8:30 a.m. Information: 812-933-0661 or e-mail michaelafarm@seida.com.

May 9-11
Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. “Gifts of the Holy Spirit,” Benedictine Father Eric Livas, presenter. Information: 812-357-6611 or e-mail avinas@smarchab.net.

May 12-14
Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. “The Eucharist as Jesus Knows It,” Benedictine Father Jeremy King, presenter. Information: 812-357-6611 or e-mail avinas@smarchab.net.

Living Wood Center, 800 N. Fernández Ave., B. Arlington Heights, Ill. Sisters of the Living Word, weekend retreat for single women ages 18-40. Information: 662-252-9801 or e-mail glums@xel.com.

May 15
Our Lady of Fatima Retreat House, 5535 E. 56th St., Indianapolis. “Annual Day of Reflection on Mary, Our Mother.” Msgr. Jos¬eph F. Schaedel, presenter, 8:30 a.m.-2:30 p.m., $30 per person. Information: 317-545-7681 or e-mail www.archindy.org/fatima.

May 18
Oldenburg Franciscan Center, Oldenburg. “The Spirit in These Times,” monthly series, 9-10:45 a.m. 30 series, six weeks, sponsored by Franciscan Father Carl Knowanz, presenter. Information: 812-933-6437 or e-mail center@oldenburg.com.

May 19-21
Our Lady of Fatima Retreat House, 5535 E. 56th St., Indianapolis. Tohidi Weekend for engaged couples. Information: 317-545-7681 or e-mail www.archindy.org/fatima.

May 20
Michaela Farm, Oldenburg. Fishing Clinic, “Fishing Basics 101,” 9 a.m., fishing and preparation, 1-4 p.m., 10 sessions, 5 sessions. Information: 812-933-0661 or e-mail michaelafarm@seida.com.

May 21
Our Lady of Fatima Retreat House, 5535 E. 56th St., Indianapolis. “Making Light,” internal conference. Benedictine Brother Max Zoller, presenter. Information: 812-357-6611 or e-mail avinas@smarchab.net.

Michaela Farm, Oldenburg. “Nature Snippets into Master¬pieces,” Franciscan Sister Ann Vander Meulen, presenter, 1-3 p.m., $25 per person. Information: 812-933-0661 or e-mail michaelafarm@seida.com.

May 23
Our Lady of Fatima Retreat House, 5535 E. 56th St., Indianapolis. “Morning for Moms: Appreciating Scripture,” Father David Becker, presenter, 8:30 a.m.-1 p.m., $25 per person. Information: 317-545-7681 or e-mail www.archindy.org/fatima.

June 4
Kedes Retreat Center, 841 E. 14th St., Ferdinand. “The Way of St. Benedict: Seeking God and Desiring Good Days.” Benedictine Brother Phil Kordas, presenter, 7 a.m.-2 p.m. Information: 812-277-3777 or kordes@thedome.org.

June 10
Michaela Farm, Oldenburg. Brownie Try-It Day, Animal Try-It badge. 10 a.m.-2 p.m., $5 per person. Information: 812-933-0661 or e-mail michaelafarm@seida.com.

June 16-18
Our Lady of Fatima Retreat House, 5535 E. 56th St., Indianapolis. Tohidi Weekend for engaged couples. Information: 317-545-7681 or e-mail www.archindy.org/fatima.

June 19-21

Kordes Retreat Center, 841 E. 14th St., Ferdinand. “Post- Intensive Centering Prayer Retreat.” Information: 812-367-2777, 800-880-2777 or kordes@thedome.org.

June 23-30

June 26-29

June 29-July 2

June 30-July 7
Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. “Soul Sisters: Connecting, Bonding, and Healing,” guided retreat,” Benedictine Father Ronald A. Schaefer, presenter. Information: 812-277-3777, 800-880-2777 or kordes@thedome.org.

For more information about our Events Calendar policy, log on to www.CriterionOnline.com, click on the “Events” link, then on the link to our events policy.
Bishops’ spokesman: Church must show it will protect children

ROME (CNS)—The only real way to move beyond the crisis created by the sexual abuse scandal is to demonstrate continually that the Catholic Church is committed to protecting children, said the spokesman for the U.S. bishops’ conference.

Msgr. Francis J. Maniscalco, director of communications for the U.S. Conference of Catholic Bishops, discussed media coverage of the crisis and the reputation of the Church in an April 27 talk at a seminar for Church communications officers. The April 27-29 conference was sponsored by the Opus Dei-run University of the Holy Cross in Rome.

Msgr. Maniscalco was asked to discuss the crisis when it was held in the United States at the crisis.

He said the crisis could be considered a thing of the past if one focused mainly on the “hailstorm of negative publicity” given to the Church and the polls that expressed great dissatisfaction with the leadership of the U.S. bishops.

“The negative publicity of 2002, when the spotlight was on some heinous conduct by clergy, has not succeeded in shredding the reputation of the priesthood, although without significant action taken at the time, it may have come close to doing so,” he said.

The spokesman told his audience that, realistically, one cannot say sexual misconduct on the part of clergy has been eliminated entirely and forever.

However, he said, an analysis conducted by the John Jay College of Criminal Justice in New York has indicated that the number of incidents has been reduced drastically, in addition, new procedures are in place for investigating allegations and removing abusive priests.

While the crisis is no longer front-page news, Msgr. Maniscalco said, “It is part of Catholic history in the U.S.—and will not be forgotten. In an atmosphere of lingering suspicion, he said, the bishops and their national conference must be transparent, open and accountable not only to the faithful, but to the media.

“To be content to operate outside the glare of the media, to react to their approach as if they bear a poisoned chalice, and never to take into account the exigencies of their profession are hardly ways to cultivate a good relationship with the media,” he said.

But the essential task, Msgr. Maniscalco said, is to ensure that the abuse has stopped.

“It is important that we not walk away from this story as the media cools to it, but that the Church keep demonstrating that it is an organization committed to protecting children,” he said.

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 Legacy for Our Mission: For Our Children and the Future

CALL TO PRIESTHOOD EMERGES WITH ENCOURAGEMENT

Deacon Scott Nobbe has the kind of diversified back-ground that would generate the interest of corporate recruiters. After graduating from Valparaiso University, he completed a four-year enlistment in the United States Army and taught English as a second language in South Korea.

Instead Nobbe has chosen to answer a call to service as a Catholic priest, a new way of life that emerged several years ago after talking with his hometown pastor from Fortville, the late Father Joseph Kos.

“The inclination had always been there, but I ignored it most of the time,” Nobbe says. “Father Kos helped me realize I had always pursued a path of service, and he inspired me to look closer at how I felt I should fulfill that path.”

That’s when Nobbe decided to explore his vocation and look closely at what he sensed was God’s call to the priesthood. That prompted him to make the initial inquiry into the archdiocese’s Office of Priestly & Religious Vocations and begin the admissions process for consideration as a seminarian.

