



The

Criterion

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Looking for answers

While the mourning at Virginia Tech continues, experts seek solutions to campus violence, page 3.

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United by faith

Family members journey together into the Church

By Sean Gallagher

In the Church's earliest days, the family was called the *ecclesiola*, the "little Church." Spiritual writers through the ages have recognized that it is within the family that the seeds of faith are planted, bloom and nurtured toward maturity.

That is still the case today as some of the archdiocese's newest Catholics recognized God's invitation to come into the full communion of the Church came through their loved ones.

The following are the stories of people of all ages who became Catholic during the Easter Vigil on April 7 in parishes across the archdiocese through the grace that came into

Welcome, new Catholics, pages 10-12.

their lives through their relatives.

In the process, they learned that God was welcoming them into a larger family, his own family, a family of faith.

'I think it brings us closer'

When she married her husband, Kurt, 27 years ago, April Schmahl of Aurora began to move away from the Catholic faith in which she had been raised.

At different periods early on in their marriage, the couple belonged to Lutheran and Methodist congregations.

Later, they simply stopped going to church altogether.

But a couple of years ago, April, a mother of nine children, noticed something was missing in her life.

"I was unhappy," she said. "I was looking for something that I just kind of lost contact with, I suppose you could say."

She started going to Mass at St. Mary of the Immaculate Conception Church in Aurora.

In seeing his wife become re-acquainted with the faith of her childhood, Kurt reconsidered his

Submitter photo



Father Christopher Craig, pastor of St. Mary of the Immaculate Conception Parish in Aurora, baptizes Molly Schmahl during the parish's Easter Vigil on April 7. Molly's parents, Kurt and April Schmahl, and her younger brother, Noah, look on. Kurt, Noah, and two of Molly's older sisters were also received into the Church during the liturgy.

spiritual responsibility to his younger children.

"One of the biggest regrets that we have with our children is that we did a lot of bouncing around to different Churches," said Kurt, who was raised in the Lutheran faith. "They really didn't have a foundation, I guess you could say."

Kurt, April and their younger children started attending Mass together and appreciated the welcome they received from members of St. Mary Parish.

"We had such positive feedback, and a lot of people were always coming up and talking to us," April said. "That was a great incentive for them."

Starting last fall, Kurt, his 17-year-old daughter, Abbey, and his 14-year-old daughter, Hannah, began their participation in

St. Mary's Rite of Christian Initiation of Adults (RCIA) program, while his 11-year-old daughter, Molly, and his 6-year-old son, Noah, learned about the faith in a manner befitting their ages.

Hannah was so taken by the spiritual journey that she and her family had embarked on that she asked and received permission from her parents to complete eighth-grade at the parish's school. She enrolled there a couple of weeks after the academic year began last fall.

Molly and Noah will be students at the school next year.

Hannah has come to value the role that the Catholic faith is now playing in the life of her family.

See JOURNEY, page 19

What follows partial-birth abortion ruling is coming into focus slowly

WASHINGTON (CNS)—Now that the Supreme Court has ruled that the federal ban on partial-birth abortion is constitutional, what's next?

Although it took 34 years since the *Roe v. Wade* and *Doe v. Bolton* Supreme Court cases that permitted abortion virtually on demand in the United States, one nationwide restriction on abortion has now passed both political muster and judicial scrutiny.

Will it take 34 more years to enact another federal abortion restriction?

"I can't make a prediction," said David Masci, a senior research fellow at the Pew Forum on Religion & Public Life. "This decision has certainly left open the possibility that states can go back and look at some of the abortion restrictions," he told Catholic News Service in an April 19 telephone interview.

"From a pro-life or an anti-abortion standpoint, strengthening those laws, possibly—possibly—by removing the health exception" would be one tactic, he said.

Pro-life supporters argue that a health exception can be used to justify any abortion.

The partial-birth abortion ban contains only an exception for the life of the mother.

While state lawmakers may try to write bills to place further restrictions on abortion, one congressman was ready to reintroduce a bill with the intent of nullifying the Supreme Court's April 18 ruling. Rep. Jerrold Nadler, D-N.Y., said he would reintroduce the Freedom of Choice Act. He said the bill would "for the first time" codify a right to an abortion guaranteed under the 1973 *Roe v. Wade* decision.

"It would bar government—at any level—from interfering with a woman's fundamental right to choose to bear a child, or to terminate a pregnancy," he said in a statement.

In an April 18 critique of the Supreme Court decision, Paul Benjamin Linton,

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Commission: Limbo reflects 'restrictive view of salvation'

VATICAN CITY (CNS)—After several years of study, the Vatican's International Theological Commission said there are good reasons to hope that babies who die without being baptized go to heaven.

In a document published on April 20, the commission said the traditional concept of limbo—as a place where unbaptized infants spend eternity but without communion with God—seemed to reflect an "unduly restrictive view of salvation."

The Church continues to teach that, because of original sin, baptism is the ordinary way of salvation for all people and urges parents to baptize infants, the document said.

But there is greater theological awareness today that God is merciful and "wants all human beings to be saved," it said. Grace has priority over sin, and the exclusion of innocent babies from heaven does not seem to

reflect Christ's special love for "the little ones," it said.

"Our conclusion is that the many factors that we have considered ... give serious theological and liturgical grounds for hope that unbaptized infants who die will be saved and enjoy the beatific vision," the document said.

"We emphasize that these are reasons for prayerful hope, rather than grounds for sure knowledge," it added.

The 41-page document, titled "The Hope of Salvation for Infants Who Die Without Being Baptized," was published in *Origins*, the documentary service of Catholic News Service. Pope Benedict XVI authorized its publication earlier this year.

The 30-member International Theological Commission acts as an advisory panel to the Vatican, in particular to the Congregation for the Doctrine of the Faith. Its documents are

not considered expressions of authoritative Church teaching, but they sometimes set the stage for official Vatican pronouncements.

The commission's document said salvation for unbaptized babies who die was becoming an urgent pastoral question, in part because their number is greatly increasing. Many infants today are born to parents who are not practicing Catholics, and many others are the unborn victims of abortion, it said.

Limbo has never been defined as Church dogma and is not mentioned in the current *Catechism of the Catholic Church*, which states simply that unbaptized infants are entrusted to God's mercy.

But limbo has long been regarded as the common teaching of the Church. In the modern age, "people find it increasingly difficult to accept that God is just and merciful if he excludes infants, who have no personal

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ABORTION

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special counsel for the Thomas More Society, which filed friend-of-the-court briefs supporting the government in the partial-birth abortion cases, said the ruling is welcome but would have little practical impact.

"First, it is apparent—and undisputed—that a physician who causes 'fetal demise' before beginning a partial-birth abortion is not subject to prosecution under the act.



Sr. Diane Carollo

Moreover, causing fetal death ... generally involves little or no risk to the pregnant woman," Linton said.

Further, he added, "it is questionable whether any physician who performs the procedure prohibited by the

act could be successfully prosecuted as the [U.S.] district court judge in the Nebraska case, Richard Kopf, noted in his opinion striking down the act. That is because the government would have to prove, beyond a reasonable doubt, that the physician had the intent, at the outset of the procedure, to perform a partial-birth abortion. Proof that a partial-birth abortion procedure was performed, in and of itself, would not suffice."

Masci suggested, though, that the now reshaped abortion debate will affect the 2008 presidential election.

"It may be harder to triangulate on this issue," he said. He noted how the 2004 candidates tried to appease both sides.

"President [George W.] Bush has said he's against abortion, but that he recognized that *Roe v. Wade* is the law of the land, and [Sen.] John Kerry [D-Mass.] supported a woman's right to an abortion, but said he believed that life begins at conception," Masci said.

Masci said the high court's decision "may make it hard for candidates to find some position on abortion that both appeals to the base—a Republican candidate may have a hard time speaking definitively against abortion but [meanwhile be] reaching out to voters in the center—and, likewise, Democratic candidates may have the same problem," but in reverse.

Masci acknowledged that, "because of *Roe*, the court is the ultimate arbiter of what can and cannot be restricted by legislatures. This decision shows the impor-



Cardinal Justin Rigali

tance—and vindicates people on both sides—of this debate when a Supreme Court vacancy is created, how Justice [Samuel] Alito replaced Justice [Sandra Day] O'Connor [in the court majority] in a very similar

decision. I think that, ultimately, is much more important."

The Supreme Court, in its partial-birth ruling, acknowledged that "in some past decisions, the usual rules for constitutional review were distorted by an unwarranted hostility to legislative efforts to respect unborn human life," said an April 18 statement by Cardinal Justin Rigali of Philadelphia, chairman of the U.S. bishops' Committee on Pro-Life Activities.

"We hope today's decision marks the beginning of a new dialogue on abortion, in which fair-minded consideration will be given to the genuine interests of unborn children and their mothers, to the need for an ethically sound medical profession, and to society's desperate need for a foundation of respect for all human life," Cardinal Rigali added.

Other statements took less note of the legal dimension of the decision and looked toward its societal implications.

"The ruling of the U.S. Supreme Court to uphold the ban on partial-birth abortion should be applauded by all women and

men of good will," said Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry.

"It reaffirms the humane instincts of the American people, which were put into temporary remission by the aberrant *Roe v. Wade* decision in 1973," Sister Diane said. "Despite the attempts from the abortion industry and its leadership to promote legalized infanticide, it is evident that the task of reversing *Roe v. Wade* is under way. It is inevitable."

"Although the 'right' to abortion at other stages of pregnancy remains the law of the land, this recent decision will, I hope, move forward in our country the discussion about just what is at stake in any abortion, namely, the destruction of a human life as well as the inflicting of untold grief on the mother who comes to realize that she has allowed her child to be killed," said an April 19 statement by Bishop Michael J. Sheridan of Colorado Springs, Colo.

"Hopefully, we are making a small step toward sanity and basic decency in this beloved nation of ours," said an April 19 statement by Cardinal Edward M. Egan of New York.

Supreme Knight Carl A. Anderson of the Knights of Columbus said it was a "major milestone in the battle to end the destruction of innocent human life in America."

The pro-life office directors of several New England dioceses were meeting in Brighton, Mass., when the decision was announced. They took note of the language in Justice Anthony Kennedy's majority opinion. Pregnant women are referred to as

History of the Act



1995

Congress approves Partial Birth Abortion Ban Act.



1996

President Clinton vetoes bill. Congress fails to override veto.



1997

Congress approves Partial Birth Abortion Ban Act.



1998

Clinton vetoes act again. Congress fails to override veto.



2003

Oct. 21 — Congress approves act for third time.



Nov. 3 — President George W. Bush signs bill into law. Court challenges are filed to stop enforcement of the law.



2004

Sept. 8 — U.S. District Judge Richard Kopf becomes the third federal judge to rule the act unconstitutional.



2005

July 8 — Three-judge panel of the 8th U.S. Circuit Court of Appeals unanimously upholds the Kopf ruling.



2007

April 18 — U.S. Supreme Court upholds the act banning partial-birth abortions.

Source: CNS reports

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Are you a mom who has advice or a story about the blessings and struggles of helping your children with their Catholic faith? Are you a son or daughter who has a poignant, touching or even humorous story about the way your mother tries or succeeded in passing along her faith to you? *The Criterion* would like to hear your stories and possibly share them with our readers in the May 11 issue before Mother's Day.

