



The

# Criterion

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## Inside

Archbishop Buechlein . . . . .	5
Editorial . . . . .	4
Question Corner . . . . .	13
Sunday and Daily Readings . . . .	13

## ‘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 the day, 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

**‘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.’**

—Eva Morales



Maria Perez, a student at Washington High School in Indianapolis, speaks at a press conference on May 1 outside St. Mary Church in Indianapolis while holding a quilt that she and other students made in support of immigration reform.

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

See IMMIGRATION, page 19

## 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.



Blessed Mother Theodore Guérin

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 congregations 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 the

Pope discusses selecting saints, page 14

then Bishop of Vincennes, Célestin de la Hailandière.

Blessed Mother Theodore and her companions estab-

lished their motherhouse at Saint Mary-of-the-Woods, where they also started Indiana’s first boarding school for young girls.

Before 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. †

## Spirit of Service winners’ legacy is commitment to others

By John Shaughnessy

Peyton Manning had already congratulated the Spirit of Service Award winners for their dedication to people in need.

The Indianapolis Colts quarterback had already told a joke about God, football and homes in heaven—using his hands animatedly as he shared the punch line with the sold-out crowd at the awards dinner that raised a record-breaking \$307,000 to benefit Catholic Charities Indianapolis.

Now, as he sat comfortably at center stage of the Indiana Roof Ballroom in Indianapolis, Manning turned toward a theme that served as an undercurrent for the event on April 26.

The theme of legacy.

With self-deprecating humor, Manning

compared himself to some of the great quarterbacks who have played in the National Football League.

He said that Joe Montana will always be remembered for his great calm under pressure while John Elway will always be remembered for leading long, end-of-game drives that resulted in winning touchdowns.

Then, a smiling Manning shared what he feared will be his legacy: his whirlwind actions while constantly changing plays at the line-of-scrimmage—barking different signals, gesturing at his teammates and pointing at the defense.

“I really don’t like doing all that,” Manning said, blushing.

Yet while the All-Pro quarterback undoubtedly thinks about his legacy as a player, Archbishop Daniel M. Buechlein drew attention to Manning’s impressive



Indianapolis Colts quarterback Peyton Manning responds to a question from sportscaster Anthony Calhoun during the Spirit of Service Awards dinner.

legacy as a person.

At the dinner, the archbishop referred to Manning’s PeyBack Foundation,

See SERVICE, page 20

# 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 song's 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 from Marian, part of the largest graduating class in the school's history—366 students.

A theology major, Stone has earned minors in both chemistry and biology. He has been accepted into medical school at the Kansas City University of Medicine



Ryan Stone plays the piano in the Marian College chapel, a setting where his music has been a source of spiritual comfort during his difficult times as a college student.

and Bio-Sciences—the next step toward his goal of becoming an emergency medicine doctor for children.

"I've always been intrigued by medicine and the whole idea of healing," said Stone, a Greensburg resident who is a member of Immaculate Conception Parish in Millhouse. "The deaths of my grandfathers really solidified that I want to bring my spirituality into my health care work."

Healing and hope have replaced tragedy and heartbreak for Stone.

"I feel that while we don't know at all what's around the next corner, there's always one constant being that we can rely on to get us through. My faith is very much stronger. I'm ready to go on, get my medical degree and start to do what I've always felt called to do." †

## 521 students to graduate at Catholic colleges in archdiocese

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 business administration degree.

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

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 ceremony will take place in the archabbey's St. Bede Theater, where graduates will receive degrees that include Master of Divinity, Master of Theological Studies and Master of Arts in Catholic Thought and Life.

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. †

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# 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.

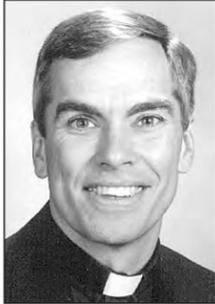
Only that stage will be at nearby Earlham College in Richmond. None of the three parishes in Richmond—Holy Family, St. Andrew and St. Mary—have a facility large enough to hold a commencement ceremony.

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

Father Todd Riebe, the pastor of Richmond's three parishes, said that the facility will also foster greater unity among the Catholics he leads.

"No one parish can hold us all when we come together for joint activities," he said. "And so the gym will become that

place where we can all gather together for things. Now we'll have our own place to come together as a Catholic community in full force."



Fr. Todd Riebe

The future is also now for the Richmond Catholic Community in its support of the formation of the archdiocese's future priests, a major goal of the Legacy for Our Mission campaign.

Third-year seminarian Tom

Kovatch is a member of Holy Family Parish in Richmond, while seminarian Aaron Thomas is a sophomore at Marian College in Indianapolis and a resident of the Bishop Bruté House of Formation.

"When I look back over these last four years, everything that I've been involved with has been helping me to become that spiritual leader for people, to lead them toward God," Kovatch said. "And I've been able to do that without having to worry about a job, without having to worry about how I'm going to pay for my housing, how I'm going to have to pay for my food.

"It really puts you into a position where you don't have to worry about anything. You can put all of your effort into learning how to be the best prepared person you can be for the priesthood."

For other parishes in the archdiocese, the future is less clear.

After celebrating the 50th anniversary of its founding last year, St. Pius X Parish in Indianapolis is now pondering a future



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.

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 Gerald Kirkhoff, St. Pius X was the

See MISSION, page 16

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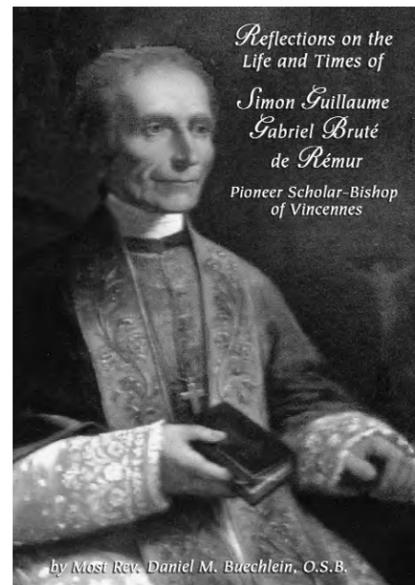
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## Editorial



Pope Benedict XVI kisses the Book of the Gospels held by Deacon Luigi Fioriti, who chanted the Gospel in Greek during the pope's inaugural Mass on April 24, 2005, in St. Peter's Square. During the Mass, the Gospel was also sung in Latin.

## 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.

So we have known ever since the time of Luke that “many others” had already written about Jesus. It was hardly news, therefore, no matter how the news media blew it up, that there was a so-called Gospel of Judas, a Coptic translation of which was discovered in the 1970s. The Church had to have known about it at least in the year 180 because that’s the year when the bishop St. Irenaeus condemned it.

When the media report on new discoveries, the reaction seems to be, “Why isn’t that book in the Bible?”

Why should it be? If everything written about Jesus were included, the Bible would be gigantic. Choices had to be made about what should be accepted and what shouldn’t be.

Some documents were omitted because they preached heresy. The Gospel of Judas, for example, was a Gnostic document. Gnosticism, from the Greek word meaning “knowledge,” came in various forms—Valentinians, Manicheans, Mandeans—but it always preached that a special kind of knowledge came from God only to the elite.

It considered spirit morally good and matter (including our bodies) morally evil. In the Gospel of Judas, Judas was supposedly more enlightened than the other Apostles and helped Jesus discard his body so that his divinity could be revealed.

Not all of the other gospels were heretical, but they were different from those determined to be inspired and accepted as part of the canon.

Athanasius was the first to suggest the 27 books in the New Testament, and his decision was ratified by a regional council in Carthage in the fourth century, but the official Catholic decision about the canon didn’t come until the Council of Trent in the 16th century.

Here’s a quick look at a few of the early documents:

The Protevangelium of James, written sometime in the second century, recounts legends that supposedly

happened before the events in the Gospels. It’s from this document that we get the names of Joachim and Anna, Mary’s parents, and the tradition that Mary was presented in the temple when she was 3. It recounts the birth of Mary, her betrothal to Joseph, and the birth of Jesus. Joseph is depicted as a widower with six children, an older man willing to accept Mary’s vow of virginity.

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

The Infancy Gospel of Thomas, probably written in the second century, has stories about the boy Jesus, including miracles he performed. For example, he made clay birds, clapped his hands, and the birds flew away. But he was also malicious at times. After a boy accidentally bumped into his shoulder, the boy fell down and died. Jesus often exasperated Joseph, but he also helped him, for example, by stretching a piece of wood that Joseph had cut too small. There are lots of miracles, but shouldn’t be taken seriously.

There exists today only a fragment of the Gospel of Peter—a Passion narrative, an epiphany story, and a story of Mary Magdalene and other women discovering the empty tomb. It ends abruptly in mid-sentence with Peter, Andrew and Levi fishing.