In 2001, already possessing significant experience as a soldier, a teacher and a single man who wished to serve others, Nobbe entered the seminary at Saint Meinrad Archabbey in southern Indiana and began his formation as an archdiocesan priest.

This spring, as he prepares for his ordination, Nobbe reflects on the fact that he arrived at Saint Meinrad without expectations. He had approached his first year of philosophy and theology education with the awareness that his profound leap of faith would be challenging and even lead to the awareness that he might not be called to a life as a priest.

But patience paid off. Along the way Nobbe even discerned a possible life as a Benedictine monk during a stint in the monastery at Saint Meinrad. It didn’t last, but he says he realizes its significance today.

“The whole experience helped solidify my call to the priesthood,” he says.

Perhaps that awareness comes in part from life experience. Nobbe—a native of St. Thomas the Apostle Parish in Fortville and now affiliated with St. Gabriel Parish in Connersville—will be 54 years old in June when Archbishop Daniel M. Buechlein ordains him. And perhaps that calling has also been affirmed by a variety of pastoral assignments during the past several years.

Nobbe has enjoyed what he calls “dream assignments” in Hispanic ministry at St. Mary and Holy Spirit parishes in Indianapolis, where he has helped serve the many Spanish-speaking newcomers to the archdiocese. He also has traveled to World Youth Day in Cologne, Germany, and immersed himself in Spanish and cultural studies during trips to Guatemala and Mexico.

Nobbe fully realizes the great costs—financially and otherwise—required to find, educate and shape men for the priesthood. That may be one reason why he has enthusiastically supported initiatives such as the annual United Catholic Appeal and also Legacy for Our Mission, the archdiocese’s capital campaign that has been underway since last fall. It’s through such development programs that the archdiocese can fund a seminarian’s education and development.

“God knows when to put you in certain places.”

“I feel very blessed to have that support,” Nobbe says. “God knows when to put you in certain places, and He does so in His own time.”

Legacy for Our Mission, the archdiocese’s capital campaign, is guided by the principles of Christian stewardship and addresses the needs of archdiocesan ministries such as seminarian education. By contributing to the Legacy for Our Mission campaign through your local parish, a portion of your gift will be allocated to future ministry needs and distributed to efforts such as seminarian education.
Annie Karto expresses her love for God, Divine Mercy through music

By Mary Ann Wyand

“Divine Mercy, Flood My Soul” is one of Annie Karto’s favorite songs. The Indianapolis native and internationally known Catholic musician wrote it to express her love for God and her dedication to promoting the Divine Mercy devotion that St. Maria Faustina, a Polish nun, began in the 1930s.

Now living in Treasure Island, Fla., Karto visited her hometown for a keynote presentation at Treasuring Womanhood, the third annual Catholic women’s conference held on April 22 at the Indiana Convention Center in Indianapolis.

The conference was scheduled on the eve of Divine Mercy Sunday, and was sponsored by the archdiocesan Office for Pro-Life Ministry and the Marian Center of Indianapolis.

“Music is healing,” Karto said in a telephone interview before the conference. “St. Augustine said that when you sing you pray twice, but many people don’t know that part of his conversion was through music… I think music bypasses the mind and goes straight to the heart, and that’s where conversion takes place. It’s a very healing instrument that God uses to bring people back to him.”

The daughter of Bill and Nita Reuter—both vocalists and musicians—and her seven siblings grew up in the former Assumption Parish and St. Ann Parish in Indianapolis. They sang all the time, and were “soaked in music” as children.

“I was born in the Marian year of 1954 so my mother named me Mary Ann,” she said. “I was consecrated to her in the womb, and have always had a great devotion to Mary. As women, we couldn’t have a more perfect role model. I love her so much.”

Karto is a member of a lay apostolate, the Eucharistic Apostles of the Divine Mercy, an outreach of the Marians of the Immaculate Conception order based in Stockbridge, Mass.

“She was divorced and remarried out- side the Church, and was struggling in her faith journey until she went to consecration. Karto said Franciscan Father Martin Wolter—who founded the Toht marriage preparation program while ministering at the former Alverna Retreat Center in Indianapolis—heard her confession and asked her to spread the message of Divine Mercy for her penance. That has become her full-time music ministry. Later, she was able to remarry her second husband, Dave, in the Church. They have four children and eight grandchildren.

Karto’s keynote presentation addressed the conference theme of “Journey in Trust, Called to Trust, Courage to Trust.”

“She’s a very dignified, beautiful calling that we should treasure as women because we just cannot have a more perfect role model. I love her so much.”

The title song on her “Overshadow Me” CD won an award for best liturgical song of the year in the U.S. in 2002, the same year that “I Am Yours,” her song of consecration to the Blessed Mother, won an international award in Guatemala. Msgr. Lawrence Moran, a retired diocesan priest who was pastor of St. Patrick Parish in Terre Haute for 20 years, was a concelebrant at the conference Mass and stayed to hear Karto’s keynote address and brief concert. He described her song titled “You Are a Priest Forever” as a wonderful tribute to the priesthood.

“I was highly impressed [by her music],” Msgr. Moran said. “She’s such a beautiful singer and such a spiritually rooted person. Having known her for some time, I’m so glad that she’s still out there on the front line leading, [in [message of] Divine Mercy. … She’s a light in the darkness, salt of the earth and leaven in the dough.”

(For more information about Annie Karto’s music, log on to www.anniekarto.com)
Scecina freshman honored by President Bush for volunteer efforts

By John Shaughnessy

When he saw a man struggling to enter an Indianapolis hospital, John Trennepohl never thought about earning a volunteer service award from President George W. Bush.

The 16-year-old Indianapolis youth just wanted to do whatever he could to help the man. "He barely made it into the door," recalled John, a freshman at Father Thomas Scecina Memorial High School in Indianapolis. "I was passing by, and I saw he needed help. I got him a wheelchair and took him upstairs where someone could help him."

That incident was just one of the many ways that John has made a difference as a volunteer at Community Hospital South. His 218 hours of community service in just six months at the hospital recently led to his recognition from the President's Council on Service and Civic Participation. A note on White House stationery signed by President Bush told John that he demonstrates "the outstanding character of America."

"I was just doing what I needed to do to help people," said John, a member of Holy Spirit Parish in Indianapolis. "I was shocked when I got the award. A lot of people at the hospital do a lot more than me. There's a lady, Mrs. Wilma Havercheck, who's been there for 25 years, helping at the gift shop. Debbie Abraham is another volunteer. She has been there for 20 years, and she has almost 10,000 hours of service."

That attitude of looking beyond himself is part of John's character, according to his mother, Jane Neal. She believes it comes from his experience of growing up in a single-parent home where he had to help with his younger brothers at a young age. "I always had to feed my brothers when they were young, put them to bed and calm them down," John said. "I think that attitude carries over to being a volunteer. It's not a new thing for me. I like the people at the hospital, and I had free time. I thought I wouldn't waste it being a couch bum."