Send your stories, memories and advice to assistant editor John Shaughnessy in care of *The Criterion*, P. O. Box 1717, Indianapolis, IN 46206. Or send an e-mail to jshaughnessy@archindy.org. Please include a phone number where you can be reached during the day. †





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Experts: Solution to campus violence much more than gun control

WASHINGTON (CNS)—The chorus of voices calling on Congress and legislatures around the country to bring about better gun control following the campus massacre at Virginia Tech has already begun.

"For too long, Congress has stood idle while gun violence continues to take its toll," said Rep. Carolyn McCarthy, D-N.Y., in a statement. "The unfortunate situation in Virginia could have been avoided if congressional leaders stood up to the gun lobby."

But experts on U.S. Catholic campuses say many other factors played a role in the Virginia Tech tragedy and the solution to campus violence will involve much more than gun control.

Don Lindley, who teaches psychology, sociology and criminology courses at Jesuit-run Regis University in Denver, was a member of the Denver Police Department for 33 years. He endorses a two-pronged approach to the problem of campus violence.

First, those responsible for campus security must be "given the tools they need to do the job," including adequate training, decent pay and respect for their professionalism, he said. "And they must be armed."

Many in the academic community might find that unacceptable, he said. "But I find it a great deal more unacceptable to have students killed or wounded by violent individuals on campus, he added. "And we know we have violent people on our campuses or with access to our campuses."

The second part of Lindley's solution is for everyone on campus—and in society in general—to "take more time with people, try to identify when someone is hurting."

"How long does it take to give someone a social stroke?" he asked. "And that might be all that someone needs."

In their 1995 document, "Confronting a Culture of Violence: A Catholic Framework for Action," the U.S. bishops also said "no one response" can solve the problems of gun and other violence in our society.

"We have to address simultaneously declining family life and the increasing availability of deadly weapons, the lure of gangs and the slavery of addiction, the absence of real opportunity, budget cuts adversely affecting the poor, and the

loss of moral values," they said.

For some people, however, gun control is a personal cause. McCarthy, who is Catholic, has made it her signature issue since before her election to Congress in 1996. Three years before she took office, her husband was killed and her son wounded by a shooter's rampage on a suburban New York commuter train.

Josh Sugarmann, executive director of the Violence Policy Center in Washington, said tragedies such as the April 16 shootings at Virginia Tech "are the inevitable result of the ease with which the firepower necessary to slaughter dozens of innocents can be obtained."

"We allow virtually anyone the means to turn almost any venue into a battlefield," he added in a statement. "In the wake of these shootings, too many routinely search for any reason for the tragedy except for the most obvious—the easy access to increasingly lethal firearms that make mass killings possible."

Although many Washington insiders see little chance that Congress will approve

comprehensive gun control legislation before the 2008 elections, James Kelly, a professor of social work and director of the Grace Ann Geibel Institute for Justice and Social Responsibility at Carlow University, a small Catholic liberal arts school in Pittsburgh, says the tragedy might serve to convince a wider segment of society that gun control is necessary.

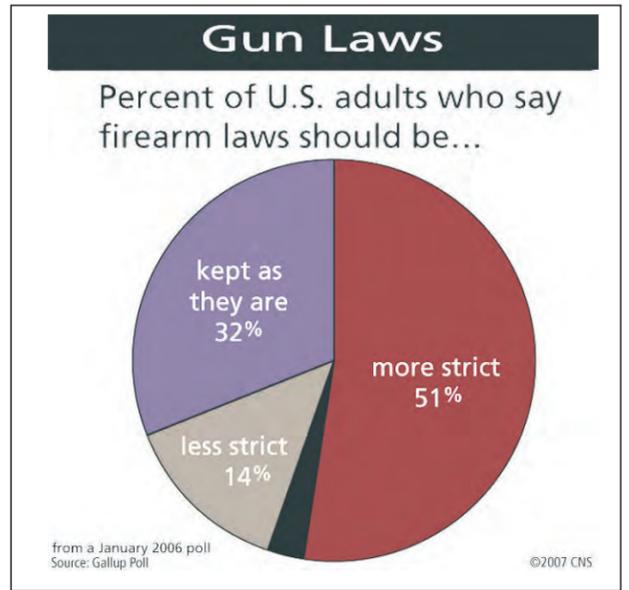
"Gun violence in the urban centers of this country has been a problem for many years," Kelly told Catholic News Service on April 18. "But, for most people, it has not risen to the level of social problem that requires a universal approach."

Because "any parent can identify with the parents of these [Virginia Tech] victims," now the group with a stake in the debate over gun control "is, in a sense, all of us," said Kelly, who is also an associate professor in Carlow's School for Social Change.

Kelly said the shootings also might serve to shine a light on the increasing number of college students with mental health issues. He said he has seen a growing problem at Carlow and heard from colleagues that the same thing is happening on their campuses.



A student grieves at a campus memorial for the Virginia Tech shooting victims in Blacksburg, Va., on April 19. Student Seung-Hui Cho, 23, killed 32 people and then took his own life on April 16 at the university.



"At least for a period of time, some attention will be paid," he said. "But will it be piecemeal? Will any program be identified [that will make] people feel they're actually doing something? I don't know."

The Rev. Bill Stewart, a philosophy professor at Carlow who is also a Pentecostal minister, said the solution to campus violence might need to go all the way back to 360 B.C. and Plato's *The Republic*, in which the Greek philosopher advised the censorship of artists and poets who have "a propensity toward images of vice."

With the average U.S. child viewing 12,000 to 15,000 murders on television by the time he or she reaches adolescence, Americans need to rethink what they are doing to themselves by accepting "a culture awash in images of violence," he said.

"The larger issue is this: All of us appreciate the expiration dates on our food cans and we know there are certain things we should not ingest," Rev. Stewart said. "Are there certain things that we are ingesting into our own souls that we should not?"

"We all know that a certain diet can contribute to hardening of the arteries," he added. "But a hardening of the heart can be worse." †

Despite schools' rivalry, 'we all hurt just as badly now' and 'are united in grief'

St. Christopher parishioner Christine Prince of Indianapolis, a registered nurse who works at St. Vincent Hospital and a native of Virginia, wrote a poem titled "United in Grief" in memory of the victims who died during the Virginia Tech massacre on April 16. (Read the poem at www.CriterionOnline.com.)

Several of her siblings earned degrees at Virginia Tech, and she is a graduate of the University of Virginia.

"The tragedy really hit home when I called my sister and found out that she still has friends there," Prince wrote

in an e-mail. "We are rivals on the athletic field and, even though we have all graduated, we still debate the merits of our academic programs and the quality of our degrees. Among the six of us, we have four degrees from Tech, and four degrees and one certificate from [the University of Virginia] so the academic score is almost even."

Virginia Tech's school colors are maroon and orange and the University of Virginia colors are blue and orange, she explained. "But we all bleed red, we cry blue and we all hurt just as badly right now."

Prince said she cried as she watched television news coverage of the tragedy.

"I am reminded of that most basic of beliefs, that we are all brothers and sisters, and that life is sacred," she wrote. "It doesn't matter if we wear orange and maroon or blue and orange ... or whose university is better than the other or whose team won the game. We are family, we are Virginians, we are overwhelmed and brokenhearted, and we are shocked and dismayed, but most of all, we are united in grief." †

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Editorial



Kurt Schmahl receives the sacrament of confirmation from Father Christopher Craig at St. Mary of the Immaculate Conception Church in Aurora during the parish's Easter Vigil on April 7. A father of nine, Schmahl was joined by his four youngest children in coming into the full communion of the Church. (See page 1 for his family's story.)

Welcome, new Catholics

Welcome!

That simple, warm greeting demonstrates hospitality like no other word.

Now in the third week of Easter, we continue to repeat that phrase to the nearly 1,100 neophytes and new Catholics who were initiated or received into the full communion of the Catholic Church during the celebration of the Easter mysteries at churches in the archdiocese.

Catechumens—people not yet baptized—were baptized, confirmed and received their first Communion at the Easter Vigil. Candidates, who were already baptized Christians, entered the full communion of the Church by making a profession of faith, being confirmed and receiving their first Communion. We are very happy to welcome them all to our family of faith.

As you'll read in this week's issue of *The Criterion*, faith and family are very important to many of our newest

Church members. In fact, some of the archdiocese's newest Catholics recognized God's invitation to come into the full communion of the Church through loved ones.

Now, as disciples of Christ, they join each of us who are called to proclaim and live the joyful Easter message.

As we walk together on life's pilgrimage to the Father's house, we encourage all people of faith to reflect on the words that Pope Benedict XVI delivered at his weekly audience on April 11, the first Wednesday after Easter.

"We, too, like Mary Magdalene and St. Thomas and other Apostles, are called to be witnesses of the death and Resurrection of Jesus Christ," he said. "We can't keep this great news to ourselves. We need to announce it to the whole world."

Alleluia! Christ is risen. Indeed, he is risen. Alleluia!

—Mike Krokos

Building a culture of life

The Supreme Court has spoken.

As people of faith who have been voices for the voiceless for the past 34 years, we can offer prayers of thanks that, finally, one nationwide restriction on abortion has cleared all its political and judicial hurdles.

On April 18, the nation's highest court voted 5-4 to uphold the Partial Birth Abortion Ban Act. The five justices who voted in favor of upholding the ban were Chief Justice John Roberts and Justices Anthony Kennedy, Samuel Alito, Antonin Scalia and Clarence Thomas. Voting in the minority were Justices Stephen Breyer, Ruth Bader Ginsburg, David Souter and John Paul Stevens.

While we will no doubt hear some groups argue why this decision—in their opinion—is a travesty of justice, let's remind them what this heinous procedure is:

In what the law calls partial-birth abortion, also referred to as an "intact dilation and extraction," a live fetus is partially delivered and an incision is made at the base of the skull, through which the brain is removed, and then the unborn child's dead body is delivered the rest of the way.

Do opponents of the partial-birth abortion ban not comprehend how

wrong this is?

As Catholics and Christians, we know life begins at conception. And our faith teaches us how it is paramount to protect all human life from conception to natural death.

While we may be critical of President George W. Bush's policies in other arenas, we applaud him for sticking to his principles where this issue is concerned. The president, who signed the ban into law in 2003, called partial-birth abortion an "abhorrent procedure" in an April 18 statement from the White House.

While praising the decision, Cardinal Justin Rigali of Philadelphia, head of the U.S. bishops' Committee on Pro-Life Activities, said, "The court's decision does not affect the legal status of the great majority of abortions, and does not reverse past decisions claiming to find a right to abortion in the Constitution.

"However, it provides reasons for renewed hope and renewed effort on the part of pro-life Americans," he said.

Though we can rejoice in this victory, the fight to protect the unborn continues.

May we indeed continue down this road of building a culture of life.

—Mike Krokos

Be Our Guest/*Fr. Eric Albertson*

Popes, Church support ministry of military chaplains to soldiers

This is in response to the April 13 letter in *The Criterion* concerning military chaplains.



Chaplains have blessed soldiers going into combat throughout our nation's history and our faith history.

A reminder—our popes always support this ministry.

An important clarification is necessary: The Fifth Commandment prohibits murder—the unjustified taking of innocent life.

Killing is the justified taking of guilty life as when a police officer kills a criminal in the line of duty while protecting innocent civilians.

Soldiering is no different, especially in this conflict where the primary target of the insurgency is that of innocent civilians.

Our culture frequently uses the words interchangeably, contributing to the confusion (i.e., a "serial killer" should actually be called a "serial murderer").

Part of the duty of a chaplain providing ministry in combat is to help soldiers with this distinction.

Killing is an unfortunate part of our human existence. Even the soldier or police officer would rather not have to do it. However, there are times when it is necessary, morally justifiable and considered a patriotic duty.