The Gospel of the Hebrews, frequently mentioned by name in the early Church, was a Jewish-Christian document that tells of Jesus’ pre-existence and coming into the world, his baptism, some of his sayings and his appearance to his brother James after his resurrection.

Other early gospels include the Gospel of the Egyptians, of the Nazoreans and of the Ebionites. There’s the Dialogue of the Savior, the Apocryphon of James, the Secret Gospel of Mark and the Acts of Pilate.

These are only some of the early documents about Christ that are not included in the Bible.

— John F. Fink

## Making a Difference/Tony Magliano

# Learning from John Paul the Great

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 multifaceted, far-reaching papacy so deeply influenced both Church and world. Generations yet to be born will benefit from the faith-filled life of Karol Wojtyla.

The Church’s first Polish pope hit the ground running. Just months after his election, he was standing in the shadow of the U.S. Capitol, proclaiming: “We will stand up every time that human life is threatened. When the sacredness of life before birth is attacked, we will stand up and proclaim that no one ever has the authority to destroy unborn life!”

After hearing those words, I knew that the man then standing in the shoes of the fisherman was a dynamic leader. Truly a prayerful man, John Paul marked his papacy with action—bold, challenging, courageous action!

Everywhere he went and in everything he did, he proclaimed the Gospel’s liberating power. John Paul noted that Christ came to free us from sin and every form of oppression, and that it was the Church’s task to continue his liberating work.

He was a powerful foe of abortion, infanticide, euthanasia, embryonic stem-cell research and cloning. With equal zeal, he denounced the inhumanity of war and military preparations. Vatican spokesman Joaquin Navarro-Valls said, “The pope’s basic position rests on this premise: War in the 21st century is not the way to resolve problems.” The conditions justifying war are in the modern age “so rare that they are

almost nonexistent.”

He wrote in his Jan 1, 2000, World Day of Peace message that “war is a defeat for humanity. Only in peace and through peace can respect for human dignity and its inalienable rights be guaranteed.”

He called for an end to the death penalty. He urged us to be faithful stewards of the Earth. And he condemned the greed of market-driven capitalism, which overwhelmingly favors the rich while often crushing the poor.

He asked, “How can we fail to consider the violence against life done to millions of human beings, especially children, who are forced into poverty, malnutrition and hunger because of an unjust distribution of resources between peoples and between social classes?” (“The Gospel of Life,” 10).

Pope John Paul II was unconditionally pro-life!

For our own growth in holiness, as well as for the good of our Church and world, we should commit ourselves to reading, reflecting, dialoguing and praying over the writings and example of John Paul the Great.

Like St. Thomas More, he was “a man for all seasons.” His life has much to teach us.

Bishops and priests can better learn from him to lead passionately and relentlessly in the defense of life and human dignity. Educators can learn to be completely consistent in teaching respect for people in every stage of existence. Legislators can learn to promote legislation courageously that protects all life and promotes the full development of the world’s peoples.

Each of us can learn to do more to build the kingdom of God—a kingdom of justice, peace and love.

(Tony Magliano writes for Catholic News Service.) †

## 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*.

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 during 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 merely an illness continues to pervade.

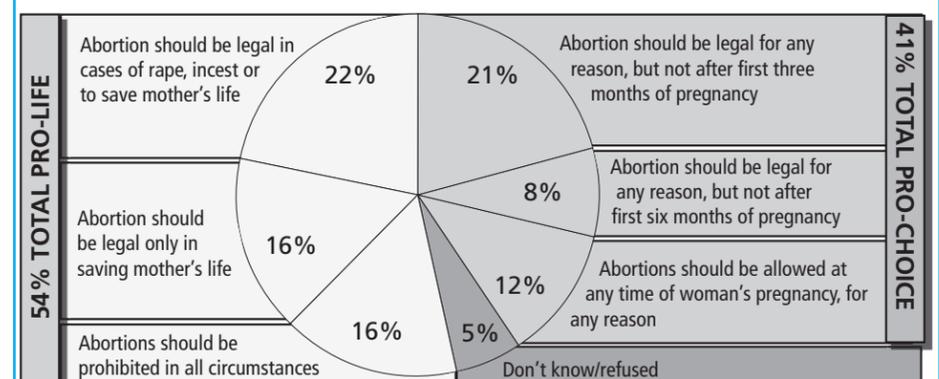
Thank you, Dr. Gramelspacher, for trying to correct this problem and for including this article, but obviously, it’s an issue that needs much more work.

Rebecca F. Helton, Indianapolis

## Church Facts

### Stances on Abortion

U.S. adults who say these statements reflect their position on abortion



Based on April 2006 national survey of 1,000 adults with a sampling error of +/- 3.1 percent

Source: Real Women's Voices coalition ©2006 CNS

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# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### Thank God for Bishop Bruté's example and our dedicated priests

The upcoming Good Shepherd Sunday and my 42nd anniversary of ordination lead me to thoughts about the priesthood and our founding bishop, the Servant of God Simon Bruté. He was an extraordinary and holy priest.

A highly educated priest from France, Bishop Bruté, because of his simplicity, was called "the Silent Power" of the Church in its infancy in the United States.

He was praised in those words because of his missionary vision and love for the larger Church; he was respected for his prudence and admired for his holiness.

With the eyes of faith, he was a man of hope. Bear in mind that when he began as bishop of all of Indiana and half of Illinois—including Chicago—he had three priests to assist him in truly trying circumstances. Yet he could write to a bishop friend: "Generally my troubles are more on the surface, and there is peace in the depth of my heart where dwells a pure and simple abandonment to God alone."

Our first bishop is a good model of the priesthood because priests are intercessors in prayer, missionaries of the Word, intercessors of the sacred, and missionaries of love and mercy—a mission no different than that of Simon Bruté.

Bishop Bruté was the spiritual director for St. Elizabeth Ann Seton for many years. He wrote to her: "Pray, pray, pray continually for the Church especially in America, and for this diocese."

The bishop's words are timely. A priest mediates divine mystery as an intercessor in prayer. At ordination, we priests are invested with the office of lifting up praise to God for his goodness and beauty and the gift of our salvation. We intercede for the community at common prayer; daily we pray for and in the name of the community in private. Most often, we pray the Liturgy of the Hours in private, but we do not pray for private things. How often people ask, "Father, will you pray for me?" It is a ministry of trust.

It is recorded that, on a bitter winter night, Bishop Bruté was called to attend to a dying man who lived several miles from Vincennes. After walking a short distance through deep snow, his guide began to complain and then refused to go any farther because his feet were freezing. Bishop Bruté, who was saying his rosary, said to the man, "Walk in my footsteps." So the man did—and all was well.

We priests are intercessors of the sacred mysteries wherever we are called to serve. We accompany sisters and brothers from birth to the gates of heaven.

From the cradle to the grave, we try to be a guide, a consolation, a minister of salvation and an agent of sacramental grace at the side of countless sisters and brothers. Celebration of the sacraments—above all, the Eucharist—is an incredible privilege and responsibility.

It is true to say that it is the primary reason for our ordination. Christ called us through the Church, through the voice of the bishop, to bring his salvation to the people of God and to do that by the ministry of the sacraments. Sometimes we are called to trudge through deep snow.

Before becoming our first bishop, Father Bruté was best known as a seminary professor. History records his deep concern for the effective teaching of the faith. A priest's primary role in ministry is to be an intercessor of God's Word revealed in Jesus Christ. At our ordination, we were invested with the charism of proclaiming God's Word. We are authorized and charged to be faithful stewards of his Word in season and out. The words of ordination ring in our ears forever: "Joyfully meditate on the Word

of God. Believe what you read, teach what you believe and practice what you teach."

We are missionaries of God's love and mercy. Bishop Bruté went on foot in deep snow to bring God's love and mercy to a dying man. Throughout his life, he was sought as a spiritual director and confessor. It is our privilege as pastors of souls to relieve the burdens of people, especially in the sacrament of penance.

When Bishop Bruté died, one of his priests wrote: "Bishop Bruté set the example of the most brotherly affection. When he was with us, we did not feel our weariness; nothing was hard to us and we scarcely knew we were poor although deprived of almost every necessity of life."

Just as we priests need each other, so we need all of our sisters and brothers, and they need us. Together, like Bishop Bruté, we can be with each other so that nothing seems hard—and the feeling of weariness is lifted.

This Sunday, let's thank God for the gift of our dedicated priests. †

#### Archbishop Buechlein's intention for vocations for May

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

## 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 mi ordenación me llevaron a reflexionar acerca del sacerdocio y nuestro obispo 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 esas palabras debido a su visión misionaria y el amor por la Iglesia; se le respetaba por su prudencia y se le admiraba por su santidad.

Con los ojos de la 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 le ayudaran en circunstancias verdaderamente difíciles. Sin embargo, le escribió a un obispo amigo: "Por lo general mis 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 ya que los sacerdotes son intercesores en la oración, misionarios del mundo, intercesores ante lo sagrado y misionarios de amor y misericordia, una misión idéntica a la de Simon Bruté.