He has given up weekend nights to deliver meals to patients when the dietary staff needed help. He has unloaded a truck at 6 a.m. on a school morning—a delivery for a plant sale at the hospital. He has delivered flowers to patients' rooms, stuffed envelopes for hospital mailings and even comforted his former music teacher when the woman's mother was in the hospital.

"John's a good kid," said his mother, who is also the director of volunteer services at the hospital. "There's a learning process that you see with all the kids who help. They do grow up. John is kind of shy. This has brought him out. He's able to have conversations with strangers in a compassionate way."

At Scecina, the presidential award has gained notice for John, who already has been there for 20 years, and she has almost 10,000 hours of service.

"Volunteering at the hospital has taught me a lot about respect for other people. . . We just try to keep smiles on our faces and try to be uplifting for people who are facing sad situations."

— John Trennepohl

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A leading disciple

Mary Magdalene is an important, enigmatic saint in Church

WASHINGTON (CNS)—St. Mary Magdalene was a leading disciple of Jesus and used her resources to support him and the Apostles. She was a woman from whom Jesus cast out seven demons. She was a firsthand witness to his crucifixion and burial, and the first person to witness his resurrection and proclaim it to the Apostles.

This is what the Gospels say about her. Was she also the unnamed repentant sinner (often thought to be a prostitute) in Luke’s Gospel, who anointed Jesus’ feet and washed them with her tears? Or the Mary who was the sister of Martha and Lazarus of Bethany?

In the West, Christian teaching and preaching made those identifications for centuries. But modern scholars say these were three distinct women, not one. Eastern Christianity has consistently regarded the three as distinct individuals.

Was she the wife of Jesus? Did she bear his child? Were she and Jesus ancestors of the Merovingian dynasty of early French kings?

Even ancient heretical sects and fantasy-laden medieval Christian legends that exalted Mary Magdalene did not make those claims, though Dan Brown’s best-seller novel “The Da Vinci Code” does. When the book comes out as a movie in May, it will almost certainly draw new attention to Mary Magdalene, one of the most prominent women in the New Testament, but an enigmatic figure about whom nothing is known apart from the references found in the Gospels.

Father Raymond F. Collins, a New Testament scholar at The Catholic University of America in Washington, said in an interview that the Dan Brown version of Mary Magdalene is “two legendary steps away from” the real person found in Scripture.

But, in interviews, he and St. Joseph Sister Elizabeth A. Johnson, a theologian at Fordham University in New York, concluded that the wide popular curiosity about Mary Magdalene, one of the most prominent women in Scripture and in the early Church, and in part because of the Nag Hammadi find and the new insights those texts offer into Church life in the second and third centuries. But modern scholars are trying to set straight centuries of erroneous Christian tradition that developed about the saint, especially in the West.

Father Collins, who wrote the “Mary Magdalene” entry in the six-volume Anchor Bible Dictionary, said the first legends about Mary Magdalene come in some of the apocryphal gnostic gospels of the second and third centuries. There, in addition to her role as the first witness to Jesus’ resurrection, she is treated as receiving other special revelations from the risen Jesus. But, even in the gnostic gospels, she is not called Jesus’ wife.

One gnostic text, the Gospel of Philip, portrays her as Jesus’ closest companion, but not his wife.

Sister Elizabeth has written extensively on the place of women’s experience and female imagery in Christian theology. She said the legends developed in the gnostic gospels are interesting, not because they portray Christ’s life and times accurately, but because they offer insight into struggles in the early Church. The legends about Mary Magdalene show struggles over the leadership role of women in the early Church, she said.

In the Gospel of Thomas, another gnostic text, there is a competition between Peter and Mary Magdalene.

Peter asks the Lord to send her away because “women are not worthy of Life.” Jesus answers that he will lead her “in order to make her male … a living spirit resembling you males.”

Father Collins said novelist Brown goes well beyond such early legends by imagining the disciple from Magdala to be Jesus’ wife and the mother of his child.

In the novel, Jesus and Mary Magdalene were ancestors of the Merovingian dynasty that ruled from the 5th to 7th century, and secret survivors of the royal line continue to the present day to guard (much like the gnostics of the second and third century) arcane secret knowledge about Jesus that the official Church rejects and seeks to suppress.

Sister Elizabeth said those early gnostic texts—13 of which were only recovered in 1945 when a farmer found them buried in a large jar near Nag Hammadi, Egypt—show some groups in early Christianity wanting to promote women as bearers of knowledge, as wisdom figures, as those whom Christ trusted "with special revelations."

“The fight over women’s ministry in the early Church is borne out in those apocryphal gospels,” she said.

She said part of the argument in the Church today is whether the advocates of all-male Church governance won those early battles over women in ministry “because that’s the way Christ wanted it” or whether there are other explanations.

She noted, however, that Mary Magdalene is the first witness to the Resurrection in all four canonical Gospels, and because of her role in announcing the Good News to the rest, St. Augustine referred to her as “apostola apostolorum,” the Apostle to the Apostles. Another strand of legend behind Brown’s novel is the fact that according to medieval pious legends that circulated in France—which relied on identifying Mary Magdalene as being the same person as Mary of Bethany—Mary Magdalene and Lazarus were cast out of Palestine and set adrift in an oarsless boat that landed in southern France. They then became among the first to preach the faith there.

Father Collins said that legend, along with the one in Eastern Christianity, has Mary Magdalene accompanying John and Jesus’ mother to Ephesus, is simply not credible.

Sister Elizabeth said there has been a great surge in scholarly study of Mary Magdalene in the past 20 to 30 years—in part because of feminist theology and the efforts to take a new look at the role of women in Scripture and in the early Church, and in part because of the Nag Hammadi find and the new insights those texts offer into Church life in the second and third centuries.

It was “The Da Vinci Code” that made people ask the question, ‘Well, is Mary Magdalene really?’ and it opened the door for all this scholarship … to come flooding out into the public sphere, where it normally wouldn’t show its head,’ she said.

Summing up the real Mary Magdalene with what she called the “r’s,” Sister Elizabeth said, “Let’s get this straight: She was not Jesus’ wife … neither a wife nor a whore, but a witness.”

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We are called to thank God for goodness of creation

By Fr. Dale Launderville, O.S.B.

The Church’s voice long has encouraged moderation and restraint, and a balanced perspective.

And in a world plagued by extremes of many kinds, the Church reminds us to be faithful to the basics of our faith: God created us and redeems us. We cannot pretend to save ourselves by the excessive works of our own hands.

The Church’s insights in this regard are among the ways that it contributes to the world today, with its many problems and challenges.

By creating us from the soil (Gn 2:7), God fashioned us as beings who are dependent on the environment around us. When we Christians rise from the dead, we will experience a bodily resurrection—a stunning transformation that in some way is continuous with our earthly life in the body.