Our American military history confirms this as does our faith with our theology of the "Just War."

Letters to the Editor

Chaplains are important to military's support network

As a recently retired 31-year Navy veteran, I found the letter in the April 13 issue of *The Criterion* very uninformed and unfairly critical of the military and Catholic Church.

Military chaplains are a very important ministry in many religions, and are a critically important element of the support network to our military forces.

Whether you believe this is a just war or not, it is an exceedingly difficult situation for our deployed troops—many young men and women—far away from families and loved ones.

For many years, chaplains and other resources have helped our soldiers and sailors cope with these difficult circumstances, keeping their emotional and spiritual balance, better prepared to survive, avoid atrocities and return home to their families.

Just like infantry soldiers, sailors on

Further, sacred Scripture revealed God as a "Warrior" after the Exodus victory at the Red Sea, stating that He was responsible for the killing of the Egyptians. "The Lord is a Warrior! Pharaoh's chariots and army he has cast into the sea!" (Ex 15:3-4).

Absolute pacifism is an option for Catholics and it certainly should be held as a universal ideal, but it is wrong to impose it on everyone.

Jesus calls us to turn the other cheek. Individually, we should do so but, in a fallen world where tyranny can surface, a nation has a responsibility and an obligation to defend itself from the enemy as does a society from the criminal element.

My first prayer with soldiers was always for peace. I would also pray that the enemy would surrender or have a change of heart and see the wrongness of terrorism. Next, I would pray for safe travel on dangerous roads and then I would pray that they would remain calm in battle and shoot true at the enemy.

Commanders and soldiers alike appreciated this, confidently believing it was necessary and helpful.

The only alternative would be to discriminate, and deny pastoral care to our brave young men and women in uniform who have volunteered to serve their nation—service that sometimes involves the difficult work of killing.

(Father Eric Albertson is a U.S. Army major and chaplain for Archdiocese of Military Services in Washington, D.C.)

ships, air crews and Marines, chaplains do not set government policy. Our armed forces support national policy as established by our civilian leaders. Chaplains are there to support our troops.

To suggest chaplains should not support our troops is ignorant and short-sided; in reality, this would lead to greater loss of life on both sides.

Similarly, deployment of chaplains is a function of the military community, based upon mission needs. They are not sent by the Catholic Church.

I hope this will provide some comfort and inner peace to the letter writer about the role of chaplains in the military and the essential support they provide to our troops.

A visit with recently returned military unit members might be insightful as well.

Pete Lenzen, Bloomington

Chaplains help soldiers cope with real life problems

The April 13 letter to the editor about the alleged hypocrisy of Churches in support of military chaplains comes from a narrow point of view.

Biblical scholarship is best left to scholars, but the Bible often speaks of war. Hence, God knows there is evil, and John Stuart Mill was correct when he said, "War is an ugly thing, but not the ugliest of things." For instance, the Civil War resulted in freedom for slaves.

Soldiers exist, and they need ministering.

I was an infantry battalion and brigade commander. With more than

3,500 soldiers under my supervision, I can tell you that real life problems exist. Children were born, and parents died. Marriages were tried, and without my overworked chaplain I don't know how these men and women would have coped.

Orwell said, "Those who abjure violence can only do so because others are committing violence on their behalf."

I simply ask that the letter writer find a little charity for his protectors.

Col. (Ret.) Martin Weaver, Martinsville

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Finding the Good Shepherd, the paschal light of hope, in darkness

We refer to the fourth Sunday of Easter as Good Shepherd Sunday.

The Gospel features Jesus' imagery of shepherding. It is instructive to think about shepherding in the Near East. The imagery Jesus used is helpful not only for us priests; the imagery easily translates for parenting and Christian leadership of any kind.

To this day, shepherds in the Near East live simply. They travel light, toting a bag made of animal skins in which they carry food—some bread, dried fruit, some olives and cheese.

And, as we remember from the story about David and Goliath, a shepherd carries a sling—for protection and for hunting, and it is useful for calling back stray sheep. A shepherd also carries a staff, the shepherd's crook. With it, he can catch and pull back sheep that are beginning to stray. He can also lean on the staff as he makes his way through rough terrain.

In many countries, sheep are raised in order to be slaughtered for food. In the Near East, for the most part, sheep are raised mostly for wool, for the making of clothing and other materials of wool. And so, most of the sheep are with a shepherd for many years. Thus, they get to know the shepherd well and the shepherd knows his sheep; the sheep know the shepherd's voice.

Because of the danger of the terrain, a shepherd walks out front and leads the

sheep on their way to new pasture. Often, when necessary to ford a stream or some other treacherous spot, the sheep are reluctant to follow. In such cases, the shepherd will carry a baby lamb across on his shoulders and thus the mother sheep and others follow.

These details about shepherding in the Near East help to fill in our reflection about the image of Jesus as the Good Shepherd. (They also suggest features that might apply for parenting.)

Our closest contact with the Good Shepherd is in the Eucharist and Holy Communion. A favorite story exemplifies the treasure that is ours at every Mass.

A few years ago, a holy man of courageous faith died of cancer in Rome. Cardinal Francis Xavier Van Thuan had been imprisoned in North Vietnam for 13 years, nine years in solitary confinement.

After his release and exile from Vietnam, the cardinal had been asked often, "Were you able to celebrate Holy Mass [in prison]?"

He said: "When I was arrested, I had to leave immediately with empty hands. The next day, I was permitted to write to my people in order to ask for the most necessary things like clothes, toothpaste and the like. I wrote, 'Please send me a little wine as medicine for my stomach ache.'" His people understood.

"They sent me a small bottle of wine for Mass with a label that read, 'medicine for stomach aches.' They also sent some hosts, which they hid in a flashlight.

"The police asked me, 'You have stomach aches?'"

"Yes.

"Here's some medicine for you."

"I will never be able to express my great joy! Every day, with three drops of wine and a drop of water in the palm of my hand, I would celebrate Mass. This was my altar, and this was my cathedral!"

"It was true medicine for soul and body. Each time I celebrated Mass, I had the opportunity to extend my hands and nail myself to the cross with Jesus, to drink with him the bitter chalice.

"Each day in reciting the words of consecration, I confirmed with all my heart and soul a new pact, an eternal pact between Jesus and me through his blood mixed with mine. Those were the most beautiful Masses of my life!" (Van Thuan, *Testimony of Hope*, Pauline Books, 2000, p. 131).

In the dark of night, the cardinal would distribute Communion to the Catholics who were with him, and he made a tabernacle out of a discarded cigarette pack.

He said, "The Eucharist became for me and other Christians a hidden and encouraging presence in the midst of all our difficulties" (Ibid. p. 132).

"In this way, the darkness of the prison

became a paschal light. ... The prison was transformed into a school of catechesis. Catholics baptized fellow prisoners and became godparents of their companions" (Ibid. p. 133).

Maybe being in prison can make one appreciate more easily the love of the Good Shepherd and the Eucharist that embodies his love.

There are other ways of being in prison: the slavery of sin; the darkness of illness, or of fear; deep sadness at the loss of a loved one or the heartbreak of betrayal by someone we love.

In this real world, we can find the Good Shepherd, the paschal light of hope, in the darkness. †

Do you have an intention for Archbishop Buechlein's prayer list? You may mail it to him at:

Archbishop Buechlein's
Prayer List
Archdiocese of Indianapolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

Archbishop Buechlein's intention for vocations for April

Priests: that they may joyfully and faithfully live out their priestly promises and encourage other men to embrace God's call to the priesthood.

Encontrando al Buen Pastor, la luz pascual de la esperanza en la oscuridad

Nos referimos al cuarto Domingo de Pascua como el Domingo del Buen Pastor.

El Evangelio representa a Jesús como la imagen del pastor de ovejas. Resulta aleccionador pensar sobre el pastoreo en el Cercano Oriente. La imagen que Jesús utilizó es útil no solamente para nosotros los sacerdotes; dicha imagen puede traducirse con facilidad a cualquier relación de padres e hijos, así como de liderazgo cristiano.

Hasta el sol de hoy, los pastores en el Cercano Oriente viven modestamente. Viajan con poco equipaje, cargando un bolso hecho de pieles de animales en las que llevan comida, algo de pan, frutas secas, algunas aceitunas y queso.

Y, según recordamos en la historia de David y Goliath, los pastores llevan una honda, tanto para protección como para cazar, y es útil para traer de vuelta a las ovejas descarriadas. Los pastores también llevan un callado, el bastón de los pastores. Con él pueden atrapar y halar a las ovejas que están empezando a descarriarse. Del mismo modo, pueden apoyarse en el callado mientras caminan por terrenos escabrosos.

En muchos países se crían ovejas para luego matarlas y convertirlas en alimento. En el Cercano Oriente, las ovejas se crían mayormente para obtener lana y confeccionar ropa y otros materiales derivados de la lana. De este modo, muchas ovejas andan con sus pastores por muchos años. Por lo tanto, llegan a conocer bien a su pastor y éste a sus ovejas; la oveja reconoce la voz del pastor.

Debido a los peligros del terreno, el pastor camina adelante y guía a las ovejas

rumbo a nuevos pastizales. Muchas veces, cuando es necesario franquear un riachuelo o algún área peligrosa, las ovejas se muestran renuentes a seguirlo. En tales casos, el pastor debe cargar un pequeño cordero sobre sus hombros para que la oveja madre y las demás lo sigan.

Estos detalles sobre el pastoreo en el Cercano Oriente nos ayudan a crear nuestra reflexión sobre la imagen de Jesús como el Buen Pastor. (También sugieren ciertos aspectos que podrían ser aplicables para padres y madres.)

Nuestro contacto más cercano con el Buen Pastor sucede en la Eucaristía y en la Comunión. Esta historia seleccionada ejemplifica el tesoro que se nos entrega en cada misa.

Hace algunos años un hombre santo de fe valerosa murió de cáncer en Roma. El Cardenal Francis Xavier Van Thuan estuvo preso en Vietnam del Norte por 13 años, nueve de los cuales pasó en aislamiento.

Después de su liberación y exilio de Vietnam, se le preguntaba con frecuencia al cardenal: "¿Podía celebrar la Santa Misa [en prisión]?"

Respondía: "Cuando me arrestaron tuve que irme inmediatamente con las manos vacías. Al día siguiente se me permitió escribirle a mi gente para pedir las cosas más esenciales, tales como ropa, pasta de dientes, entre otros. Escribí: 'Por favor envíenme un poco de vino como medicina para mi dolor de estómago.'" Su gente entendió.

"Me enviaron una pequeña botella de vino para la Misa, con una etiqueta que decía: 'medicina para dolores de estómago'. También me enviaron algunas hostias que

escondieron en una linterna.

"La policía me preguntó: '¿Sufre de dolores de estómago?'"

"Sí.

"Aquí tiene una medicina."

"¡Nunca podré expresar la alegría tan grande que sentí! Todos los días celebraba la misa con tres gotas de vino y una gota de agua en la palma de mi mano. ¡Ese era mi altar y esa era mi catedral!"

"Fue una verdadera medicina para el alma y para el cuerpo. Cada vez que celebraba la misa tenía la oportunidad de extender mis manos y clavarme a la cruz con Jesús para beber con él del cáliz amargo.

"Todos los días, al recitar las palabras de la consagración, confirmaba con todo mi corazón y con toda mi alma un nuevo pacto, un pacto eterno entre Jesús y yo por medio de su sangre mezclada con la mía. ¡Esas fueron las misas más hermosas de mi vida!" (Van Thuan, *Testimonio de esperanza*, Pauline Books, 2000, p. 131).