El Obispo Bruté fue el director espiritual de Santa Elizabeth Ann Seton por muchos años. Le escribió: "Reza, reza, reza constantemente por la Iglesia, especialmente en América y por esta diócesis."

Las palabras del obispo fueron oportunas. Los sacerdotes son mediadores del misterio divino como intercesores en la oración. Al momento de nuestra ordenación se nos impone el oficio de exaltar a Dios en alabanza para su bien y majestad y por la dádiva de nuestra salvación. Intercedemos por la comunidad por medio de la oración comunitaria; en privado rezamos a diario por la comunidad y en su nombre. Con mayor frecuencia rezamos la Liturgia de las Horas en privado, pero no rezamos para obtener gracias particulares. Con gran frecuencia la gente nos pide: "Padre, rece por mí." Se trata de un ministerio de confianza.

Se dice que en una amarga noche de invierno, llamaron al obispo Bruté para que asistiera a un hombre moribundo que vivía a varias millas de Vincennes. Después de caminar una distancia corta por las nieves profundas, su guía comenzó a quejarse y luego se resistió a proseguir porque sus pies estaban helados. El obispo Bruté, quien iba rezando el Rosario, le dijo al hombre: "Camina sobre mis pisadas." Y eso hizo el hombre y todo salió bien.

Los sacerdotes somos intercesores de los misterios sagrados donde quiera que se nos llame a servir. Acompañamos a nuestros hermanos desde el momento de su nacimiento hasta las puertas del cielo. De la cuna a la tumba, tratamos de servir de guías, ofrecer consuelo, ser ministros de salvación y agentes de la gracia sacramental junto a innumerables hermanos y hermanas. La celebración de los sacra-

mentos, por encima de todo, la Eucaristía, es un privilegio increíble y una responsabilidad.

Ciertamente se puede decir que es la principal razón de nuestra ordenación. Cristo nos llamó por medio de la Iglesia, por medio de la voz del obispo, para llevar su mensaje de salvación al pueblo de Dios y para hacerlo a través de la administración de los sacramentos. En ocasiones se los llama a andar penosamente por la nieve profunda.

Antes de que se convirtiera en nuestro primer obispo, el Padre Bruté era un reconocido profesor de seminario. La historia cuenta sobre su profunda preocupación por enseñar la fe de manera efectiva. El papel principal de un sacerdote en el ministerio es ser un intercesor de la Palabra de Dios revelada en Jesucristo. Durante nuestra ordenación se nos otorga la cualidad de dirigentes para proclamar la Palabra de Dios. Se nos autoriza y se nos reviste como servidores leales de Su Palabra todo el tiempo. Las palabras pronunciadas durante nuestra ordenación retumban por siempre en nuestros oídos: "Medita la Palabra de Dios con regocijo. Cree en lo que lees, enseña lo que crees y practica lo que enseñas."

Somos misionarios del amor de Dios y de su misericordia. El Obispo Bruté

anduvo a pie en la nieve profunda para llevar el amor y la misericordia de Dios a un hombre moribundo. Durante toda su vida se le procuró como director espiritual y confesor. Como pastores de almas es nuestro privilegio aliviar las penas de las personas, especialmente a través del sacramento de la penitencia.

Cuando el Obispo Bruté murió, uno de sus sacerdotes escribió: "El Obispo Bruté dio 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 lo básico de la vida."

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

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

*Traducido por: Language Training Center, Indianapolis*

#### La intención de vocaciones del Arzobispo Buechlein para mayo

**Seminaristas:** ¡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 5-6

St. Andrew the Apostle Parish, 4050 E. 38th St., Indianapolis. **Spring rummage sale**, Fri. 8 a.m.-6 p.m., Sat. 8 a.m.-noon, \$2 bag day. Information: 317-545-8671.

## May 5

Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove. Catholic Charismatic Renewal of Indianapolis, **healing Mass and healing service**, 7 p.m. praise and worship, Mass and healing service. Information: 317-592-1992 or e-mail [ccrci@hotmail.com](mailto:ccrci@hotmail.com).

Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Irish Children's Fund dinner and silent auction**, 6:30 p.m. Information: 317-259-7149 or 317-876-4730.

## May 6-7

Mother of the Redeemer Retreat Center, 8210 W. State Road 48, Bloomington. **Veneration of Missionary Image of Our Lady of Guadalupe**, image in chapel

throughout both days. Information: 812-825-4642, ext. 232.

## May 7

Marian College, Ruth Lilly Student Center, 3200 Cold Spring Road, Indianapolis. **People of Peace, Secular Franciscan Order**, noon-2 p.m. Information: 317-955-6775.

Saint Meinrad Archabbey, Archabbey Apiary, 200 Hill Drive, St. Meinrad. **Beekeepers field clinic**, 11:30 a.m.-2:30 p.m. Information: 812-357-6501.

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **Monte Cassino pilgrimage**, "Mary, Mother of God," Benedictine Father Brendan Moss, presenter, 2 p.m. (CDT). Information: 812-357-6501.

MKVS and DM Center, Rexville (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). **Mass**, 3:30 p.m., healing service, with Father Elmer Burwinkel, pitch-in dinner. Information: 812-689-3551 or

e-mail [frburwink@seidata.com](mailto:frburwink@seidata.com) or log on to Schoenstatt Web site at [www.seidata.com/~frburwink](http://www.seidata.com/~frburwink).

## May 8-10

St. Vincent de Paul Church, 1723 S. "T" St., Bedford. **Veneration of Missionary Image of Our Lady of Guadalupe**, image at the parish throughout its time there. Information: 812-275-8256.

## May 8-16

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **Novena for World Peace**, Mass, 5:45 p.m. Information: 317-882-0019.

## May 9

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, meeting**, 12:30 p.m. Information: 317-885-5818.

Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Lumen Dei, Catholic Professional and Business Club and Catholic Business Exchange**, Mass, 5 p.m., followed by

refreshments, \$10 per person. Information: 317-842-6917 or [Lumen\\_Dei@comcast.net](mailto:Lumen_Dei@comcast.net).

Knights of Columbus Hall, 2100 E. 71st St., Indianapolis.

**Catholic Business Exchange**, Mass, 6:30 a.m., buffet breakfast and program, \$10 per person. Information: [www.catholicbusinessexchange.org](http://www.catholicbusinessexchange.org).

## May 10

Center Grove High School, 2717 S. Morgantown Road, Greenwood. **Vascular disease and stroke screening**, sponsored by St. Francis Hospital and Health Centers and Life Line Screening, 9 a.m.-4 p.m. Information: 866-220-7283.

## May 11

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **Abba, Father Chapter of Catholics United for the Faith, annual election and program**, "Lay Diplomacy: Attitudes and Actions of the Laity in Reconstructing the Culture of Life," Leon Suprenant,

presenter, Mass, 5:45 p.m., program, 6:30 p.m. Information: 317-408-0528 or e-mail [cuf.aaba.father@gmail.com](mailto:cuf.aaba.father@gmail.com).

## May 11-12

St. Mary Church, 600 St. Mary's Ave., Frankfort, Ind. (Lafayette Diocese). **Veneration of Missionary Image of Our Lady of Guadalupe**, veneration until 4 p.m. on May 12. Information: 765-654-5796.

## May 12

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **Lumen Dei meeting**, Mass, 6:30 a.m., breakfast and program in Priori Hall, \$10 members, \$15 non-members. Information: 317-842-6917 or [Lumen\\_Dei@comcast.net](mailto:Lumen_Dei@comcast.net).

## May 12-13

Holy Cross High School, 5144 Dixie Highway, Louisville, Ky. (Diocese of Louisville). **Mayfest**, Fri. 6 p.m.-1 a.m.; Sat. 4 p.m.-1 a.m., food, games, face painting. Information: 502-447-4363, ext. 106, or

[www.holycrosshs.com](http://www.holycrosshs.com).

## May 12-14

St. Joseph Church, 319 E. South St., Lebanon, Ind. (Lafayette Diocese). **Veneration of Missionary Image of Our Lady of Guadalupe**. Information: 765-482-5558.

## May 13

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Catholics of India, Mass**, 11 a.m., pitch-in dinner to follow. Information: 317-329-4320.

## May 14

Holy Family Council, Knights of Columbus Hall, 200 N. Lynhurst Drive, Indianapolis. **Breakfast**, 8 a.m.-1 p.m. Information: 317-240-3782.

St. Simon the Apostle Church, 8155 Oaklandon Road, Indianapolis. Youth-led praise and worship, **eucharistic adoration service**, 6 p.m., fellowship following service. Information: 317-826-6000, ext 151, or e-mail [mheck@saintsimon.org](mailto:mheck@saintsimon.org). †

# Retreats and Programs

## May 5-6

Oldenburg Franciscan Center, Oldenburg. Men's golf retreat, **"Can God Meet You on the Golf Course?"** Erik Hanson, presenter, \$86 per person includes golf fees and meals. Information: 812-933-6437 or e-mail [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

## May 5-7

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Vehe- mence of Violence,"** Benedictine Father Noel Mueller, presenter. Information: 812-357-6611 or e-mail [avinson@saintmeinrad.edu](mailto:avinson@saintmeinrad.edu).