Thus, we are called to give thanks to God for the goodness of the creation given to us.

A key element in such thanksgiving is to work both as individuals and communities to keep our own lives in balance so that we do not exploit creation.

In our fallen condition, we tend to burden material things and other people with expectations they cannot meet for us. Food and drink can bring us much joy, but by themselves they are not the key to happiness.

In the consumer society we are part of, we encourage one another to find joy in material things that we use then throw away.

The cycle of consumption seen in the consumer society puts tremendous pressure on the world’s resources. We are overlooking this environment to which we have been tied by the Creator and are caring for caretakers (Gn 1:28).

Attention to how we live as individuals and families is the place to begin to address such concerns. But the larger political issues of how we use resources must also make their way into our consciousness.

The world we live in is like a living organism that requires a balance between competing forces. We pray for timely rains and hope that times of drought and hardship will not result.

Each day, we have many opportunities to address global issues with authority by appealing to the consciences of the powerful and urging them to reflect on ways of avoiding extremes that threaten life on this planet.

In the United States, the separation of Church and state plays an important role. But this principle does not mean that the voice of the Christian tradition and its values on matters that affect our common life as creatures of this planet must be silent.

The Church has the capacity to address global issues with authority by appealing to the consciences of the powerful and urging them to reflect on ways of avoiding extremes that threaten life on this planet.

In the United States, the separation of Church and state plays an important role. But this principle does not mean that the voice of the Christian tradition and its values on matters that affect our common life as creatures of this planet must be silent.

(Benedictine Father Dale Launderville is a Scripture scholar at St. John’s University in Collegeville, Minn.)

We serve Christ by helping others

By Nancy de Flon

The Church’s worship each week challenges us to think about our call to bring Christ to the world.

The Liturgy of the Word presents the great Hebrew prophets preaching that religious ritual is worthless if it isn’t accomplished by care for the oppressed and help for the poor, the widowed, the orphaned and all those in need.

In the Gospels, Jesus enjoins us to reach out to the needy, ensuring us that the kingdom of God belongs to those who feed the hungry, care for the sick and visit those in prison. He never refused anyone.

In Matthew 25, Jesus assures us that what we do to the least of his suffering people we do to him.

The Eucharist celebrates that we, though many, are one body in the Lord Jesus. It reminds us that just as Christ gave this sacrament in order to remain present to us throughout all time, so also does he call us, his Church, to bring his compassionate presence to the world.

Each day, we have many opportunities to serve Christ by helping others.

Our bishops, in communion with the pope, proclaim the Gospel in society by issuing pastoral statements about domestic violence, economic justice, criminal justice, responsible voting and other issues rooted in the words of the great Old Testament prophets and of Jesus himself.

It is our mandate, issued by the Lord, to respond to the needs of those who hunger and thirst for justice in the world.

(Nancy de Flon is the author of The Joy of Praying the Psalms.)

Discussion Point

Parish food pantry helps the poor

This Week’s Question

Does your parish help suffering, hurting people? How?

“Recently, through our Manna Project, we worked with the local food bank and did a huge collection, which is enough to feed a family of four for 21 weeks.” (Pat Smith, Fredericksburg, Va.)

“We have a pantry at church that helps anyone with genuine needs. Also, we help with prescriptions, rent and oil bills—there are no set rules—whatever people need, short of a brand new car.” (George Miller, Milford, Del.)

“We take turns with other area churches to bring meals to women from a local homeless shelter who work at a thrift store. We offer a good meal, but stay to talk and sometimes exchange recipes. Also, we help the bereaved with a meal after a funeral, and help in selecting music and readings. At hospice, we try to be there for families with a hug, a shoulder to cry on, a pat on the hand.” (Martha Villa, Amarillo, Texas)

Lend Us Your Voice

What makes a family a family?

To respond for possible publication in an upcoming edition, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100 or send your response to ggreen@catholicnews.com.

The world we live in is like a living organism that requires a balance between competing forces. We are called to give thanks to God for the goodness of the creation given to us.
Faithful Lines/Cynthia Dewes

Nowadays we’re no longer a nation of joiners

There was a time when clubs and social organizations of all kinds were an important part of almost every American’s life. Both men and women joined religious, professional, political or other kinds of groups which dealt with their interests and those of their communities in a social, emotional and sometimes material support. The culture reflected this, with many jokes about ditz “club women” insisting on doing good deeds despite the protestations of their charitable recipients. Or cartoons about the Elks or Odd Fellows just passing along social and fraternal gatherings with solemn rites or prayers. The New Yorker was full of these funny characters.

Still, in spite of all their faults, or maybe because of them, the groups that people joined did convey to them a sense of their identity as individuals and as members of worthy communities. And as members of a universal, American way, they were social leveling. For Catholic immigrants, the parish ladies did not only give ordinary women a measure of dignity as official “church ladies,” but also afforded them a night off from husband and kids and housework. For Catholic men, often hard-pressed to do the best they could, Columbus was a way to gain social status like that of the influential men who belonged to the Masonic order.

Businessmen and community leaders joined the Rotary Club to promote their interests and those of their hometown. Others belonged to the Lions Club or Sorority or some other organization devoted to charitable works. A substantial lunch or dinner was usually part of their agenda.

Urban ladies joined “literary” societies, where they promoted culture and the arts by giving “book reviews,” then enjoying tea, cookies and gossip afterward.

Rural women belonged to homemaker clubs sponsored by land-grant university extension services. These were designed to offer social and educational opportunities to rural women and the children they had access to such things. And they gave them a chance to receive a variety of items and ideas.

But times have changed. With the advent of instant communication and information technology, not to mention more women working outside the home, clubs and church groups have disappeared in recent decades. Trying to juggle child care, jobs, fitness regimens and whatever else is important to them, the Knights of Columbus and women little time just to socialize. Nor do they see much need to “improve” themselves culturally or spiritually. Voluntarism also suffers from a dearth of local bodies to fill local needs, with the result that their activities are reduced to what can be done for free. Some organizations, such as the St. Vincent de Paul Society, still offer real charity, but they’re becoming fewer and fewer.

Even sadder, the result of all this is that although we accommodate our modern material “needs,” we don’t make time for spiritually enriching ones.

Instead of complaining, however, I think we should resist priorities. We need to place service to others, the exchange of ideas with friends, and plain old fun at the top of the “Must Do” list, along with the job and the commute. Maybe we’ve forgotten that our orders and ladies clubs anymore, but we still need what they used to give us.

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

Faith, Hope and Charity/ David Siler

Family: the foundation of our society

The call to family, community and participation in society summarizes the second principle of Catholic social teaching.

The Church has a long and rich tradition in teaching that the Church is a central social institution that must be supported and strengthened. A person raised in a strong, healthy family will be able to fully participate in society and seek the good and well-being of all.