En la oscuridad de la noche el cardenal distribuía la comunión a los católicos que se encontraban con él, e hizo un sagrario con un paquete de cigarrillos de desecho.

Declaró: "La eucaristía se convirtió para mí y para otros cristianos en una presencia oculta y alentadora en medio de todas nuestras dificultades." (Ibid. p. 132).

"De esta forma, la oscuridad de la prisión se convirtió en la luz pascual..."

La prisión se transformó en una escuela de catequesis. Los católicos bautizaban a otros prisioneros y se convertían en padrinos de sus compañeros" (Ibid. p. 133).

Tal vez estar en prisión puede hacer que uno aprecie más fácilmente el amor del Buen Pastor y la Eucaristía que representa su amor.

Existen otras formas de estar en prisión: la esclavitud del pecado; la oscuridad de la enfermedad o del miedo; la profunda tristeza por la pérdida de un ser querido o la desilusión por la traición de alguien a quien queremos.

En este mundo real podemos encontrar al Buen Pastor, la luz pascual de la esperanza en la oscuridad. †

¿Tiene una intención que desee incluir en la lista de oración del Arzobispo Buechlein? Puede enviar su correspondencia a:

Lista de oración del Arzobispo
Buechlein
Arquidiócesis de Indianapolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

Traducido por: Daniela Guanipa,
Language Training Center, Indianapolis.

La intención del Arzobispo Buechlein para vocaciones en abril

Sacerdotes: ¡Que ellos realicen sus promesas como sacerdotes con júbilo y fe y den ánimo a otros hombres para que contesten la llamada de Dios al sacerdocio!

Events Calendar

April 27-29

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Worldwide Marriage Encounter.** Information: 317-576-9785 or swillem@iquest.net.

April 27-May 23

Saint Meinrad Archabbey and School of Theology, library, 200 Hill Drive, St. Meinrad. **Photography exhibit, "Inner Architectures,"** Andrea Hoelscher, photographer, free. Information: 800-682-0988 or www.saintmeinrad.edu.

April 28

Indiana Convention Center, 100 S. Capitol Ave., Indianapolis. **Fourth annual archdiocesan "Treasuring Womanhood" conference, "The Great Dignity, Potential and Responsibility of Women,"** Teresa Tomeo, Rosalind Moss, Marjorie Murphy Campbell and Franciscan Father Joseph Michael Mary McShane, presenters, 8 a.m.-4:30 p.m., \$40 per person before April 21, includes lunch. Call for late reservations. Information and registration: 317-888-0873 or www.indianacatholicwomen.com.

Responsibility of Women,"

Teresa Tomeo, Rosalind Moss, Marjorie Murphy Campbell and Franciscan Father Joseph Michael Mary McShane, presenters, 8 a.m.-4:30 p.m., \$40 per person before April 21, includes lunch. Call for late reservations. Information and registration: 317-888-0873 or www.indianacatholicwomen.com.

Roncalli High School, 3300 Prague Road, Indianapolis. **"Real Roncalli Revelry," annual dinner, \$85 per person.** Information: 317-787-8277, ext. 239, or klimak@roncallihs.org.

St. Joseph Parish, 1875 S. 700 W., North Vernon. **Four Corners Craft and Garden Show, 9 a.m.-2 p.m.**

Information: 812-346-8685.

Sisters of St. Francis, Michaela Farm, Oldenburg. **"Introduction to Permaculture,"** 1-5 p.m., members free, non-members \$6. Information: 812-933-0661 or e-mail michaelafarm@seidata.com.

April 29

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Centennial Chamber Concert, 3 p.m.,** Information: 317-634-4519.

MKVS and Divine Mercy Center, Rexville, located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles. **Confession, 1 p.m. followed by holy hour, Mass 2 p.m.,** Father Elmer Burwinkel, celebrant.

Information: 812-689-3551.

April 30

St. Charles Borromeo Church, 2222 E. Third St., Bloomington. **Deanery Mass in honor of St. Theodora Guérin, 7 p.m.** Information: 812-336-6846.

May 2

Ritz Charles, 12156 N. Meridian St., Carmel, Ind. **St. Augustine Guild, style show and luncheon to benefit Little Sisters of the Poor and St. Augustine Home for the Aged, "Hats Off to Spring,"** 11:30 a.m., \$30 per person. Reservations: 317-843-0524.

St. Mary Parish, 317 N. New Jersey St., Indianapolis. Solo Singles, **Catholic singles 50 and over, single, widowed or**

divorced, new members welcome, 6:30 p.m. Information: 317-897-1128.

May 3

Marian Inc., 1011 E. St. Clair St., Indianapolis. **Our Lady of Fatima Retreat House, fundraising dinner, "A Marian Feast,"** 6 p.m., \$100 per person. Information: 317-545-7681.

May 4

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **Lumen Dei meeting, Mass, 6:30 a.m.,** breakfast and program at Priori Hall, Father Guy Roberts, presenter, \$10 members, \$15 guests. Information: 317-919-5316 or e-mail Lumen_Dei@sbcglobal.net.

May 6

Saint Meinrad Archabbey and

School of Theology, 200 Hill Drive, St. Meinrad. **Monte Cassino pilgrimage, "Mary, Our Mother of Hope,"** Benedictine Jeremiah Grosse, presenter, 2 p.m. Information: 812-357-6501.

Saint Meinrad Archabbey and School of Theology, Apiary, 200 Hill Drive, St. Meinrad. **Beekeepers Field Clinic, 11 a.m.,** potluck lunch, 12:30 p.m., program. Information: e-mail news@saintmeinrad.edu.

May 7

St. Bartholomew Parish, 1306 27th St., Columbus. **"Divorce Care,"** 7-9 p.m., eight-week series through July 2. Information: 812-379-9353, ext. 333. †

Retreats and Programs

April 28

Indiana Convention Center, 100 S. Capitol Ave., Indianapolis. **Fourth annual archdiocesan "Treasuring Womanhood" conference, "The Great Dignity, Potential and Responsibility of Women,"** Teresa Tomeo, Rosalind Moss, Marjorie Murphy Campbell and Franciscan Father Joseph Michael Mary McShane, presenters, 8 a.m.-4:30 p.m., \$40 per person before April 21, includes lunch. Call for late reservations. Information and registration: 317-888-0873 or www.indianacatholicwomen.com.

Oldenburg Franciscan Center, Oldenburg. **Third annual women's conference, "Being Peaceful, Joyful Women of God,"** Carol Ann Morrow, presenter, 9 a.m.-3:30 p.m. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

April 29

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.

May 4-6

Mount St. Francis Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. **"12-Step Serenity Retreat: The Spirituality of Imperfection."** Information: 812-923-8817.

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Blessed Fra Angelico: An Art and Spirituality Retreat,"** Benedictine Father Noël Mueller, presenter. Information: 812-357-6611 or e-mail mzoeller@saintmeinrad.edu.

May 5

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"A Catholic/Protestant Conversation: Mary, Mother of God,"** 8:30 a.m.-4 p.m., \$50 per person includes lunch. Information: 317-788-7581 or e-mail benedictinn@yahoo.com.

May 6

St. Louis Parish, Weigel Building, 13 St. Louis

Place, Batesville. **"Marriage Is Forever,"** 1-5:30 p.m., registration required, free-will offering. Information: 812-933-6407.

Oldenburg Franciscan Center, Oldenburg. **"Evensong: Scripture/Taizé Music and Silence and Interfaith Prayer Service,"** 4-5 p.m. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

May 10-31

Oldenburg Franciscan Center, convent, Oldenburg. **"Praying with Mary, Our Mother,"** 1:15-2:30 p.m. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

May 11-12

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"How Women Pray,"** Father Jeff Godecker, presenter, \$100 per person. Information: 317-545-7681 or www.archindy.org/fatima.

May 12

Christ the King Parish, 1827 Kessler Blvd., E. Drive, Indianapolis. **Adult confirmation retreat, "The Holy Spirit in the Life of the Church,"** 8:30 a.m.-6 p.m., \$20 per person, registration deadline May 1. Information: 317-253-2193, ext 4.

May 13

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Mother's Day Mass and Brunch,"** Mass, 10 a.m., brunch \$15 per person, children under 5 no charge. Information: 317-545-7681 or www.archindy.org/fatima.

May 17

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Mary in My Life,"** Father Jonathan Meyer, presenter, 8:30-2:30 p.m. \$35 per person. Information: 317-545-7681 or www.archindy.org/fatima.

Oldenburg Franciscan Center, convent, Oldenburg. **"In the Spirit, Signs of Life,"** Franciscan Father Carl Hawver, presenter. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

May 18-20

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Tobit Weekend,"**

\$280 per couple. Information: 317-545-7681.

Mount St. Francis Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. **"Women's Retreat: Dreams of Healing,"** Information: 812-923-8817.

May 20

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 1-2

Oldenburg Franciscan Center, convent, Oldenburg. **Men's golf retreat.** Information: 812-933-6437 or e-mail center@oldenburgosf.com.

June 1-3

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. **"Still Full of Sap, Still Green: Praying the Psalms,"** Benedictine Father Godfrey

Mullen, presenter. Information: 812-367-2777, 800-880-2777 or kordes@thedome.org.

June 3

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.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Labyrinth 201,"** Bill Coleman, presenter, 7-9 p.m., free-will offering. Information: 317-545-7681 or www.archindy.org/fatima.

June 9-16

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. **"Directed Retreat,"** Benedictine Sister Linda Bittner, presenter. Information: 812-367-2777, 800-880-2777 or kordes@thedome.org. †



Fr. Joseph Kern Fr. Donald Schmidlin Msgr. Bernard Schmitz Fr. Joseph Sheets

Four priests to celebrate jubilee

Four diocesan priests will celebrate the 50th anniversary of their priestly ordinations this year.

Msgr. Bernard Schmitz and Fathers Joseph Kern, Donald Schmidlin and Joseph Sheets were ordained to the priesthood on May 3, 1957.

Father Joseph Kern, sacramental minister of St. Margaret Mary Parish in Terre Haute and dean of the Terre Haute Deanery, will celebrate his 50th jubilee with a Mass at 3:30 p.m. on June 24 at St. Margaret Mary Church, 2405 S. Seventh St., in Terre Haute.

Retired **Father Donald Schmidlin** will celebrate his ordination anniversary with a Mass at 11:30 a.m. on May 6 at St. Matthew Church, 4100 E. 56th St., in Indianapolis. A luncheon and reception will follow the Mass. Reservations are requested for the luncheon by calling St. Matthew Parish at 317-257-4297.

Msgr. Bernard Schmitz, pastor of St. Anthony of Padua Parish in Morris and administrator of St. Charles Borromeo Parish in Milan and St. Pius Parish in Ripley County, will celebrate the 50th anniversary of his priestly ordination with a Mass at 10:30 a.m. on May 20 at St. Anthony of Padua Church, 4773 E. Morris St., in Morris.

Retired **Father Joseph Sheets** will have two celebrations of his 50th jubilee. He will be the celebrant for a 5 p.m. Mass on April 28 at St. Ambrose Church, 325 S. Chestnut St., in Seymour.

Father Sheets will also be the celebrant at a Mass in his honor at 10:30 a.m. on May 6 at St. Martin of Tours Church, 1709 E. Harrison St., in Martinsville.