Mount St. Francis Retreat Center, 101 St. Anthony Drive, Mount St. Francis. **"Serenity (12-Step) Retreat."** Information: 812-923-8817 or e-mail [retreats@mountsaintfrancis.org](mailto:retreats@mountsaintfrancis.org).

## May 6

Michaela Farm, Oldenburg. **"Birds in Migration Hike,"** 8-10 a.m. Information: 812-933-0661 or e-mail [michaelafarm@seidata.com](mailto:michaelafarm@seidata.com).

## May 9-11

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Gifts of the Holy Spirit,"** Benedictine Father Eric Lies, presenter. Information: 812-357-6611 or e-mail [avinson@saintmeinrad.edu](mailto:avinson@saintmeinrad.edu).

## May 12-14

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"The Eucharist as Jesus Knew It,"** Benedictine Father Jeremy King, presenter. Information: 812-357-6611 or e-mail [avinson@saintmeinrad.edu](mailto:avinson@saintmeinrad.edu).

Living Word Center, 800 N. Fernandez 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 [glumbs@aol.com](mailto:glumbs@aol.com).

## May 15

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Annual Day of Reflection on Mary, Our Mother,"** Msgr. Joseph 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](http://www.archindy.org/fatima).

## May 18

Oldenburg Franciscan Center, Oldenburg. **"The Spirit in These Times,"** monthly series, 9-10:45 a.m., \$30 series, \$8 per session, Franciscan Father Carl Hawver, presenter. Information: 812-933-6437 or e-mail [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

## May 19-21

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Tobit Weekend for engaged couples**. Information: 317-545-7681 or e-mail [www.archindy.org/fatima](http://www.archindy.org/fatima).

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"St. Benedict's Way,"** Benedictine Brother Maurus Zoeller, presenter. Information: 812-357-6611 or e-mail [avinson@saintmeinrad.edu](mailto:avinson@saintmeinrad.edu).

Saint Mary-of-the-Woods, Providence Center, St. Mary-of-the-Woods. **SpiritPro retreat, "Anatomy of the Spirit: The Seven Stages of Power and Healing,"** Christian Brother Barry Donaghue, presenter, \$120 per person for room, \$80 per person for commuter. Information: 812-535-4531 or e-mail [rnovotne@spsmw.org](mailto:rnovotne@spsmw.org).

Mount St. Francis Retreat Center, 101 St. Anthony Drive, Mount St. Francis. **Women's Retreat**. Information: 812-923-8817 or e-mail [retreats@mountsaintfrancis.org](mailto:retreats@mountsaintfrancis.org).

## May 20

Michaela Farm, Oldenburg. **Fishing Clinic**, "Fishing Basics 101," 9 a.m.-noon, fish cleaning and preparation, 1-4 p.m., \$10 both sessions, \$5 one session. Information: 812-933-0661 or e-mail [michaelafarm@seidata.com](mailto:michaelafarm@seidata.com).

## May 21

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Rosary 101,"** Msgr. Joseph F. Schaedel, presenter, 7 p.m., \$20 per person. Information: 317-545-7681 or e-mail [www.archindy.org/fatima](http://www.archindy.org/fatima).

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Pre-Cana Conference for engaged couples**, 1:45-6 p.m. Information: 317-545-7681, 317-236-1596 or 800-382-9836, ext. 1596.

Michaela Farm, Oldenburg. **"Nature Snippets into Masterpieces,"** Franciscan Sister Ann Vonder Meulen, presenter, 1-3 p.m., \$20 per family. Information: 812-933-0661 or e-mail [michaelafarm@seidata.com](mailto:michaelafarm@seidata.com).

## May 23

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Morning for Moms: Appreciating Scripture,"** Father Jeff Go-decker, presenter, 8:30 a.m.-1 p.m., \$25 per person. Information: 317-545-7681 or e-mail [www.archindy.org/fatima](http://www.archindy.org/fatima).

## June 2-4

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. **"The Way of St. Benedict: Seeking God and Desiring Good Days."** Information: 812-367-2777, 800-880-2777 or [kordes@thedome.org](mailto:kordes@thedome.org).

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Finding Grace" retreat for Our Lady of Grace Academy alumnae**, Benedictine Sister Mildred Wannemuehler, presenter. Information: 317-788-7581 or e-mail [benedictinn@yahoo.com](mailto:benedictinn@yahoo.com).

## June 4

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Pre-Cana Conference for engaged couples**, 1:45-6 p.m. Information: 317-545-7681, 317-236-1596 or 800-382-9836, ext. 1596.

## June 9

Michaela Farm, Oldenburg. **Junior Badge Day**, wildlife badge,

Franciscan Sister Ann Marie Quinn, presenter, 10 a.m.-noon or 2-4 p.m., \$6 per person. Information: 812-933-0661 or e-mail [michaelafarm@seidata.com](mailto:michaelafarm@seidata.com).

## June 10

Michaela Farm, Oldenburg. **International Back-to-Back Wool Challenge with Indiana Fiber Friends**, 9 a.m.-5 p.m., donation to cancer research. Information: 812-933-0661 or e-mail [michaelafarm@seidata.com](mailto:michaelafarm@seidata.com).

## June 14

Michaela Farm, Oldenburg. **Brownie Try-It Day**, Animal Try-It badge, 10 a.m.-noon or 2-4 p.m., \$15 per person. Information: 812-933-0661 or e-mail [michaelafarm@seidata.com](mailto:michaelafarm@seidata.com).

## June 16-18

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Tobit Weekend for engaged couples**. Information: 317-545-7681 or e-mail [www.archindy.org/fatima](http://www.archindy.org/fatima).

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Six Roads to Inner Peace,"** Benedictine Father Eric Lies, presenter. Information: 812-357-6611 or e-mail [avinson@saintmeinrad.edu](mailto:avinson@saintmeinrad.edu).

## June 16-23

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. **"Intensive Centering Prayer Retreat."** Information: 812-367-2777, 800-880-2777 or [kordes@thedome.org](mailto:kordes@thedome.org).

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. **"Post-Intensive Centering Prayer Retreat."** Information: 812-367-2777, 800-880-2777 or [kordes@thedome.org](mailto:kordes@thedome.org).

## June 23-30

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. **"Biblical Portraits," guided retreat**, Benedictine Father Konrad R. Schaefer, presenter. Information: 812-367-2777, 800-880-2777 or [kordes@thedome.org](mailto:kordes@thedome.org).

## June 26-29

University of Notre Dame, Notre Dame, Ind. (Diocese of Fort Wayne-South Bend). **North American Conference of Separated and Divorced Catholics**, "Making Light," pre-conference ministry leadership seminars. Information: 906-482-0494.

## June 29-July 2

University of Notre Dame, Notre Dame, Ind. (Diocese of Fort Wayne-South Bend). **North American Conference of Separated and Divorced Catholics**, "Making Light," international conference. Information: 906-482-0494.

## June 30-July 7

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. **"Soul Sisters: Connecting, Bonding, and Healing," guided retreat,** Edwina Gateley, presenter. Information: 812-367-2777, 800-880-2777 or [kordes@thedome.org](mailto:kordes@thedome.org). †

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.

Submissions will not be taken over the phone. To submit an event, mail to: *The Criterion*, Events Calendar, P.O. Box 1717, Indianapolis, IN 46206. 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-mailed to [mklein@archindy.org](mailto:mklein@archindy.org).

For more information about our Events Calendar policy, log on to [www.CriterionOnline.com](http://www.CriterionOnline.com), click on the "Events" link, then on the link to our events policy. †

# PILGRIMAGE TO ITALY

OCTOBER 2-12, 2006



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# 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

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 Church in the United States after 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. †

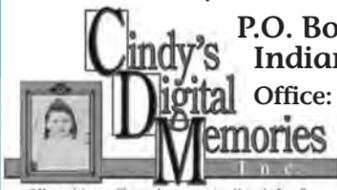
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### CALL TO PRIESTHOOD EMERGES WITH ENCOURAGEMENT

Deacon Scott Nobbe has the kind of diversified background 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.