The family, regardless of its make-up, is where we all formed as human beings. It is where we learn our values, how to love, proper social behavior and how to treat others.

It should be the place where we learn about God. Strong, healthy, well-functioning families are individuals with the strong character that then go on to build other strong, healthy, well-functioning social structures—schools, corporations, governments, future families, etc.

One need not be a social scientist to understand that children raised in healthy families are infinitely more likely to avoid those things that lead to life struggles and more likely to learn those things that lead to a fruitful contribution to our world.

We need only ask the simple question: How would you say family life in the United States compares today to family life just 30 short years ago? Or …

Follow that with another question: In general, how is our society faring in the most important areas in this same time period?

If we look at social, economic and political perspectives, we would agree that healthy families are more rare, and society in the United States is less civil and peaceful. There is more hate, more anger, and more violence and unsafe. We can find an intimate connection between the health of the family life and the overall health of our community.

The Church would guide us to invest our time and energy in the family, and to set up structures that support and sustain healthy, loving families. Here is a basic way to move forward, and, indeed, the world for the better.

From the Catholic principle of the call to family, community participation, the Church also instructs us that we all have the right and the duty to participate in society, seeking together the common good and well-being of all, especially the poor and vulnerable.

Poverty denies full participation in the life of the community and impedes the ability to influence decisions impacting our life.

I believe that we have to admit that it is the rich, not the poor, that have the power in our nation and world. Therefore, this social principle would instruct us to provide the poor and the “voiceless” with the opportunity to have a place in the public square to influence life and public policy.

In society, individualism is exalted, but the Church teaches us that our role, and that of the government and other social institutions in strengthening the common good.

As Church, as people of God, we can act as agents to be the voice of the poor—and we need to work to empower those with little power to speak up and be counted.

How are we doing?

(David Siler is executive director of the Secretariat for Catholic Charities and Family Ministries.)

Faithful Lines/ Shirley Vogel Meister

Springtime reverie reflects on wonders of nature

Standing in a timeworn Indiana cemetry amidst hundreds of tombstones for women religious in southern Indiana, I revered in the familiar蠕动 breath.

That day, I was companion to my husband as he photographed a few scenes. Unfortun-ately I found myself in a kind of reverie about where those photos are stored now. Nor does it matter, for something about the environment conveyed to me an understanding of the “birds and the bees.” Of course! Yet, human experience is much differ-ent. Nature’s force behind procreation. Working with God to bring children into our lives is sacred and divine. This cannot be compared to Mother Nature’s propagat-ing force.

Or was it wrong?

How can I know exactly why the forces of nature do what they do when they do? How can I say that this is sacramental and holy, too, since God has created this hand in this? Of course, not humans and animals and plants can mul-tiply with or without God’s intent, yet the source of each life produced—human or not—is still God.

I do not dare get into a theological or scientific discussion of this because the subject is beyond my knowledge. When I was a student at the former Academy of Notre Dame in Belleville, Ill., a friend, Kathy, and I entered a project about chlorophyll in a science fair. Then, I could explain exactly how and why chlorophyll works. Now I am content to know it exists as a benefit from God.

In that case, I believe the love is the natural constant renewal. I love beauty in any area and during any season, and I am always on the lookout in every season and era whether animate, inanimate or, most important, human. Although I still times—indeed, in fact, from time to time with the idea of returning to college for a graduate degree—I am also content to be content. I hope I can remain that way whenever life’s inevitable storms surface in the future.

I can pray that the transition into eternal life is as gentle as a pine tree “poofing” into renewal—or a rose open- ing—or.</ref>
The Sunday Readings Sunday, May 7, 2006

• Acts of the Apostles 4:8-12
• 1 John 3:1-2
• John 10:11-18

Again this weekend, the Church offers a selection from the Acts of the Apostles at its first reading for Mass.

In this reading, Peter preaches to the people. The setting is Jerusalem, where a Christian community has formed, clustered around Peter and the other Apostles. Prayer, total devotion to the Lord, bold charity and a sense of unity characterize this community.

The community is outward-looking, seeing as its solemn responsibility the need to make Jesus known far beyond the circle of believers.

It is important in all these stories to note that Peter speaks for the other Apostles, and for the community itself. While Acts elsewhere makes clear that this Jerusalem community greatly revered all the Apostles, Peter is quite obviously the leader.

He was acknowledged as leader because the community saw him as having been commissioned as such by Jesus. And Peter says that Peter was “filled with the Holy Spirit.” Peter was speaking in and with the power and grace of God.

He emphasizes that healing a cripple, recalled earlier in Acts, was accomplished with the healing ability of Jesus. Of course, it was a divine ability.

In this sermon, Peter insists that no salvation is possible without Jesus because God gave Jesus to the world as the Saviour is possible without Jesus because with the healing ability of Jesus. Of all the Apostles, Peter is quite obviously this Jerusalem community greatly revered. While Acts elsewhere makes clear that the Apostles, and for the community itself.

Note that Peter speaks for the other Apostles. Prayer, total devotion to the Lord, bold charity and a sense of unity characterize this community.

It is vital that believers, indeed all people, realize that humans are very much like sheep. In so many ways, humans are vulnerable. The greatest vulnerability is the human reluctance to admit inadequacy and personal limitation. Jesus is the Good Shepherd. He overcomes human failure. He suffices for the vulnerability of the Jesus alone is life. In Jesus alone is eternal life.

Question Corner/Fr. John Dietzen

Several historical sources mention relatives of Jesus

Recently, your column discussed what Mary did or did not know concerning the later life of Jesus, especially his death and resurrection.

You mention that early Christian history was silent about the private lives of Jesus and Mary “and his entire family” before the baptism at the Jordan River, and referred to the importance held by Jesus’ family in the early Church.

The only relatives I come up with are Mary’s parents, John the Baptist, Jesus’ “brothers and sisters,” and maybe the parents of Joseph.

Did I miss something in the Bible? Where did we get information about other relatives of Jesus? (Connecticut)

A

The primary meaning of brothers and sisters in the Bible is children of the same parents or of the same father but different mothers (for example, Gn 28:2). The apocryphal Gospel of James, for example, which gives us a good bit of possibly reliable information about the family of Jesus, infers that the brothers and sisters of Jesus mentioned in the Gospels were children of Joseph by a previous marriage. There’s no way we can know.

But the wider sense of brothers and sisters, children with common ancestors, perhaps of the same family clan, is also common. Even today, especially in Middle Eastern cultures, men who are related only distantly or not at all are called brothers.

Jesus, of course, claimed that anyone who does his Father’s will is his brother and sister and mother (see Mt 12:50). That Jesus had extended family, and that many of them were active in the early decades of Christianity, we know from several literary sources outside the canonical Gospels.