Father Sheets has requested that no gifts be given to him for his jubilee. †



Academic All-Stars

Michael Burkhart, a senior at Roncalli High School in Indianapolis, poses with, from left, Suellen Reed, state superintendent of public instruction, and Barbara Henry, president and publisher of *The Indianapolis Star*, on April 11 at the Indiana Roof Ballroom in Indianapolis after Michael was honored as one of 40 *Indianapolis Star* Academic All-Stars for 2007. Also honored as Academic All-Stars were Bishop Chatard High School senior Elizabeth Noel and Cathedral High School senior Kyle Obergefell. Both high schools are in Indianapolis.

VIPs

Eugene and Evelyn (Kruer) Lilly, members of Holy Family Parish in New Albany, celebrated their 50th wedding anniversary on April 21 during a Mass at their home parish and a dinner with their immediate family. The couple was married on April 27, 1957,

at St. John the Baptist Church in Starlight. They have six children: Amy Franklin, Jan Kely, Pam Kraft, Jeff, Mark and Pat Lilly. They also have 16 grandchildren.

John R. and Dolores A. Williams, members of Our Lady of the Greenwood Parish in Greenwood, will celebrate their 50th wedding anniversary on May 4. The couple was married on May 4, 1957, at Visitation Church in Chicago, Ill. They have six children: Donna Marie, James, John Jr., Michael Sr., Thomas and Father William Williams. They also have nine grandchildren. †

Negotiations for healthier Indiana heightened at Statehouse

By Brigid Curtis Ayer

With only a few days left to meet the April 29 adjournment deadline,



lawmakers have shifted into high gear to finalize a legislative

initiative to curb smoking and fund health care for uninsured families and children in Indiana.

Gov. Mitch Daniels' Healthier Indiana Plan originally included four components: to provide healthcare for the uninsured; fund the Indiana Tobacco Prevention and Cessation (ITPC) program at the Center for Disease Control's recommended level of \$34.8 million annually; provide funding for the immunization of children under age 2; and raise the cigarette tax to fund the programs.

Sen. Patricia Miller (R-Indianapolis), author of Senate Bill 503 which contains the primary components of the governor's Healthier Indiana Plan, said she is "optimistic" that a final agreement can be reached before the adjournment deadline.



Sen. Patricia Miller

"First, [through this plan] we will be helping people get health insurance so they have access to health care in the most cost-effective, efficient and appropriate way," Sen. Miller said.

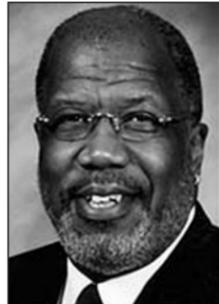
She noted that currently the uninsured receive health care in the "least effective"

and costly manner through emergency room visits. Sen. Miller also said that people in Indiana pay higher insurance premiums and higher health care costs to compensate for the amount of charity and indigent care provided by hospitals.

"It's a win-win plan, and a much better system both for those who need health insurance and for those who pay for the uninsured through higher premiums," Sen. Miller said.

Because bills including a tax increase must originate in the House rather than the Senate, Senate Bill 503 was amended into House Bill 1678 and has entered conference committee negotiations.

Rep. Charlie Brown (D-Gary), author of House Bill 1678, said, "We are very, very close to reaching a report all the conferees agree with and can sign. I'm



Rep. Charlie Brown

very optimistic, overly optimistic. "We all agree something needs to be done this year for the uninsured and for children in our state," said Rep. Brown, who has become one of the lead negotiators of the

Healthier Indiana Plan. "What we still need to decide on is the level and the kind of tax."

Rep. Brown said that lawmakers have

narrowed the range of the debate on the cigarette tax from a 35-cent increase to a 44-cent increase. The increase would bring Indiana more in line with the \$1 cigarette tax most other states across the country collect.

Another possible tax increase being considered is one that Rep. Brown said is "a relatively new tax called a bed tax for hospitals, which would raise millions of dollars."

Karla Sneegas, executive director for Indiana Tobacco Prevention and Cessation (ITPC), said almost all the major health organizations, including the American Cancer

Society, the American Lung Association, the Heart Association and ITPC, agree the cigarette tax should be raised by \$1, not just raised to \$1.

"The beauty of the governor's four-point plan is that each component has a positive impact," Sneegas said, "but by putting it all together, it has the opportunity to drastically impact and reduce tobacco use in Indiana as well as reduce other diseases across the board for Hoosiers."

Dan Gangler, co-convenor of the Hoosier Faith and Health Coalition, a group whose primary purpose is to help reduce tobacco use in Indiana, said his organization agrees with the major health organizations in raising the cigarette tax by \$1 to bring Indiana's total cigarette tax to more than a \$1.55 per pack.

"We have found a marked decrease in

'Access to basic health care is necessary to one's dignity. This bill is good for families, children and the common good of all people in Indiana. That's why the Church cares and is involved.'

— Glenn Tebbe



teen smoking when the cigarette tax increases," Gangler said. "We want the tax to act as a deterrent for teens and adults, and to help fund programs which help them quit or prevent them from starting."

Glenn Tebbe, executive director of the Indiana Catholic Conference, testified at an April 19 committee hearing on House Bill 1678 in support of the bill.

"We need to find ways to fund health care for working families and for families and children living in poverty who are uninsured or under insured," he said.

"Access to basic health care is necessary to one's dignity. This bill is good for families, children and the common good of all people in Indiana," Tebbe said.



Glenn Tebbe

"That's why the Church cares and is involved."

Once the conference committee report on House Bill 1678 is agreed upon by the four conferees and signed by them, it will go to the House and Senate for a final vote.

(Brigid Curtis Ayer is a correspondent for The Criterion.) †

LEGACY FOR OUR MISSION:

For Our Children and the Future

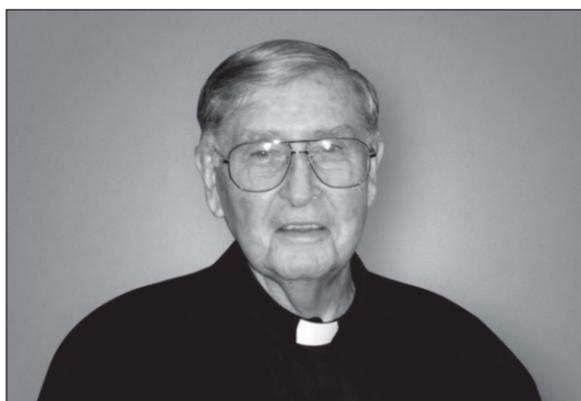
ARCHDIOCESE SUPPORTS PRIESTS THROUGH RETIREMENT

For many archdiocesan priests, retirement doesn't necessarily mean the end of daily activity but rather a decrease in the regular workload. After retirement, priests can decide how active a life they would like to lead, and many opt to continue serving at the parish level in response to the shortage of priests. Whatever level of activity they choose, priests are assured of support from the archdiocese in their retirement, thanks to funding from the *Legacy for Our Mission* campaign.

One of those priests who remains active is Father Patrick Commons. He retired in 1993 after 42 years of service to the Church. For him, retirement meant trading the busy life of a pastor for assisting parishes by presiding at Mass, administering the sacraments, anointing the homebound and performing other duties.

Today, at age 82, Father Commons remains active, continuing his ministry as a priest by offering daily Mass for the intentions sent him by the archdiocese. He stays in touch by driving to visit people and is now working to master the intricacies of his new laptop computer.

Father Commons is among 37 retired priests in the archdiocese. Several of them—including Father Commons—live at the St. Paul Hermitage in Beech Grove near the south side of Indianapolis, where residents can celebrate daily Mass and receive the sacraments. Since opening in 1960, St. Paul has provided



"I'm getting more than enough support in my retirement. Certainly the archdiocese is taking good care of me."

care for approximately 1,000 religious people. It has always operated at full capacity and has a waiting list of three years. (One of its residents commented, "If heaven has a lobby, St. Paul Hermitage is it.")

The decades leading up to Father Commons' retirement were eventful ones indeed. For 14 years he was a missionary in India, where he was the only American among 29 priests from nine countries. Father Commons and his fellow clergy ministered to parishes ranging from 8,000 to 15,000 members. Twice a year, he would spend two months visiting villages to hear confession, preside at liturgies, meet with parish leaders and visit parishioners in their homes.

Father Commons was a member of the Society of the Divine Word until 1970, when he was incardinated into the archdiocese. He then served as pastor of more than a half-dozen parishes in southern Indiana.

How long does Father Commons plan to offer daily Mass? He will as long as he can, he said. "The priesthood is my life. Priests are married to the Church. The Church is my life."

The archdiocese fulfills its ongoing commitment to its priests by providing them with financial and medical benefits, relieving them of worries about their later years. Thanks to funding assistance from the *Legacy for Our Mission* campaign, future priests can look forward to security in their retirement. Father Commons is grateful to the ongoing support of the campaign in providing him assistance. "I'm getting more than enough support in my retirement. Certainly the archdiocese is taking good care of me."

Legacy for Our Mission, the archdiocesan capital campaign, is guided by the principles of Christian stewardship and addresses the local and changing needs of archdiocesan ministries such as caring for retired priests. By contributing to the Legacy for Our Mission campaign, a portion of your gift will be allocated to support retirement assistance for priests.

Please visit the new online home of the *Legacy for Our Mission* campaign at www.archindy.org/legacy. It can also be accessed at www.LegacyforOurMission.org.

Archbishop: Catechists need strong faith, no fear proclaiming it

BALTIMORE (CNS)—Catechists must have a strong faith in Jesus and his Church, and must not be afraid to proclaim that belief to a culture that is sometimes hostile to the message, Archbishop Donald W. Wuerl of Washington said on April 13 in an address during the National Catholic Educational Association



Archbishop Donald W. Wuerl

convention in Baltimore.

“Our teaching task is every bit as much to introduce someone to the faith as it is to strengthen and deepen their already present knowledge of the faith,” Archbishop Wuerl said. “We preach and teach to people, some of whom have not really tasted the joy of personal faith” in Jesus Christ.

Catechists have a difficult job, he added, because they are teaching the faith in a culture that is “aggressively secular, to such an extent that the environment can be actually hostile to Christian faith.”

Archbishop Wuerl spoke in Baltimore to participants at the 104th annual NCEA convention and the 15th annual National Association of Parish Catechetical Directors convocation held in conjunction with it. At the convention, he was awarded the 2007 Emmaus Award for Excellence in

Catechesis.

The award, presented by the catechetical directors, recognizes “outstanding national leadership in the field of catechesis ... [and] significant contributions to the mission of spreading the Gospel, including writing, publishing and teaching.”

Archbishop Wuerl was chairman of the editorial oversight board that developed the *U.S. Catholic Catechism for Adults*. He is the author of many books, including *The Catholic Way* and *The Gift of Faith*, and was one of the authors of the best-selling *The Teaching of Christ: A Catholic Catechism for Adults*. He also writes a regular “Teaching of Christ” column for the *Catholic Standard*,

Washington’s archdiocesan newspaper.

The archbishop also is chairman of the U.S. Conference of Catholic Bishops’ Committee on Catechesis and is chairman of the NCEA board of directors.

In his address to catechists, Archbishop Wuerl said those who teach the Catholic faith must believe in the faith “because we know we

are part of a continuity, part of a living reality, we can trace all the way back to Christ. We believe we belong to something that transcends time and space.

“We are witnesses to and we bring out words to bear testimony to Jesus Christ,” the archbishop said. He added that catechists must have “faith anchored in the knowledge that Christ has died and Christ

‘A catechist is a good witness to the faith who not only teaches the faith, but is a living authentication of the faith. Our task is to bear witness to the person of Christ ... to introduce someone to the faith.’