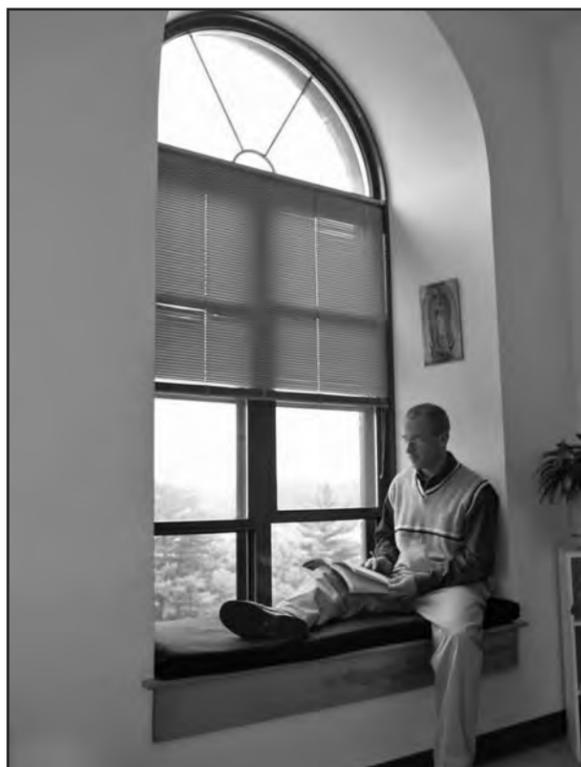
Instead Nobbe has chosen to answer a call to service as a Catholic priest, a new way of life that emerged several years ago after talking with his hometown pastor from Fortville, the late Father Joseph Kos.

"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 archdiocesan 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 Connorsville—will be 34 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 archdiocesan 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

*Editor's Note: This is the third article in a series of occasional feature stories about Catholic musicians with connections to the Archdiocese of Indianapolis.*

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.

"Women have such an important role to play in preparing the world for the second coming of Christ," she said, as wives, mothers, women religious and lay volunteers in the Church.

"We're tilling the soil of hearts in order to receive Jesus, which is what Mary did," Karto said. "She prepared hearts along the way to receive her son, so women, in turn, have that role as well. It's a very dignified, beautiful calling that we should treasure as women because we just cannot underestimate our role in the Church."

Karto describes her clear voice as God-given, and her music ministry as a calling from God that began with her spiritual conversion in 1989 while praying in front of the Blessed Sacrament.

At the time, Karto was visiting Catholic musician John Michael Talbot's Little Portion Hermitage in Berryville, Ark. Talbot is an Indianapolis native and family friend.

She was divorced and remarried outside the Church, and was struggling in her faith journey until she went to confession.

Karto said Franciscan Father Martin Wolter—who founded the Tobit marriage preparation program while ministering at the former Alverna Retreat Center in Indianapolis—heard her confession and



Photo by Mary Ann Wyand

Catholic musician Annie Karto, who has dedicated her music ministry to promoting the Divine Mercy devotion, sings during the *Treasuring Womanhood* conference on April 22 at the Indiana Convention Center in Indianapolis. She sang "You Are a Priest Forever" for the late Pope John Paul II.

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."

"The hallmark of the Divine Mercy message is trust," she said. "Our Lady certainly had complete trust in the Father and in his will for her. She never doubted, even when things looked very dark, and continued to say 'yes' to God through all of the ... sorrowful, joyful, glorious and luminous times in her life and in the life of our Lord."

Karto said faith-filled women are "vessels of God's mercy in our families, our parishes and our communities."

Her CDs titled "Perfect Sacrifice," "Overshadow Me" and "You Are a Priest Forever" feature songs that promote love for God, eucharistic adoration, the sacraments, Mary, religious vocations, and respect for the sanctity and dignity of life.

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 is 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 lines spreading the [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](http://www.anniekarto.com).) †

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## Franciscan Father Martin Wolter founded Tobit

By Mary Ann Wyand

Franciscan Father Martin Wolter, who founded the Tobit marriage preparation program in 1974 while ministering at the former Alverna Retreat Center in Indianapolis, died of congestive heart failure on April 23 at Lansdowne Health Care Center in St. Louis. He was 88.

The Mass of Christian Burial was celebrated on April 26 at St. Anthony of Padua Church in St. Louis. Burial followed at the friars' plot at SS. Peter and Paul Cemetery in St. Louis.

Born on May 17, 1917, Father Martin was a member of the Franciscan's Sacred Heart Province in St. Louis.

He served as a spiritual director for Catholic

See WOLTER, page 15

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# A teen with character

## 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 stands out in a crowd at 6-feet, 4-inches.

"John sees service as second nature," said Kevin Caspersen, Scecina's president. "I was just so pleased that one of Scecina's students would receive this

level of distinction, and being a freshman at that."

John plans to continue to volunteer at the hospital this summer, part of a schedule that also will include a job, practice in playing the drums, and training and conditioning for Scecina's basketball and football teams.

"Volunteering at the hospital has taught me a lot about respect for

other people," John said. "A lot of people help me out and show me what to do. I try to help people, too. We just try to keep smiles on our faces and try to be uplifting for people who are facing sad situations." †



John Trennepohl

*'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.'*

—JohnTrennepohl

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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.

That 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-selling 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, concurred that the wide popular curiosity about Mary Magdalene generated by Dan Brown's tale has created a "teachable moment."

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.

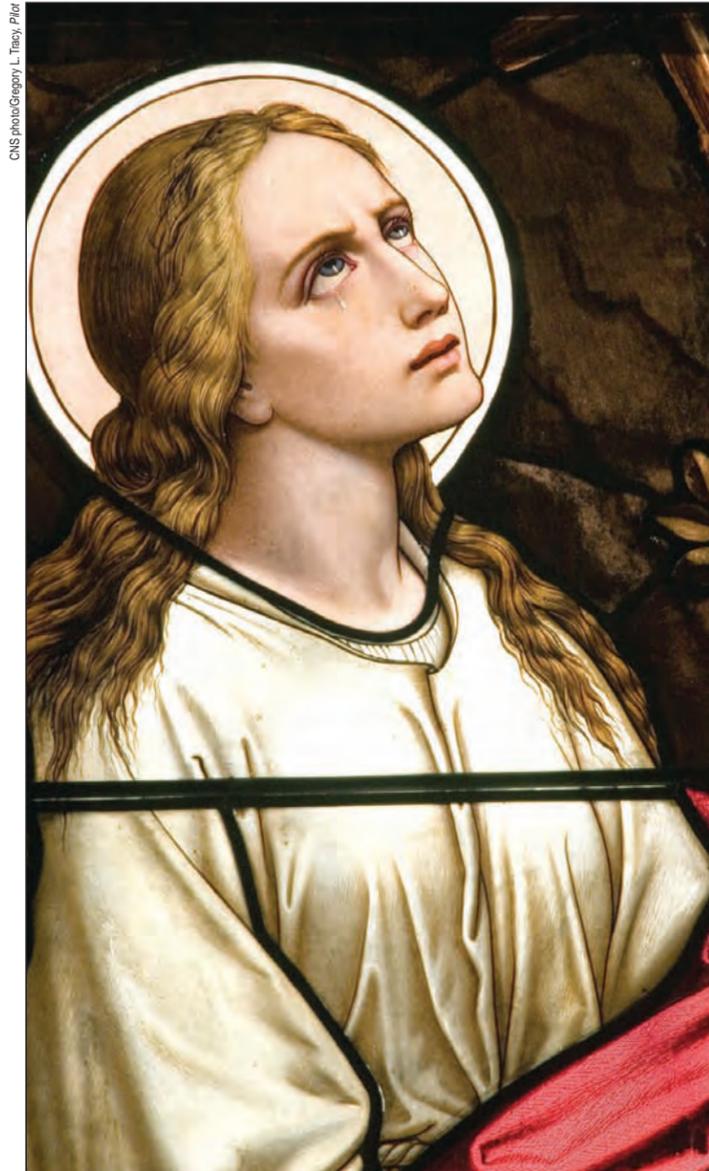
In the novel, Jesus and Mary Magdalene were ancestors of the Merovingian dynasty that ruled from about 500 to 751 in what is now France, and secret survivors of the royal line continue to the present day to guard (much like the gnostics of the second and third century) arcane secret knowledge about Jesus that the official Church rejects and seeks to suppress.

Sister Elizabeth said those early gnostic texts—13 of which were only uncovered 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.

**'Let's get this straight: She was not Jesus' wife ... neither a wife nor a whore, but a witness.'**

—Sister Elizabeth A. Johnson on Mary Magdalene



St. Mary Magdalene is depicted in a stained-glass window in Boston's Cathedral of the Holy Cross. Modern scholars are trying to set straight centuries of erroneous Christian tradition that developed about the saint, especially in the West.

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 oarless 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 that

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 who 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 "w'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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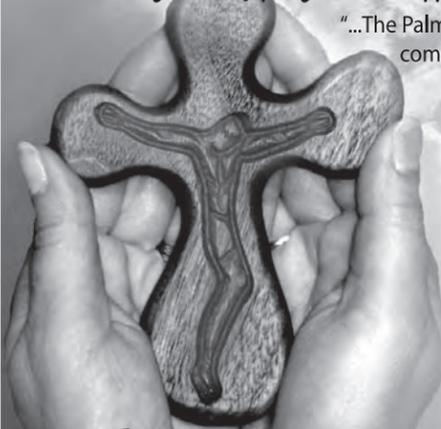
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## We are called to thank God for goodness of creation

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.