Uniquely noteworthy is the History of the Church by Bishop Eusebius of Caesarea, who lived from 260 to 340 A.D. An erudite scholar and personal friend of many major figures in Christianity at the time, including the Emperor Constantine, he is known as the Father of Ecclesiastical History.

Despite inevitable limitations, his work is a remarkable window into the early centuries of Christianity.

Eusebius writes in the translation of G. A. Williamson that James—known as the brother of Jesus—was by and large an agricultural nation. Sheep were gentle animals, vegetarian and not at all aggressive. They are also quite vulnerable. They need their shepherd.

Sheep are gentle animals, vegetarian and not at all aggressive. They are also quite vulnerable. They need their shepherd. Good shepherds care for the sheep, helping them to overcome the vulnerability created by their meekness and lack of cunning.

Sheep, in this passage, compares us to the sheep. We are vulnerable. He is the good shepherd. He lays down life itself for us. He wishes that none of us be lost. He wishes that all of us be securely united with God, and protected by God.

The Transfiguration

In the Gospels, Jesus on several occasions uses the strong image of the Good Shepherd. It is an image in which Christians over the centuries have found most appealing since it is an image that is so expressive and so comforting.

This weekend’s liturgy builds on this image, presenting it in the marvelous reading from the Fourth Gospel. When the superb literary technique of this Gospel is added to the process, the image is stunning and beckoning in its brilliance.

Reflection:

In the transfiguration, Jesus was changed. He shows the world the man of God. It is the way we can know.

He wishes that all of us be securely united with God, and protected by God.

The Transfiguration

seeing Christ transfigured would change the men as well.

The Wedding at Cana

Your kind heart never stills.

Mary, caring mother, wills to answer “yes.” Him who needs no cleansing is by and large an agricultural nation.

Sheep, in this passage, compares us to the sheep. We are vulnerable. He is the good shepherd. He lays down life itself for us. He wishes that none of us be lost. He wishes that all of us be securely united with God, and protected by God.

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Pope: Church must be more selective in picking saint candidates

VATICAN CITY (CNS)—The Catholic Church should be more selective and very rigorous in choosing candidates for sainthood, Pope Benedict XVI said in a message to the Congregation for Saints’ Causes.

The pope, who as a cardinal expressed concern over the number of causes being promoted, wrote to the congregation as its members met on April 24-26 for a plenary assembly.

Congregation members discussed a new instruction for the initial diocesan stages of the sainthood process, and were looking at possible changes to the formal criteria for determining martyrdom and for miracles.

Pope Benedict told the congregation that from the moment of his election a year ago, he had put into effect changes that met the “widespread hope” that the difference between beatification and canonization would be underlined and that local Churches would be more involved in the entire process.

Modern men and women need true models of holiness, he said, and they must be chosen with care.

First, the pope said, further instructions are needed to help local bishops “safeguard the seriousness of the investigations that take place in the diocesan inquiry” into a candidate’s martyrdom or the person’s Christian virtues and miracles attributed to him or her intercession.

Second, he said, there must be a real “fame of holiness” and not just a conviction among a small group of people that the person in question was a good Christian.

Although he did not refer specifically to any individual, the pope said that a spontaneous and widespread recognition of sainthood, as occurred in the case of Blessed Mother Teresa of Calcutta, “is a sign from God that indicates to the Church those who deserve to be placed upon the candelabra to give ‘light to all those in the home.’

On the question of miracles, Pope Benedict appeared to rule out a change that some theologians had hoped would leave space for consideration of “moral miracles,” such as dramatic conversions that occur when a notorious sinner turns his or her life around after coming into contact with the writings of a candidate for sainthood.

“The uninterrupted practice of the Church establishes the necessity of a physical miracle,” he said. “A moral miracle is not enough.”

“In addition to reassuring us that the servant of God lives in heaven in communion with God, miracles are the divine confirmation of the judgment expressed by Church authorities about the virtuous life lived by the candidate,” he said.

The congregation’s plenary also included a discussion of the definition of martyrdom, a debate that has been going on for at least 30 years.

The traditional definition of a martyr is someone who was killed out of hatred for the faith.

But, for example, Conventual Franciscan Father Maximilian Kolbe was canonized in 1982 as a martyr even though the Nazis at the Auschwitz death camp did not kill him explicitly because of his faith.

When a prisoner escaped from the death camp, Nazi officials announced he would die in his place.

One of the 10 chosen was a Polish army sergeant, who asked to be spared because he had a wife and children.

Father Kolbe stepped forward and asked the camp commandant to let him replace the man.

The commandant agreed, and Father Kolbe and the other nine were locked up in a bunker to starve to death.

When guards entered the bunker to remove the bodies, Father Kolbe was still alive.

They killed him with an injection of barbolic acid.

Pope Benedict told congregation members that while the strength of the faith of martyrs has remained unchanged, “the cultural contexts of martyrdom and the strategies on the part of the persecutors” have changed.

In most cases, he said, modern persecutors attempt to hide their hatred of the Christian faith and Christian virtues; claiming to act, in defense of ‘political or social’ ideologies.

The determination over what constitutes martyrdom is one of the questions involved in the ongoing process for the canonization of Archbishop Oscar A. Romero of San Salvador, who was shot as he celebrated Mass.

Opponents have argued that he was killed for his political stance; supporters have said his pronouncements about social and political matters were motivated solely by his faith-based conviction about human dignity and the demands of justice.

Pope Benedict said a person could not be declared a martyr without “irrefutable proof” of the victim’s willingness to die for the faith and without “moral certainty” that the persecutor’s action stemmed “directly or indirectly” from a hatred of the faith.

“The martyrs of yesterday and of our time gave their lives freely and knowingly in a supreme act of charity to witness to their fidelity to Christ, to the Gospel and to the Church,” the pope said. †
WASHINGTON (CNS)—As thousands of Americans gathered at “Save Darfur” rallies across the country on April 30, the nation’s Catholic bishops joined with other religious and political leaders in calling for greater U.S. efforts to end the genocide campaign against the non-Arab population of Sudan’s Darfur region.

“Sunday’s ‘Save Darfur’ rally should remind our leaders that our nation cannot remain silent in the face of killings, rape and wanton destruction,” said Bishop Thomas G. Wenski of Orlando, Fla., chairman of the bishops’ Committee on International Policy.

“Our country can and must do more, much more, to defend and protect innocent civilians in Darfur. Anything less would be unworthy of us as a people committed to human life and dignity,” he added.

At the chief “Save Darfur” rally, held on the National Mall in the nation’s capital, Cardinal Theodore E. McCarrick of Washington reminded an estimated 10,000 to 15,000 participants that people of the world are all brothers and sisters.

“What happens to the people of Darfur happens to us,” he said.

“It’s time now to say, ‘No more,’” he said.

In Khartoum, the capital of Sudan, the government offered to accept a mediated agreement that could end three years of strife in the region, but two of Darfur’s three main rebel groups rejected it. As the April 30 midnight deadline for negotiations passed, the mediation group agreed to extend the deadline another 48 hours.