— Archbishop Donald W. Wuerl



People applaud during the National Catholic Educational Association convention in Baltimore.

has risen for us.”

He urged religious educators to “have confidence in our message.”

“We have to begin with the simple recognition that God has spoken to us, he has indeed revealed something to us,” the archbishop said. “Our role is to step out into this culture, this society, and speak clearly the truth. We need to speak out of our identity as members of the Church. We need to speak out of our identity as believers in Christ.”

Catechetical ministry, he added, is performed “in the name of and on behalf of our Church.”

“A catechist is a good witness to the faith who not only teaches the faith, but is a living authentication of the faith,” he said. “Our task is to bear witness to the person of Christ ... to introduce someone to the faith.”

In addition to teaching young people the faith, the archbishop urged catechetical

leaders to reach out to “seriously under-catechized people. We have a second chance to reach out to those parents who drop their kids off” for religious education.

“We must provide an invitation to those who are minimally connected to the Church,” Archbishop Wuerl said. “A sense that there is a hunger for God and a sense that there is a thirst for something spiritual—we find that among people today.”

The archbishop also urged catechists to involve all Catholics in their ministry.

“The process of passing on the faith has to involve everyone in the parish, everyone in the [Catholic] community,” Archbishop Wuerl said. “Catechetical leaders have a very, very strong and privileged position in our evangelical efforts. You who are involved in the catechetical mission are engaged in something special.” †

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Planners excited about hosting 2008 education convention

By John Shaughnessy

Kathy Mears gets excited just thinking about the archdiocese's first-ever



Kathy Mears

opportunity to showcase its education efforts and the city of Indianapolis to more than 10,000 people from across the country.

That's how many people are expected to arrive in Indianapolis when the archdiocese

hosts the 2008 National Catholic Educational Association's annual convention on March 25-28—an event that will include the involvement of Catholic school teachers and students from throughout central and southern Indiana.

To prepare for the event, a group of educators from the archdiocese recently attended this year's convention in Baltimore—a group led by Msgr. Joseph F. Schaedel, vicar general of the archdiocese, and Annette "Mickey" Lentz, executive director for Catholic Education and Faith Formation.

As an associate director of schools for the archdiocese, Mears will be among the leaders, under Lentz's direction, who will plan the event at the Indiana Convention Center in Indianapolis. She recently answered questions regarding her thoughts and some of the archdiocese's plans for the event. Here is an edited version of her responses.

How did Indianapolis earn the right to host next year's convention?

Mears: "It has been a long process.

Actually, we were scheduled to host in 2005, but when Indianapolis won the [right to host the] NCAA Women's Final Four [in basketball], we gave it up to Philadelphia. At least 11 years ago, NCEA visited Indianapolis, after we offered to host and put forth a proposal. This is the first time that we are being given the opportunity."

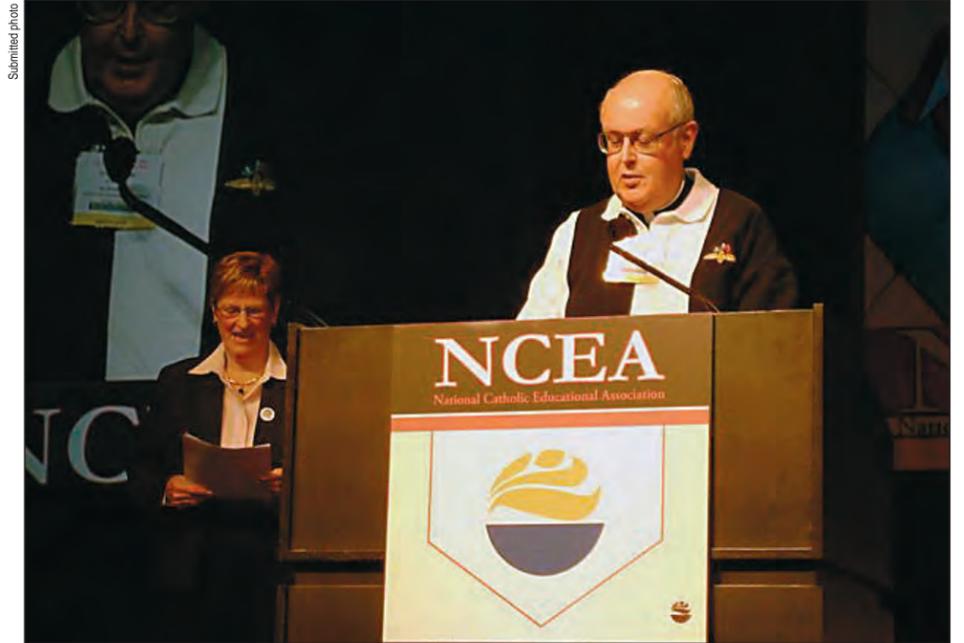
The archdiocese sent a contingent of people to this year's convention in Baltimore. What did the group learn that will help you next year?

Mears: "We learned lots about organizing a convention, what perceptions folks have about Indianapolis—good and bad—and some things we would like to duplicate, things we would like to do differently and things we would not like to do at all. Many folks told us they had never been to Indianapolis and thought there would not be anything to do. They also thought it would be a blizzard.

"We had to emphasize we are totally connected from hotel to convention center, and that they did not have to go outside if they did not want [to]. We also stressed we have lots to do. We are hoping that the [Indiana] Pacers, White River Gardens, the Indianapolis Zoo, etc., will help us to make sure that we have great events at a very low or no cost to our delegates. We will also be looking at sponsors to help fund these events so the archdiocese does not incur costs."

You've mentioned that the convention will allow the archdiocese to "showcase the great things that are happening in Catholic education in our own backyard." What are some of the elements you hope to showcase?

Mears: "The results of Project EXCEED—our Teacher Advancement



The "Top Ten" reasons for holding the 2008 National Catholic Educational Association's annual convention in Indianapolis? The answers were provided during this year's convention in Baltimore by Msgr. Joseph F. Schaedel, vicar general of the archdiocese, and Annette "Mickey" Lentz, executive director for Catholic Education and Faith Formation.

Program work, our work with the Hispanic population, our work with special-needs students, and our success in working with the Blue Ribbon Schools. We also have a new Urban School Consortium that is working to make sure that Catholic education has a place in our inner city. Our curriculum model is highly sought by others, and the work we are doing in this area will be shared."

You also see the convention as a place to highlight success stories in Catholic education across the country. Share one or two success stories that stood out from the convention in Baltimore.

Mears: "Louisiana, specifically the Gulf Coast. Those schools are making a big difference and are growing stronger with the help of other Catholic schools from across the country. Priests, administrators and teachers from all over Louisiana thanked us—Indianapolis—for our help and talked of the difference that they are making because of our support."

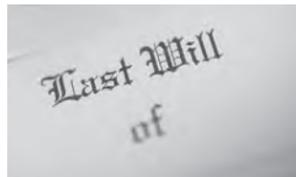
More than 10,000 people are expected for the convention in Indianapolis. What are some of the plans for them while they are here?

Mears: "Baltimore had a sports theme, See CONVENTION, page 12

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Rev. Msgr. Joseph F. Schaedel, Archdiocesan Director

Welcome, new Catholics

We welcome the new Catholics who have become full participants in the Church since last Easter. Most of the people listed here received initiation sacraments during the Easter Vigil on Saturday, April 7. The names listed were provided by religious education leaders in local parishes.

The 469 catechumens listed are people who have never been baptized and—

within the past year—were baptized, confirmed and received their first Eucharist.

The 599 candidates listed were baptized in other Christian traditions and were received into the full communion of the Catholic Church with a profession of faith, confirmation and first Eucharist during the past year.

Most people are listed in the parishes where they received their religious formation and the sacraments of initiation. †

Batesville Deanery

St. Mary of the Immaculate Conception, Aurora
Cody Busse, Timothy Fairfield, Molly Schmah and Noah Schmah (catechumens); Valida Beckman, Candy Hochstrasser, Mollie Leibecke-Pustelnik, Lori Lindeman, John McClain, Lana McLaughlin, Lowell McLaughlin, Abbey Schmah, Hannah Schmah and Kurt Schmah (candidates)

St. Louis, Batesville
Paula Harsin and John Watson (catechumens); Rebecca Bischoff, Cynthia Roberts and Kerrie Schneider (candidates)

St. Mary, Greensburg
Jimmy Campbell, Larry Glover and Robert Schreiner (catechumens); Gary Fry, Tammi LeGere, Jennifer Nobbe, Marlene Perkins and Kyle Robbins (candidates)

St. Lawrence, Lawrenceburg
Ian Butler, Jonathon Fox, Xavier Fox, Jeffrey Lacey, Robert Stiles and Michelle Tufts (catechumens); Allysen Jensen, Alicia Kent, Rebecca Lyons, Jesse Presley, Mylissa Stearns and Eric Tufts (candidates)

St. Charles Borromeo, Milan
Ashley Turner, Austin Turner and Kristina Turner (catechumens)

Immaculate Conception, Millhousen
Brandon Masters (catechumen); Jedidiah Ortmann (candidate)

St. Anthony of Padua, Morris
Matthew Sittloh (catechumen)

St. Maurice, Napoleon
Kristin Schoettner (catechumen); Lauren Wagner (candidate)

St. Nicholas, Sunman
Bryan Kline and Edie Sarringhaus (catechumens); Linda Schuck (candidate)

St. Peter, Franklin County
Stephen Green (candidate)

St. Pius, Ripley County
Lucas Lonneman, Melissa Lonneman and Shane Lonneman (catechumens); Anthony Lonneman (candidate)

Holy Family, Oldenburg
Ashley Stockhoff (catechumen); Debbie Gray, Sylva Havens, Wendy Havens and Mark Spreckelson (candidates)

St. John the Baptist, Osgood
Lindsay Bolton (catechumen)

St. Vincent de Paul, Shelby County
Brian Percell, Susan Percell and Jason Wells (catechumens)

St. Teresa Benedicta of the Cross, Bright
Patrick Hutchins (catechumen); Teara Kist (candidate)

Bloomington Deanery

St. Vincent de Paul, Bedford
Terra Acosta, Brian Eagan and Hannah Wood (catechumens); Sheena Long (candidate)

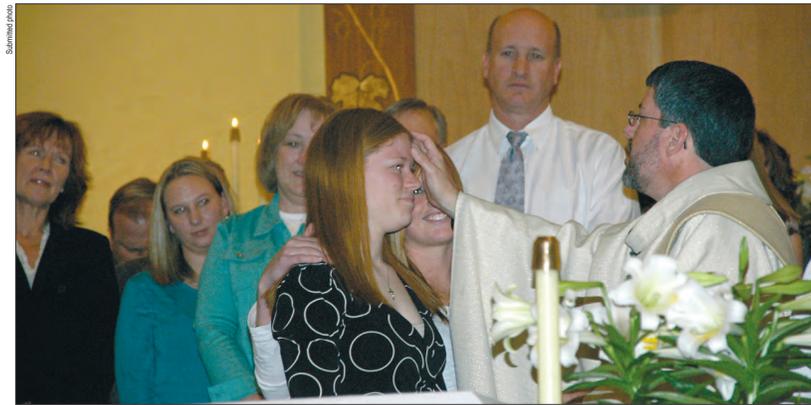
St. Charles Borromeo, Bloomington
Jonathan Branam, Kurt Eckert, Jacob Hawkins, Lloyd Hawkins, Samuel Hawkins, Zachary Hawkins, Heather Lauer and Clint Seyer (catechumens); Bobbie Blume, Jean Lindsay, Tom Miller and Sam Frank (candidates)

St. John the Apostle, Bloomington
Connie Forbes, Barbara Laymon and Heather Roesel (catechumens); Phyllis Greene, Brian Kirk, Teresa Mobley, Laurie Moore, Ann Newquist, Doyle Newquist, Jacquelyn Schaeffling, Greg Scherschel and Katie Todd (candidates)

St. Paul Catholic Center, Bloomington
Kellyn Bartlett, Kathleen Bopp, Lydia Bopp, Marguerite Bopp, Rebecca Gabriel, Grace Low, Jamey Martinez, Sarah Morone, Emily Murphy, Cameron Richie and Lindsay Wellons (catechumens); Lauren Bell, Kelly Grimes, Ross Grimes, Alex Gude, David Haf, Amanda Hall, Mary Jean Holwager, Lilly Massa, Cynthia Solorzano, Andrea Sykes and Ling Zhao (candidates)

Our Lady of the Springs, French Lick
Caleb Dunn, Josh Eskew, Heather Hackney, Thomas Harner, Janelle Ragains, Kyle Ragains, Maurica Schneider, Elizabeth Stemle and Luke Woolsey (candidates)

St. Martin of Tours, Martinsville
Brent Hamblen, Nathaniel Henson, Candrin Hicks, Matthew Hicks, Michael Hurst, Noah Jackson, John



Abbey Schmah receives the sacrament of confirmation from Father Christopher Craig at St. Mary of the Immaculate Conception Church in Aurora during the parish's Easter Vigil on April 7. Abbey's father, Kurt, who was also received into the full communion of the Church during the same liturgy, looks on from behind.