The consumer society we are part of encourages us to find our 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 overtaxing this environment to which we have been tied by the Creator and appointed as 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 flood can be avoided.

This need for balance should also be a clue for us as humans that we need to keep a balance in the way we live. Here, questions arise.

Do desires and appetites drive us to consume excessively one commodity or

the other (for example, oil and food)?

Will we go to war to sustain a lifestyle that we're accustomed to?

Will we use control of valuable commodities to indicate our status and power to others, and thereby convince ourselves that we have gained a measure of control over our existence?

In our efforts to conquer disease and extend human life, are the resources for basic health care for the larger population increasingly diverted toward ends that benefit only an elite group of people?

The benefits of medical advances and the trade of goods in a global economy are undeniable. The challenge facing each of us remains to attain balance.

Do our actions and those of the communities we belong to promote only self-interest? Is there an awareness of how interdependent we all are?

The social encyclicals of the popes since the late 19th century provide wise guidance for government leaders and individuals on key issues confronting humanity.

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.) †

CNS photo/Reuters



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.

## 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 accompanied 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 [cgreene@catholicnews.com](mailto:cgreene@catholicnews.com). †



CNS photo/Greg Tarczynski

From the Editor Emeritus/John F. Fink

## St. Paul: His early years and education

Scholars have had to speculate somewhat about St. Paul's early years, and not all agree. I'll follow the opinions of one of those experts, Dominican Father Jerome Murphy-O'Connor.



According to St. Jerome, Paul (or Saul, his original name) was born in Galilee at about the same time as Jesus was born in Bethlehem—about 6 B.C. He would have been 2 when King Herod died and some of the Jews revolted against Herod's sons.

The Romans brutally suppressed the uprising and, as they often did, took prisoners, including Saul's parents. The soldiers sold their prisoners to slave-traders, who served the whole area, and eventually they wound up in Tarsus, the capital of the Roman province of Cilicia Pedias.

A Roman citizen bought Saul's parents. When he freed them, they and their child automatically became Roman citizens. They went on to prosper in Tarsus because

Saul didn't have to work as a teen and he received a great education.

He learned the Hebrew Scriptures thoroughly; in his letters, he quotes them almost 90 times. But he also received an excellent secular education, especially in rhetoric, as his letters display. He mastered the techniques of the time as well as Greek—the language of the well-educated. He also obviously had philosophical training. He probably got this education at the University of Tarsus, especially famous for its schools of rhetoric.

Having graduated at 19 or 20, Saul decided to immerse himself in Judaism. He headed for Jerusalem, about 500 miles away, a trip that would have taken about six weeks. There he came under the influence of the great Pharisaic teacher Gamaliel I, and Saul became a Pharisee.

In the Acts of the Apostles, Luke has Paul say, "I am a Pharisee, a son of Pharisees," but that's doubtful. Pharisees were rare in Galilee and non-existent in Tarsus. Saul would have met them only in Jerusalem.

Did Saul marry? As a good Pharisee, probably. The Pharisees considered "Be

fruitful and multiply" (Gn 1:28) to be a command, and law-abiding Jew males married in their 20s. Perhaps he also had children, but we don't know that. Father Murphy-O'Connor's personal belief is that Saul's wife and children perished in an accident so traumatic that he sealed off their memory, but that's speculation.

Although Saul and Jesus were in Jerusalem at the same time, there's no indication that they ever met. Saul would have thought he was wasting his time listening to that man who, he thought, couldn't possibly be the Messiah.

After Jesus' death, though, as the Jesus movement grew, Saul quickly recognized that a Jew couldn't follow both the Jewish law and Jesus, despite the fact that Jesus' followers continued to think of themselves as faithful Jews. He saw Jesus' followers as deadly rivals—you were either saved by the Law or by the Messiah; it couldn't be both.

Thus it was that Saul was present during the stoning of Stephen and consented to his execution. He was determined to eradicate this false religion in any way he could. †

Cornucopia/Cynthia Dewes

## Nowdays, 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 offered them emotional and sometimes material support.



The culture reflected this, with many jokes about ditzzy "club women" insisting on doing good deeds despite the protestations of their charitable recipients. Or cartoons about the Elks or Odd Fellows justifying their convivial 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 gave them comfort. They appealed to their sense of identity as individuals and as members of worthy communities. And in the good old American way, they were social levelers.

For Catholic immigrants, the parish ladies guild not only gave 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-working laborers, joining the Knights of Columbus was a way to gain social status like that of the influential men who belonged to the Masonic orders.

Businessmen and community leaders joined the Rotary Club to promote their interests and those of their hometown. Others belonged to the Lions Club or Sertoma 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 country ladies who had limited access to such things. And they gave them a rare chance to set a pretty table and "entertain."

But times have changed. With the advent of instant communication and information technology, not to mention

more women working outside the home, club membership lagged during recent decades. Trying to juggle child care, jobs, fitness regimens and whatever else is important to them now gives men and women less time just to socialize. Nor do they see much need to "improve" themselves culturally or spiritually.

Volunteerism also suffers from a dearth of local bodies to fill local needs, with the result that people must be hired to do what used to be done for free. Some organizations, such as the St. Vincent de Paul Society, still offer real charity, but they're becoming 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 reset 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 don't need the fraternal 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*.) †

Faithful Lines/Shirley Vogler Meister

## Springtime reverie reflects on wonders of nature

Standing in a timeworn Indiana cemetery amid hundreds of tombstones for women religious in southern Indiana, I reveled in the remarkable weather.



That day, I was companion to my husband as he photographed a few scenes. Unfortunately, we have no idea where those photos are stored now. Nor does it matter, for something else engraved itself in my memory.

A beautiful pine tree stood nearby, but I took little notice of it until suddenly, with a quiet "poof," something burst into the air, drifting into the breeze.

I stood in awe, and Paul explained that the tree was releasing its seed. Only later, when talking with a nature expert, did I learn more. Weather conditions must be just right before this can happen, and it is not a sight that many folks see.

The expert laughingly chided me for not knowing this since I—a mother of three daughters—certainly understood "the birds and the bees." Of course!

Yet, human experience is much different than nature's, for love is the normal force behind procreation. Working with God to bring children into our lives is sacramental and holy. This cannot be compared to Mother Nature's propagating forces.

Or am I wrong? How can I know exactly why the forces of nature do what they do when they do? How can I not say that this is sacramental and holy, too, since God has crucial hand in this? Of course, now humans and animals and plants can multiply with or without Godly 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 well 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 spring, I am reminded of life's constant renewal. I love beauty in any area and during any season, and I am aware of beauty in every season and era whether animate, inanimate or, most important, human. Although I still continue to learn—and, in fact, from time to time toy 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 only pray that the transition into eternal life is as gentle as a pine tree "poofing" into renewal—or a rose opening—or ...

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

Faith, Hope and Charity/

David Siler

## 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 family is the 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 common good and well-being of all.

The family, regardless of its make-up, is where we are 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 build individuals with 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 embrace a life that leads to a fruitful contribution to our world.

One 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?

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

I would suggest that if we look at society from a Catholic values perspective, we would agree that healthy families are more rare, and society in the United States is less civil and peaceful and more violent and unsafe. We can find an intimate connection between the health of family life and the overall health of our community.

The Church would guide us to invest our primary energies into our families, and to set up structures that support and sustain healthy, loving families. Here is where we change society and, indeed, the world for the better.

From the Catholic principle of the call to family, community and 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 one's life.

I believe that we would 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 a place at the table—a voice 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, is to promote the common good.

As Church, as people of God, we are called at times 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.) †

Fourth Sunday of Easter/Msgr. Owen F. Campion

# 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 as the 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.

Acts 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 Redeemer of humankind.

The First Epistle of John offers the next reading.

These epistles, attributed to John but actually written in the tradition of John, all have an eloquence and depth that is most appealing. The passage offered in this reading, in fact, is rather brief, only

two verses, but it nonetheless is most expressive.

It reassuringly declares that believers are nothing less than God's children. The imagery is strong. No other human relationship so directly and well conveys the notion of love, caring and life-giving than that of a parent and child.

The reading also says that those who are worthy of being God's children one day will see God. In this vision, they will possess everlasting life.

St. John's Gospel supplies the last reading, and it is a glorious revelation about the Lord Jesus.

At the time of Christ, Roman Palestine was by and large an agricultural nation. Most people had their livelihood in farming or in herding. Sheep herding was a major industry.

Thus, when Jesus referred to shepherds and sheep, everyone instantly knew the message implied in his preaching. Everyone knew what herding sheep was all about.

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

Jesus, 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.

## Reflection

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.