In his statement, Bishop Wenski briefly reviewed the history of the humanitarian crisis in Darfur.

“Three years ago, the proxy militias known as the Janjaweed began a ruthless campaign of death and destruction against the non-Arab population of Darfur, with the support and acquiescence of the Sudanese government in Khartoum,” he said.

He said a brief respite in violence last year coupled with peace talks sponsored by the African Union led to hopes for a change, but “subsequent events have shattered those hopes.” He said the international community faces a “daunting challenge” of delivering humanitarian aid to 2.5 million people who have fled their homes and another million still in their homes who risk starvation.

Two years ago, Bishop John H. Ricard of Pensacola-Tallahassee, Fla., then head of the bishops’ Committee on International Policy, warned that Darfur was “rapidly becoming the newest symbol of human depravity and ethnic cleansing.”

An estimated 400,000 people have died in the conflict since 2003. Last November, Pope Benedict XVI made an urgent appeal to the international community to protect the rights of the people of Darfur.

Bishop Wenski said the nation’s bishops oppose recent Bush administration efforts “to strengthen the mission of the poorly funded, ill-equipped and under-manned peacekeepers from the African Union.”

He said the bishops had repeatedly urged passage of the Darfur Peace and Accountability Act, and welcomed its adoption by Congress late last year.

Along with the political and religious leaders who addressed the Washington rally were several celebrities, including actor George Clooney, whose recent visit to Darfur with his father sparked wide media interest, raising popular awareness of events there and helping to spark “Save Darfur” rallies across the country.

“This is the first genocide of the 21st century, but there is hope,” Clooney said.
the parish has changed. Many moved north to Hamilton County. Others who remained are now senior citizens.

As a result, St. Pius X, while still a large faith community, is now approximately the 10th- or 11th-largest parish in the archdiocese.

Father Kirkhoff said that his parish’s current participation in the Legacy for Our Mission campaign is an opportunity for self-examination and future planning.

“I think it forces us to look at ourselves honestly,” he said. “But it also gives us a certain amount of hope that the past has been blessed and we can continue on because we have a firm foundation [of] . . . 50 years of faith.”

Sharon Wagner, 48, the parish’s business manager, is in a unique position to value the past and prepare for the future. A lifelong member of the parish, she and the faith community grew up together.

“I think an awful lot of St. Pius, and I think a lot of other people do also,” Wagner said. “And they want their children to have that same experience. So I hope that they come behind this campaign to help that happen for those in the future.”

A primary way that the parish’s participation in the campaign will secure its future is through building up its endowment.

After several meetings of various parish groups and a December meeting open to all members that was attended by approximately 200 parishioners, a consensus emerged that a full 25 percent of the contributions to the campaign that remain in the parish would be set aside for its endowment.

The interest that this endowment will earn for years to come will help the parish adjust its ministries to the changing reality of its neighborhood.

The campaign has also motivated the parish to be proactive in its future planning. It has hired an architectural consultant to help create a master plan for the life of the parish that would reach into the next five to 10 years.

According to George Kempf, the chairman of St. Pius X’s Legacy for Our Mission campaign, this focus on the future will be attractive to the new people who move into the surrounding neighborhood in the coming years.

“If we do it right, we ought to be able to, for lack of a better term, advertise that we’re in a position to plan for the future rather than we want to fit everybody new into the way things used to be,” he said. “It’s a much different dynamic, and I think would be much more attractive to people looking to come to our parish or the school, to see leaders that are truly looking down the road.”

Fr. Jeffrey Godecker

This spring, a set of 14 archdiocese-pan parishes have begun their participation in the Legacy for Our Mission: For Our Children and the Future campaign.

They are Holy Cross Parish, Immaculate Heart of Mary Parish, St. Andrew the Apostle Parish, St. Ann Parish, St. Gabriel the Archangel Parish and St. Pius X Parish, all in Indianapolis, as well as Our Lady of the Greenwood Parish in Greenwood, St. Michael Parish in Cannelton, St. Peter Parish in Franklin County, St. Pius V Parish in Troy and the Richmond Catholic Community, which consists of Holy Family, St. Andrew and St. Mary parishes, all in Richmond.

Of special note among these parishes is Immaculate Heart of Mary Parish in Indianapolis, which has set for itself a goal of $5.2 million. With the funds raised, the parishioners hope to build an addition to the school and a gathering space to the church.

“It’s been an exciting process for us, one in which we’ve gained a lot of momentum in the campaign,” said Father Jeffrey Godecker, pastor of the Indianapolis North Deanery parish.

“I think people were a little surprised in the beginning that we were going to try something so ambitious. But people have come on board, one by one, in a way that’s been very positive,” he said.

Father Godecker also noted that although his own parish has immediate needs, other faith communities will approach their participation in the campaign differently.

“I don’t think all parishes are created equal,” he said. “Some probably have more needs for a campaign than others. But even if there are not capital needs, there are endowment needs. There are ministry needs. There are lots of needs out there.”

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Pope: Don’t deny Christ’s resurrection

VATICAN CITY (CNS)—Pope Benedict XVI warned against trying to negate or minimize Christ’s resurrection, saying it was the central event of Christianity.

The pope made the comments at his weekly blessing on April 30, speaking to several thousand people from his apartment window above St. Peter’s Square.

The pope said the Gospel recounts how Christ appeared repeatedly to his disciples after his death, inviting them to “overcome their amazement” and believe in his resurrection.

The resurrection of Christ is the central fact of Christianity, the fundamental truth that should be reaffirmed with vigor in every age, because to deny it—as has been attempted in various ways and is still being attempted—or to transform it into a purely spiritual event, is to negate our very faith,” he said.

The pope quoted St. Paul, who wrote that “if Christ has not risen, then empty is our preaching, and empty, too, our faith.”

The pope also noted the comforting role of Mary in scriptural accounts following Christ’s death. The mother of Jesus was “a mother and teacher” for the Apostles during this period, and she continues to perform that role for Christians of every era, he said.

“To Mary we entrust the needs of the Church and of the entire world, especially in this moment unmarked by many shadows,” he said.

He noted that the Church traditionally dedicates the month of May to Mary. The following day, May 1, the pope planned to visit a Marian sanctuary on the outskirts of Rome. †

Pope St. Francis

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Benedictine Sister Vincetta Wethington helped found Beech Grove monastery.

Benedictine Sister Vincetta Wethington died on April 8 at St. Paul Hermitage in Beech Grove, where she was a resident. She was 84 and was a founding member of Our Lady of Grace Monastery in Beech Grove. She also served as a teacher at the former Our Lady of Grace Academy in Beech Grove and at Bishop Chatard High School in Indianapolis. After retiring from teaching, Sister Vincetta was instrumental in helping the Sisters of St. Benedict establish the physical therapy department at St. Paul Hermitage. She minised in the monastery’s health care area until her retirement in 1981. Surviving are a brother, Philip Wethington; two sisters, Geraldine Wethington and Mary Frances Wethington; several nieces and nephews. Memorial gifts may be made to the Benedictine Sisters Retirement Fund, Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove, IN 46107. †


BRADFORD, Laura F., 47, St. Mark, Indianapolis, April 19. Great-grandmother of 27.