Pringle Jr., Bart Wigal and LaChelle Woods (catechumens); Robert Altizer, John Blickenstaff, Christopher Craney, Donald Dailey, E. Arlene Dailey, Teresa Hale, Jodi Hicks, Barry Jackson, Luana Murdoch, Sarah Pies and Anna Radue (candidates)

St. Mary, Mitchell
Belinda Collins and Scott Collins (catechumens)

St. Agnes, Nashville
Norma Butler, Linda McCulley and Autumn Thompson (candidates)

Our Lord Jesus Christ the King, Paoli
Isabella Bush and Lisa Bush (catechumens); Branson Enlow, Joshua Flick, Darren Guetig, Olivia Hinkle and Miranda Thomas (candidates)

Comersville Deanery

St. Michael, Brookville
Ryan Wood (catechumen); Penny Ash, Della Dewess, Adam Geiling, Neil Kaiser, Tanya Lonergan, Chad Mears, Amanda Ratz and Christine Wagner (candidates)

St. Elizabeth of Hungary, Cambridge City
Roy Moffitt (catechumen); Amy Oliger and Jim Sheets (candidates)

St. Gabriel, Comersville
Joshua Frank (catechumen); Brady Alvey, Renee Alvey and Donna Frank (candidates)

St. Rose, Knightstown
Heather Matthews (candidate)

St. Anne, New Castle
David Sharp (catechumen); Bob Green, Yvonne Mroz and Blake Shackelford (candidates)

St. Mary, Rushville
Rhonda Campbell, Jessica Wooten and Shawn Wooten (catechumens); Daisy Johnson (candidate)

Richmond Catholic Community, Richmond
Cheyenne Abney, Erin Abney, James Baldwin Jr., Melanie Berger, Cody Bishop, Jennifer Doerflein, Jamie Frech, Mark Frech, Tiffany Goodlin, Chris Hughes, Brian McClure, Justin Rader, Austin Roosa, Ronnie See and Jackie Walker (catechumens); Darrell Alvey, Darrell Clark, Terry Craig, David Doerflein, Julie Freeman-Burch, Ann Holland, Andrew May, Angela Mays, Jamie Pechan, Deborah Phenis, Maia Rodriguez, Robert Smith, Bonnie Toschlog, Mike Waters, Gary Wier and Paul Yoder II (candidates)

Indianapolis East Deanery

SS. Peter and Paul Cathedral
Abigail Alexander, Aaron Roberts, Kathryn Snedeker and Karyn Wanko (candidates)

Holy Cross
Ora Carr (catechumen); Tim Litwin (candidate)

Holy Spirit
Bridget Gonterman, John Howard, Janell Mierny, Charlie Moore, Sean Moore, Debra Schnabel, Laura Schuster and Keith West (catechumens); Richard Emery, Melissa Fennelly, Kristin Howard, Anne Johnson, Nate Jones, Stacie LeBeau, Scott Pfitzinger, Charles Quinonez, Ingrid Quinonez, Kristal Sergi, Justin Tyner and John Wingham (candidates)

Our Lady of Lourdes
John Dollard, Amy Nance, Robert Sims, Charlene Stamps, Lindsey Swan and Stacie Swan (catechumens); Steven Garvey, Valerie Jackson-Sims, Joyce Newland, James Traylor and Jane Wagner (candidates)

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John Dollard, Amy Nance, Robert Sims, Charlene Stamps, Lindsey Swan and Stacie Swan (catechumens); Steven Garvey, Valerie Jackson-Sims, Joyce Newland, James Traylor and Jane Wagner (candidates)

St. Bernadette
Bobbi Ebbing and Thomas Ebbing (candidates)

St. Mary
Renee Cheek, Aurisela Hernandez, Ama Delia Puebla Perez, Bertin Puebla Perez, Maricela Puebla Perez, Andrew Rish, Donald Rushton and Derek Watson (catechumens); Mario Cabrero Diaz, Lindsay Carlberg, Juan Chiguil Chapol, Leslie Fenton-Hoyt, James Ferries-Rowe, Aniceto Hernandez, Ivette Hernandez, Tyler Kalachnik, Maria de Lourdes Prieto, Kimberly Rampala, Naruby Schlenker, Vicki Wright and Fanni Yataco (candidates)

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Indianapolis North Deanery

Immaculate Heart of Mary
Melissa Grimes and Jessica Sahn (catechumens); Janice Bankert-Countryman, Amanda Fuhrer, Sarah Gleissner, Rick Holigrocki, Scott Julian, Connie Killigrew, Erin Naas, Tod Perry, Diana Smith, Kim Spencer and Claire Tuschong (candidates)

Christ the King
Chariti Free, Jolie Fournier, Meegan Fournier and Cindy Whittemore (catechumens); Kristopher Carter, Jason Crowder, Samuel Ellingwood, Ted Hirschey, Hollie MacKay, Derek Redelman, Shellie Redelman and

David Whittemore (candidates)

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St. Luhe
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St. Matthew
Michelle Brogan, Thomas Carter, Christopher Cotton, Kennedy Eineman, Karstyn Hopkins, Michelle Hopkins and Nicholas Keasey (catechumens); Kelsey Buford and Courtney Weaver (candidates)

St. Pius X
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St. Thomas Aquinas
Linda Aleya, Debra Bowyer, William Hamerstadt, Susan Matouk, Sarah Renner, Jennifer Rhodes, Jimmie Payne and Edythe Taylor (candidates)

Indianapolis South Deanery

Holy Name, Beech Grove
Caitlin Bertin, Christina Bertin, Jordan Bertin, Celia Glowinski, Rachel Handley, Racheal Harlan, Alyssa Harmon, Benjamin Harmon, Brandon Harmon, Rob Harmon, Payge Liggett, Anna Looney, Emma Looney, Alaina Man, Jaylen Man, Roy Pruitt Jr., Mary Knowlton and Carrie Wiese (catechumens); Jennifer Beasley, Amanda Dicks, Lisa Harmon, Kelli Meguiar, Mary West, Sue West and Scott Willison (candidates)

Good Shepherd
Zachary Burns and Jacob Vicars (catechumens); Ray Glowner and Allison Reinhart (candidates)

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David Kinsey, MaLinda Masterson, Jon Meko and Nick Meko (catechumens); Mark Meko and Sandra Meko (candidates)

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SS. Francis and Clare, Greenwood
Kerria Bodin, Ed Hoy, Lee Ann Hoy, Chrystal Kidd, Stephen Kidd, Tim Martin, Brian Montano, Carrie Montano, Marsha Sanderock, Kim Wilcoxon and Brett Williams (catechumens); Paul Bailey, Pat Hege, Greg Holt, Jason Howe and Katherine Howe (candidates)

St. John the Evangelist
Brenda Barrett, Katie Hedrick and Michele Walker (catechumens); Kylene Baker, Nicole Bova and Sue Ann Ragsdale (candidates)

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Alec Conaway, Ava Conaway, Kira Peters, Austin Shoaf, Conner Shoaf, Savanna Shoaf, Andrew Sisk, Jennifer Skibinski, Kenneth Smith Jr., Chelsea Stillwell and Sydney Stillwell (catechumens); Anthony Alderson, Heather Buck, Gerry Grant, Mark Hauser, Robert McClary, Stacy Nelson, Bryan Stillwell and Gina Stillwell (candidates)

St. Mark the Evangelist

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St. Patrick
Fernando Barragan, Andrew Birchem, Saul Cortez, Tammy Eubanks, Miguel Hernandez, Gabriela McKinney, Brenda Medina, Araceli Torres and Mario Trejo (catechumens); Idania Alvarado, Carlos Betancourt, Andrea Bolaños, Jose Castellanos, Jorge Castro, Karina Cruz, Beatriz Garcia, Juan Gonzalez, Tracy Guerrero, Guadalupe Guerrero, Stefany Guerrero, Izel Maldonado, Raquel Mejia, Beatriz Olguin, Celina Olivares, Gloriel Palma, Antonio Peña, Noe Peña, Juan Carlos Ramirez, Luliana Resendez, Sandra Reyna, Juan Rodriguez, Yakare Rodriguez, Karina Romero, Claudia Romo, Ramiro Romo and Juan Ruvalcaba (candidates)

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Our Lady of the Greenwood, Greenwood
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Indianapolis West Deanery

Holy Angels
Isaiiah Sharpe (catechumen); Heather Foltz, Reggie Horne and Adele Long (candidates)

St. Anthony
Kayla Crawell (catechumen); Prudencio Aguilar, Luz Castaneda, Rafael Castillo, Javier Escobedo, Kathy Guerra, Norma Hernandez, Maricela Magallanes, Amanda Ray, Alex Rodriguez, Jessica Rodriguez, Roxana Rodriguez, Rafael Romero and Carmelo Sanchez (candidates)

St. Christopher
Briana Baker, Roger Bligan II, Amberle Bray, Hayley Coronato, Nick Coronato, Vincent Coronato, Kristi Hawkins, Donyelle Lytle, Eric Murphy, Melissa Nelis, April Rushenberg, Trisha Siders, Bailey Smith, Joshua Southard, Dustin Toole, Larry Weddle and Catherine Welch (catechumens); Jeremy Brown, Ginger Coronato, George Dedmon, Sandra Federspill, Robert Hilton, Shirley Kay-Suhre, Brian Kettering, Blake Lytle, Ha Nguyen, Shawn Seifert, Donald Webb and Betsy Weddle (candidates)

St. Gabriel the Archangel
Brandon Bellamy, Eddie Sue Combs, Sean Diggs, Eric Hinojosa, Heather Hinojosa, Alesandro Jzar, Herman Lopez and Don McKinzie (catechumens); Reyna Bolano, Daniel Cariaso, David Cariaso, Denise Cariaso, James Cariaso, Sophia Cariaso, Isaias Castro, Ali Drake, Brian Federman, Yuco Flores, Silvano Heredia, Eflia Jzar, Marvin Leiva, Shawn Rance, Julie Ruse and Arelis Torres (candidates)