## Daily Readings

Monday, May 8

Acts 11:1-18  
Psalms 42:2-3; 43:3-4  
John 10:1-10

Tuesday, May 9

Acts 11:19-26  
Psalms 87:1-7  
John 10:22-30

Wednesday, May 10

Blessed Damien Joseph  
de Veuster of Moloka'I,  
priest  
Acts 12:24-13:5a  
Psalms 67:2-3, 5-6, 8  
John 12:44-50

Thursday, May 11

Acts 13:13-25  
Psalms 89:2-3, 21-22, 25, 27  
John 13:16-20

Friday, May 12

Nereus and Achilles, martyrs  
Pancras, martyr  
Acts 13:26-33  
Psalms 2:6-11  
John 14:1-6

Saturday, May 13

Our Lady of Fatima  
Acts 13:44-52  
Psalms 98:1-4  
John 14:7-14

Sunday, May 14

Fifth Sunday of Easter  
Acts 9:26-31  
Psalms 22:26-27, 28, 30, 31-32  
1 John 3:18-24  
John 15:1-8

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. In 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 important positions 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)

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 the Lord, for he too was called Joseph's son, and Joseph, Christ's father, though in fact the Virgin was his betrothed, and before they came together she was found to be with child by the Holy Spirit—was the first to be chosen as bishop of the Jerusalem Church" (Book 2:1).

After James suffered martyrdom, Eusebius tells us that Apostles and disciples of the Lord who were still alive assembled "with those who were, humanly speaking, kinsmen of the Lord" to choose his successor.

Their choice fell upon Symeon (Simon), the son of Clopas (Book 3:11). Eusebius quotes St. Hegesippus, another very early Christian historian, with the information that Clopas (who accompanied Jesus on the road to Emmaus) was a brother of St. Joseph, making Symeon a cousin of Jesus.

Eusebius takes pains to quote his sources extensively, especially Hegesippus, the famed Jewish historian Josephus and Dionysius (died about 264 A.D.), bishop of Alexandria, to whose letters Eusebius refers several times.

Evidence, therefore, for the presence of the larger family of Jesus in early Christianity is extensive, even perhaps that they sometimes felt entitled to certain prominence because of their relation to the Lord. This could partially explain the rather blunt statements of Jesus in the Gospels (for example, Mk 3:34) that blood relationship, no matter how close, was no substitute for faith in people's bond of love with him.

(Catholic Q & A: Answers to the Most Common Questions About Catholicism is a 530-page collection of columns by Father John Dietzen published by Crossroad Publishing Company in New York. It is available at many bookstores for \$17.95. Questions may be sent to Father Dietzen at Box 5515, Peoria, IL 61612 or by e-mail in care of [jjdietzen@aol.com](mailto:jjdietzen@aol.com).) †

## My Journey to God

### The Luminous Mysteries

#### The Baptism of the Lord

Heaven is illumined  
As Jordan's waters bless  
Him who needs no cleansing  
Yet wills to answer "yes."

#### The Wedding at Cana

Mary, caring mother,  
Your kind heart never stills.  
What you ask for others  
Becomes the wish He wills.

#### The Proclamation of the Kingdom

Signs and sounds are sacred  
As Jesus speaks His laws.  
Surely, here is challenge  
That causes some to pause.

#### The Transfiguration

Seeing Christ transfigured  
Would change the men as well.  
Evermore their fervor  
No earthly force could quell.

(Dorothy M. Colgan is a member of St. Meinrad Parish in St. Meinrad. This illustration of Jesus as the Good Shepherd is reprinted with permission from a Douay Bible, dated after 1865, that was donated to the archdiocesan Archives by Mary Hurt of Beech Grove in September 2005. The Bible belonged to her uncle, Al Coppola of Indianapolis.)



#### The Institution of the Eucharist

Supreme the sacrifice,  
Supreme the sacrament.  
All is given, taken—  
A twofold complement.

By Dorothy M. Colgan

# 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 his 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 10 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



Pope John Paul II greets Mother Teresa of Calcutta at the Vatican in June 1997. The nun, who devoted her life to the care of Calcutta's poor in India and founded the Missionaries of Charity, was beatified by Pope John Paul II on Oct. 19, 2003. The process leading up to her beatification was the shortest in modern history.

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 carbolic 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, for example, 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.

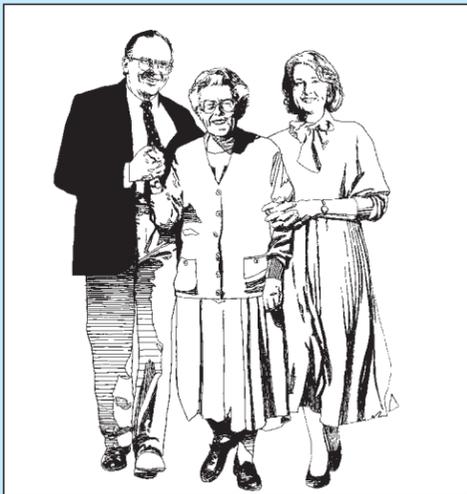
Romero of San Salvador, who was shot as he celebrated Mass.

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. †

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# U.S. cannot remain silent on Darfur, bishops say

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 genocidal 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



CNS photo/Jam Young, Reuters

People attend a rally held on the National Mall in Washington on April 30 to call for the end to the genocide taking place in the Darfur region of Sudan. The “Save Darfur” rally included an alliance of more than 150 faith-based humanitarian and human rights organizations.

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 support recent Bush administration efforts “to strengthen the mission of the poorly funded, ill-equipped and undermanned 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.

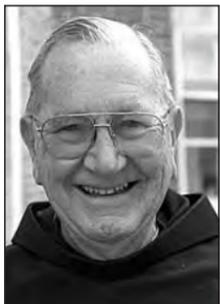
Along with the political and religious leaders who addressed the Washington rally were several celebrities, including actor George Clooney, whose recent visit to Darfur with his father sparked wide media interest, raising popular awareness of events there and helping to spark “Save Darfur” rallies across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

“This is the first genocide of the 21st century, but there is hope,” Clooney said. †

## WOLTER

continued from page 8

musician John Michael Talbot and chaplain for the Brothers and Sisters of Charity at the Little Portion Hermitage in Berryville, Ark.



Fr. Martin Wolter, O.F.M.

Talbot said in a statement on his Web site that he will miss his “longtime friend and spiritual father ... more than words can express.

... As my spiritual father, he was the

‘grandfather’ of the Brothers and Sisters of Charity. Without him, our community

very well might not exist. We all owe him dearly.”

The internationally known musician said his “heart and mind are filled with memories and experiences of [Father Martin] patiently teaching me about Jesus, the Church and St. Francis. He was patient, generous and kind.”

A friar for 68 years and priest for 59 years, Father Martin served as a formation director at the former Franciscan novitiate in Franklin in addition to his ministry at the former Alverno Retreat Center in Indianapolis and Good Counsel Retreat Center in Waverly, Neb.

He also served in pastoral ministry in Quincy, Ill., and Columbus, Neb., and helped the Secular Franciscans as a provincial spiritual assistant.

In 2003, he retired to St. Anthony of Padua Friary in St. Louis.

Survivors include a brother, Franciscan Father Allan Wolter of Sherman, Ill. †

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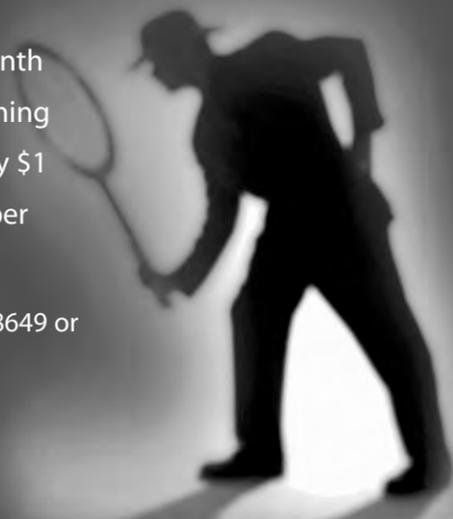
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# MISSION

continued from page 3

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." †

## Second group of parishes begin Legacy for Our Mission campaign

By Sean Gallagher

This spring, a set of 14 archdiocesan 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

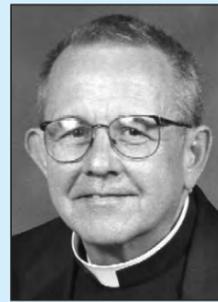
parishes is Immaculate Heart of Mary Parish in Indianapolis, which has set for itself a goal of \$5.2 million. With the funds raised, the parishioners hope to build an addition to the school and a gathering space to the church.

"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." †



Fr. Jeffrey Godecker

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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 been raised, then empty is our preaching; [and] empty, too, your 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 marked 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. †

# Rest in peace

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

**BEDEL, Rita R.**, 83, St. Anne, Hamburg, April 22. Mother of Marilyn Freyer, Edith Lecher, Carolyn Rennekamp, Ambrose, Anthony, Mark, Maurice, Paul, Robert and Thomas Bedel. Sister of Joseph Bunyard and Mary Abplanalp. Grandmother of 47. Great-grandmother of 27.