BUKER, Sandy, 53, St. Andrew, Richmond, April 15. Wife of J.D. Kester. Daughter of Alice Crockett. Sister of Pamela and David Crockett.


A dynamic, visionary and energetic Catholic school principal with a demonstrated commitment to Catholic education. Candidate must have an administrator’s license and teaching experience, demonstrated leadership and communication skills, with the added ability to advance our Catholic educational identity on the South Side of Indianapolis. We are seeking a dynamic, visionary and energetic Catholic school principal with a demonstrated commitment to Catholic education on the South Side of Indianapolis. The school is blessed to have a very dedicated group of teachers and staff, with strong support from parishioners.

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For more information about rates for classified advertising, call (317) 236-1572.
Parishes host monthly prayer vigil for immigration reform

At 7:30 p.m. on the first Monday of each month, a prayer vigil in support of immigration reform will be held at either St. Mary Church or St. Patrick Church, both in Indianapolis.

For more information, call St. Mary Parish at 317-637-3983 or St. Patrick Parish at 317-631-5824. †

“I just can’t imagine what that quilt would look like if there were missing parts.”

Father Arturo used a Gospel image to describe the young immigrants who helped make the quilt and all other immigrants to America.

“The immigrant is the salt of the earth,” he said. “These are the people that we keep from rotting. They preserve us in our faith. They preserve us by purifying us of the evil that wants to kind of just creep in and take over.” †

Cardinals visit White House, Capitol Hill on immigration r eform

WASHINGTON (CNS)—Several U.S. cardinals had a busy morning in Washington on April 28 urging humane and compassionate immigration legislation as the Senate prepared to debate immigration reform.

The U.S. bishops want a “comprehensive reform” that deals compassionately with the millions of undocumented aliens in the United States, Cardinal Theodore McCarrick of Washington said in brief remarks at a photo opportunity between meetings on Capitol Hill.

The U.S. bishops have expressed support for many aspects of pending immigration reform legislation, including expedited removal of illegal aliens along the border and denial of protections to asylum seekers.

Cardinal McCarrick and Cardinals Roger M. Mahony of Los Angeles and William H. Keeler of Baltimore started the day with a breakfast meeting on immigration reform with White House deputy chief of staff Karl Rove and other White House aides.

From the White House, Cardinals Mahony and McCarrick went to Capitol Hill to meet with several senators on immigration reform legislation.

One of the key elements in immigration reform that the cardinals and the U.S. bishops have been working for is a program that would provide a path to citizenship for large numbers of undocumented workers already living in the United States.

The compromise bill the Senate will consider allows undocumented workers who have resided in the United States for more than five years to obtain a conditional immigrant visa and eventually permanent residency after fulfilling certain conditions; it sets more stringent rules and conditions for those who have been in the United States less than five years. †

CATHOLIC CHARITIES TERRE HAUTE SEEKING DEVELOPMENT DIRECTOR

The primary purpose of this position is to increase funding and raise awareness for Catholic Charities Terre Haute by building relationships with and raising funds from individuals, civic and church groups, local companies and large corporations. Development Director will report directly to the director and work closely with staff at the Archdiocese of Indianapolis, volunteers, and agencies.

The ideal candidate will have a degree in marketing or business and have 3-4 years of successful development or marketing.

For consideration of this part-time or full-time exempt position, send resume and cover letter to:

John Etting, Director
Catholic Charities Terre Haute
2931 Ohio Blvd., Terre Haute, IN 47803
For more information e-mail John at jetting@aol.com
which has distributed more than $1 million to fund various programs to improve lives and communities, including programs in Indiana, Louisiana and Tennessee—states where Manning has lived and contributed.

“I think Peyton should also be applauded for the excellent role model he has been for our youth,” the archbishop noted. “We all strive for success in our chosen careers, but it takes real character to make faith, family and helping others the top priorities in our lives. The kind of achievement that has a lasting effect is the victory that comes from being of service to those in need.”

Those words—and that legacy—certainly apply to Catholic Charities Indianapolis and the 2006 Spirit of Service Award winners, according to Cathy Langham, the chairperson of the dinner celebration.

“Last year, Catholic Charities served over 17,500 of central Indiana’s poor and vulnerable,” Langham said. “Over 70 percent of those they serve are not Catholic, the majority of whom are women and children.”

Commitment to others connected the six Spirit of Service Award winners.

Consider the work of Don Striegel, a member of St. Jude Parish in Indianapolis who has strived tirelessly for 32 years for the Society of St. Vincent de Paul—an organization that helps distribute furniture, appliances and food to about 50,000 low-income families in the Indianapolis area each year.

Consider the efforts of Patty Yeager, a member of St. Roch Parish in Indianapolis who has served six years as the co-chairperson of the Catholic Charities Christmas Store—the archdiocesan effort that gave more than 500 needy families free clothes, toys and other gifts in 2005.

Gerardo Dimas earned his award for his outreach to fellow Hispanics, which included establishing a Spanish Mass at St. Monica Parish in Indianapolis.

Father John Mannion, a priest for the Diocese of Lafayette-in-Indiana, was saluted for the care he brings to all his relationships with people, including his work as the director of spiritual care services at St. Francis Hospital and Health Centers in Beech Grove.

Fred Glass received the Community Service Award for his contributions to Indianapolis and the Catholic Church, including serving as the president of the Marion County Capital Improvement Board of Managers and a member of the finance committee at St. Thomas Aquinas Parish in Indianapolis.

The Corporate Leadership Award was given to OneAmerica Financial Partners Inc. for its many contributions to the archdiocese and the Central Indiana community, including the archdiocesan fundraising campaigns Legacy of Hope, Building Communities of Hope and Legacy for Our Mission.

“The majority of the individuals and families we serve live below the poverty level,” Bethuram said. “The needs of the poor and at-risk youth and families grow every day. More people than ever before are requesting our services, and we continue to address the growing complexity of their problems.”

Against the backdrop of that reality is the legacy of five people and one corporate organization trying to make a difference. It’s also the legacy of Manning, who in February received the Walter Payton NFL Man of the Year Award, recognizing the quarterback’s excellence as a player and as a contributor to the community.

During the Spirit of Service Awards dinner, Manning was asked this question by Anthony Calhoun, sportscaster for WISH Channel 8 in Indianapolis: “What continues to make you want to give back?”

Manning, who credits the influence of his parents, answered, “I just believe in thanking people and giving back to people who helped me.”

Manning sees no reason to change that winning legacy.