**BRADFORD, Laura F. (Gunter)**, 94, St. Mary, New Albany, April 14. Mother of Mary Ann Bradford and Polly Keach. Grandmother of three. Step-grandmother of two. Great-grandmother of seven. Step-great-grandmother of seven.

**BRUHN, Donald J.**, 77, St. Barnabas, Indianapolis, April 20. Husband of Rosie Bruhn. Father of Rita Roush, Jean Stubbs, David, Donald II and Thomas Bruhn. Brother of Betty Lou Carlile. Grandfather of seven.

**BUNKER, Sandy**, 53, St. Andrew, Richmond, April 15. Wife

of Jesse Bunker. Mother of Stephanie Juday. Sister of Becky Dorsey, Cindy Hall, Linda Smith, Allen and Don Stolle. Grandmother of one.

**BURNETT, Rosemary E.**, 88, St. Mark, Indianapolis, April 14. Mother of Rosalie Richards. Sister of Lucille Roth. Grandmother of two. Great-grandmother of three.

**BUTLER, Linda J.**, 66, St. Jude, Indianapolis, April 13. Wife of Charles Butler. Mother of Nancy Lowery, Cathy Norman, Jerry, Rick and Tony Butler. Sister of Dennis, Patrick and Timothy O'Neill. Grandmother of 10.

**CIRILLO, Joseph A.**, 82, St. Gabriel the Archangel, Indianapolis, April 15. Husband of Barbara (Divine) Cirillo. Father of Marla Pate, David, Joseph, Michael, Robert and Rock Cirillo. Stepfather of Cynthia Kepler and Douglas Divine. Brother of Genevieve Falcone. Grandfather of eight. Great-grandfather of five.

**COSTELLO, Leo F.**, 87, Holy Spirit, Indianapolis, April 4. Father of Joan Schiener, Patricia, Robert and Thomas Costello. Brother of Catherine Black, Irene Quinn and William Costello. Grandfather of five. Great-grandfather of three.

**CROCKETT, Cindy**, 53, St. Jude, Indianapolis, April 22. Wife of Randy Crockett. Mother

of J.D. Reuter. Daughter of Alice Crockett. Sister of Pamela and David Crockett.

**DARGIE, William**, 68, St. Andrew, Richmond, April 15. Husband of Janice Dargie. Father of Renita Baumer and Gregory Dargie. Brother of Joan Doerflein, Lorraine Fitzgibbons, Audrey Hoffenbacher, Lillian Richardson and Robert Dargie. Grandfather of two. Step-grandfather of two. Step-great-grandfather of six. Step-great-great-grandfather of one.

**DeWEES, Foster E., Jr.**, 60, St. Augustine, Jeffersonville,

April 12. Sister of Diane Hall, Debbie Roudis and Terry DeWees.

**DICK, Jane L. (Lewis)**, 60, St. Gabriel the Archangel, Indianapolis, April 12. Mother of Cindy Downton Mefford. Daughter of Wilbert White Jr. Sister of Charlotte Bennet, Debra Bischoff Reynolds and Wilbert White. Grandmother of nine.

**DOWLING, Joan T.**, 78, St. Pius X, Indianapolis, April 12. Mother of Diane Dugan, Danny, David, Dennis and Doug Dowling. Sister of Lillian and Joseph Lyons. Grandmother of four.

## 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.

The Mass of Christian Burial was celebrated on April 11 at Our Lady of Grace Monastery Chapel in Beech Grove. Burial followed at the sisters' cemetery.

The former Zelma Marie Wethington was born on Sept. 16, 1921, in Clementsville, Ky.

She entered the Monastery Immaculate Conception at Ferdinand, Ind., in the Evansville Diocese, in 1940 then made her perpetual monastic profession in 1945.

Sister Vincetta transferred to Our Lady of Grace Monastery and became a founding member.

She earned a bachelor's degree in education at the former St. Benedict College in Ferdinand and a master's

degree in education at St. Louis University in St. Louis.

Sister Vincetta taught at the former St. Martin of Tours School in Siberia and at the former St. Paul School in Tell City. 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 ministered 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; and several nieces and nephews.

Memorial gifts may be made to the Senior Sisters' Retirement Fund, Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove, IN 46107. †

**DUH, Anthony L.**, 77, Sacred Heart of Jesus, Indianapolis, April 17. Father of Catherine Wiley, Anthony, Frank, Joseph and Thomas Duh. Brother of Frances Barnett, Rose Nickoloff, Sophie and Joseph Duh. Grandfather of seven. Great-grandfather of two.

**FARREN, Bridget T.**, 89, Holy Spirit, Indianapolis, April 15. Mother of Mary Atelski, Bridget, Neil and Owen Farren. Grandmother of 12.

**FEDERLE, Agnes**, 91, St. Louis, Batesville, April 20. Mother of Dorothy and Daniel Federle. Sister of Dolores Roell.

**FISHER, George F.**, 83, St. Bartholomew, Columbus, April 18. Father of Sue Coleman, Beth Davis, CeeCee Kaylor, Maggie White and

Stephen Fisher. Grandfather of 12. Great-grandfather of one.

**FOLMER, Lois**, 80, St. Vincent de Paul, Bedford, April 20. Wife of Bill Folmer. Father of Linda Edwards, JoAnn McPherson, Shari Mundy and William Folmer III. Sister of Merce Humbert and Juanita Schloemer. Grandmother of four. Great-grandmother of one.

**FOSSI, John E.**, 78, Sacred Heart, Clinton, April 17. Husband of Lucia Fossi. Brother of Delcie Meyer.

**FOX, Rita A.**, 85, St. Paul, New Alsace, April 11. Mother of Rita Booker, Virginia Graf, Mary Rose Perkins, Irene Stenger, Irvin and Russell Fox. Grandmother of 23. Great-grandmother of 34. †

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# IMMIGRATION

continued from page 1

immigration reform.”

Franciscan Father Arturo Ocampo, pastor of St. Patrick Parish in Indianapolis, whose father emigrated from Mexico to the United States in 1919, led the pilgrimage from his parish to St. Mary Parish.

For him, the two-mile walk and the prayers that were made along the way were symbolic of the ongoing struggle for immigration reform.

“We prayed for justice for the immigrants,” Father Arturo said. “And we prayed that the Lord bless us as we continue on our journey ... together, no matter what the obstacles may be.”

Before the Mass, Maria Perez, 18, a student at Washington High School in Indianapolis, spoke at a press conference and displayed a quilt that she and other students made that expressed the hopes and dreams of those who have come to America.

“Each little square represented a young person in high school,” Father Arturo said.

## Parishes host monthly prayer vigil for immigration reform

At 7:30 p.m. on the first Monday of every 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 keep us 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.” †



People process forward to receive Communion during a May 1 Mass at St. Mary Church in Indianapolis. The Mass on the feast of St. Joseph the Worker happened at the end of “A Day Without Immigrants” in which thousands of immigrants across the nation and in the archdiocese stayed away from work. Many participants in the Mass wore white as a sign of solidarity with the immigrant community.

# Cardinals visit White House, Capitol Hill on immigration reform

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 E. 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 a compromise bill expected to reach the Senate floor in early May, but they are also concerned about harsh enforcement provisions in the 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. †

## Classified Directory, continued from page 18

### Positions Available

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The successful candidate will have strong organizational and collaborative skills. A formal degree in music is desirable.

Please send résumé by 5/15 to:

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Search Committee—Music Ministry  
6000 W. 34th Street  
Indianapolis, IN 46224  
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#### CATHOLIC CHARITIES TERRE HAUTE SEEKING DEVELOPMENT DIRECTOR

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For more information e-mail John at [jcetling@aol.com](mailto:jcetling@aol.com)

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# SERVICE

continued from page 1

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 served for 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.

"You have served the poor, welcomed the stranger, found time to help the homeless, and have helped the sick and grieving," the archbishop told the award winners. "You are humble servant-leaders who have truly answered God's call to be compassionate toward others."

Beyond their service, all the award winners seemed bonded by a sense of humility.

Each of the award winners made a videotaped acceptance speech that was shown to the audience as they received their honors. None turned the spotlight on themselves. Instead, they focused on their Catholic faith and praised the support of spouses, children, parents and God.

"We are all created in God's image," Father Mannion said. "That's the care we give. That's the care that others give."

Photo by Rich Clark



Award winners, seated, from left, are Don Striegel, Patty Yeager and Gerardo Dimas. Standing, from left, are Dayton Molendorp, representing OneAmerica Financial Partners Inc.; Father John Mannion, Archbishop Daniel M. Buechlein and Fred Glass.

The need for that care continues to grow in today's world, said David J. Bethuram, the executive director of Catholic Charities Indianapolis.

"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 corporation 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. †

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