St. Joseph
Charles Hickman and Beverly Keller (catechumens); Jeffrey McElroy (candidate)

St. Michael the Archangel
Sara Alvey, Kimberly Bunnell, Kayla Cooper, John Durachta, Tasha Harper, Deandre Nichols, Jalyn Rhodes, Jamieson Rhodes, Daveigh Small, Diomoni Small, J'lyn Smith and Paul Smith (catechumens); Laura Brown, Dan Lindsey, John Minniear and Nichole Small (candidates)

St. Malachy, Brownsburg
Robert Cook, Colin Fierek, Josh Fierek, Robi Gilchrist, Daryl Hadley, Raelynn Hadley, Christopher Hale, Shane Harley, James Henry, Lindsay Rollings, Peggy Ruff, Tanner Russell, Carrie Van Der Goore, Jennifer Van Miechem, Ronald Wagner and Autumn Warnock (catechumens); Todd Anderson, Bruce Bohlander, Mark Brouwer, Mike De Fabis, Christine Doll, Mark Hiskes, Matthew Jimison,

Catherine Klemeyer, Lori Kooztz, Jim Lewis, Kelly Loudon, Elizabeth McKeon, Teresa O'Donnell, Patrick Rickard, Christopher Roberts, Lee Stuart, Joe Warnock, Stephen Webb, Jill Werlinger, Zachary Williams, Berek Timmerman Webb and Charis Timmerman Webb (candidates)

St. Monica
Gisella Angulo, John Angulo, Christopher Atkinson, Vicki Combs, Kameelah Diaz, Olivia Diaz, Jessica Evilsizor, Rosalinda Guillermo, Nadia Lewis, Genesis Iraheta, Marlyen Iraheta, Odalis Iraheta, Pilar Iraheta, Christina Johnson, Bobby Lam, Jon Martin, Chelsea Mecklenburg, Helen Mwaniki, Adam Powell, Julio Rodriguez and Trenton Spoolstra (catechumens); Luz Maria Bernal, Juan de Dios Reyes Acosta, Sally Glennan, Armando Guerrero, Guadalupe Guillermo, Dan Jensen, Dora Landeverde, Fabiola Lopez, Luis Mejia, Shaina Miller, Henry Rivas, Jorge Rodriguez, Aaron Schmol, Stephanie Stein and Anthony Stephanus (candidates)

Mary, Queen of Peace, Danville
Rusty Dillon (catechumen); Steve Dickey (candidate)

St. Thomas More, Mooresville
Justin Neitzel (catechumen)

St. Susanna, Plainfield
Anna Ardelean, Angela Godsil, Robert Kee, Alejandro Lozano, Nicole Michalski and Doug Warren (catechumens); Eloisa Garza, Carol Grannemann, Cydney Grannemann, Amy Litzelman and Jill Mirabelli (candidates)

New Albany Deanery

St. Michael, Bradford
Ty Bolton, Jennifer Rutherford and Tawnya Waller (catechumens); Roger Hanger, Jonathan Plucnik, Sara Snook, Debbie Stephan and William Wright (candidates)

St. Michael, Charlestown
Thomas Lee (catechumen); Adam Allegeier, Michelle Moran and Dianna Roberts (candidates)

St. Anthony of Padua, Clarksville
Aerine Eckerty, Michael Farris, Lisa Lindsey, Madison Paynter and Nicholas Paynter (catechumens); Jennifer Cooper, Angelo Lytle and Amie Murrell (candidates)

St. Joseph, Corydon
Karen Williams (catechumen); Todd Eisert and Tricia Simmons (candidates)

St. Bernard, Frenchtown
Thomas Furgason (catechumen); Jim Vallandingham (candidate)

Sacred Heart, Jeffersonville
Sze Sze Tong (catechumen); Scott McArthur and Courtney Seifried (candidates)

St. Augustine, Jeffersonville
Jordan Becker and Andrea Puckett (catechumens); Elenia Curtis, John Curtis and Kaitlyn West (candidates)

St. Mary, Lanesville
Patti Denison and Kinzie Evrard (candidates)

St. Mary, Navilleton
Marchell Ellis (candidate)

Holy Family, New Albany
Jessica Malambri and Robin Webb (catechumens); Shannon Kraft (candidate)

Our Lady of Perpetual Help, New Albany
Kristen Bradley, Maggi Dunn, Brandi Otto, Richard Sammons, Evan Saylor, Deborah Williams and Michelle Williams (catechumens); Tamara Jo Dunn, Glen Henry, Joshua Patterson and Lori Packerill (candidates)

St. Mary, New Albany
Amanda Roll (catechumen); David Bezy, Ronald Craig and Michael Krow (candidates)

St. Joseph, Sellersburg
Ame Hurst, Michael Knox and Amanda Ortega (catechumens); Silvia Brewer, William Brewer, Becky Graf, Shelley Klein and Zachary Klein (candidates)

St. Mary-of-the-Knobs, Floys Knobs
Barbara Courtney, Chris Miller, Robin Morgan, Andrew Nguyen, Olivia Nguyen, Rachel Nguyen, Andrew Ogle and Cassie West (catechumens); Pat Buck, Marchell Ellis and Shelly Happel (candidates)

St. Peter, Harrison County
Devan Allen (catechumen); Beth Allen (candidate)

St. Paul, Sellersburg
Nancy Boutell, Sue Brown, Myra Feltner, Marcy Kist and Emilee Wood (candidates)

CATHOLICS

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Seymour Deanery

St. Bartholomew, Columbus

James Abner, Michael Butler, Lonnie Fischer, Kathryn Glover, Matt Harden, Randy Himelrick, Kathryn Kime, Rebecca Kime, Christin Montgomery, Michael Ratcliff, James Ross, Amy Sackman, Leroy Stewart, Amanda Wheeler, Angela Wheeler, Kaylee Wheeler and Morgan Wheeler (catechumens); Todd Andresen, Rachel Birt, Matt Bush, Cristina Cardoso, Evan Dewar, Melissa Dewar, Sarah Dewar, Dana Downey, Robert Gilliland, Betty Green, Tommy Green, Don Henderson, Angela Huebel, Linda Huff, Sunni Kegebein, Amelia Manville, Michael Marciano, Michael Richardson, Matthew Sackman, Cynthia Schneider, Kimberly Tyler and Brenda Williams (candidates)

Holy Trinity, Edinburg

Rikki Holmes and Jane Petro (candidates)

St. Rose of Lima, Franklin

Mandy Hurrle and Max Moulton (catechumens)

Prince of Peace, Madison

Antonio George, Lily George, Mikayla George and Jim Sturgeon (catechumens); Christina Abbott, Paul Barringer, Matt Bosma, Michael Caldwell, Tiffany Featherstone, Michael George, Ted Klopfenstein, Padgett Taylor, Julie Truax, Carl Woodfill and Jan Woodfill (candidates)

St. Mary, North Vernon

Nathan Jarrell (catechumen); Brian Belding, Mona Bowerly, Leslee Brown and Mike Huckleberry (candidates)

St. Joseph, Jennings County

Isaiah Hensley (catechumen); Gwendolyn Gregory (candidate)

American Martyrs, Scottsburg

Kara Carlton (catechumen)

St. Ambrose, Seymour

Giovanni Baron, Julio Domingues Monjarás, Ray de Miguel Peña and Yor Mota Salas (catechumens); Hector Astudillo, Andrew Couch, Mark Garrett, Kimberley Harper, Connie Hiatt, Stephen Hiatt, Rosalba Ortega, Kathleen Ross and Ignacio Vazquez (candidates)

Tell City Deanery

St. Paul, Tell City

Cassey Evans, Amanda Howe and Jeremy Noble (catechumens); Julie Hedinger, Cynthia Malone, Matthew Ramsey, Forrest Sandage and Tommey Sue Russell (candidates)

Terre Haute Deanery

Annunciation, Brazil

Michael Buell (catechumen); James White (candidate)

Sacred Heart, Clinton

Jon Bonomo, Jessica Bush, Christina Chase, Mary Inman and Dannie Perry (catechumens); Gyneth Lindsey (candidate)

St. Paul the Apostle, Greencastle

Drew Hutcheson, Lisa Hutcheson and Don Pearson (catechumens); Cory Hutcheson (candidate)

St. Mary-of-the-Woods, St. Mary-of-the-Woods

Randy Toney (catechumen); Dee Eberwein, Alicia Ellingsworth, Lisa Garzolini, Jolene Klotz, Melyssa McCoy, Jody Stafford and Penny York (candidates)

Sacred Heart of Jesus, Terre Haute

Jon Castle (catechumen); Patricia Blye, Henrietta Kirby, Shirley Kunes, David Schrettenbrunner and Travis Shipley (candidates)

St. Ann, Terre Haute

Thomas McCullough (catechumen)

St. Benedict, Terre Haute

Joan Dennis, Jo Ann Hyde, Stephanie Lord, Patrick McCombs and Dan Smiddy (catechumens); Lora Ann Berry, Terran Berry, Theresa Billings, Sean Hogan, Miranda Parsons, Lauren Schueler and Robin Smiddy (candidates)

St. Joseph University, Terre Haute

Patty Bumphus, Kirsten Hendry, Adam Mace, Megan Mace, Paula Page, Nathan Thornton and Tyler Thornton (catechumens); Park Campbell, Janet Friedrich, Eric Hopler, Alexandria Meyer and William Meyer (candidates)

St. Margaret Mary, Terre Haute

Natalie Cottrell, Jack Penry and Tabitha Phegley (catechumens)

St. Patrick, Terre Haute

Jon Bethuram, Catana Capobianco, Richard Copeland, Alex Duncan, Ben Duncan, Polyanna Duncan, Isaac Eccles, Donna Gamble and Charlie Roach (catechumens); Cheyenne Brannon and Mandy Loftus (candidates) †

CONVENTION

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and although I would love it and it seems a natural for Indianapolis, we don't want to repeat that. We are thinking of doing a 'green' convention and focusing on the stewardship of our planet, one of the Catholic social teachings that we think students should know lots about, but nothing is definite yet. We also want to show the country how we work effectively with the business community and develop partnerships with them, especially for Project EXCEED and our new

Providence Cristo Rey High School.

"We will hold a Priests' Day, which Monsignor Schaedel attended and really liked [in Baltimore]."

How will the convention affect Catholic schools in the archdiocese?

Mears: "We will have teachers working the convention, students singing, students displaying artwork, students, teachers and principals volunteering, and lots of other things. Most schools will be in session, but some will have altered schedules and may begin spring break earlier to help facilitate teacher participation. Many of our schools will be using these days as professional development days

so that their teachers will be able to learn from Catholic educators from across the country."

What is the ultimate purpose and hope for the convention?

Mears: "To bring Catholic educators from across the country to Indianapolis to pray, play and learn. We want the country to know that the Church is alive, well and thriving in Indiana, that we are working to meet the challenges of Catholic education and that we view those challenges as opportunities. Our theme is 'Crossroads: Where Challenge Meets Opportunity.' We will utilize it to further develop the convention program and events." †



Shaping Spirits, Minds, and Futures

Consortium Schools Information Days

Come visit the Archdiocese of Indianapolis downtown Catholic schools and learn more about the advantage of having your child receive an excellent faith-based education.

St. Anthony Catholic School

349 North Warman Ave., Indianapolis, IN 46222-4145
317-636-3739 • Grades PK-6th • May 20, 9:30 a.m.-10:30 a.m.

Central Catholic School

1155 East Cameron St., Indianapolis, IN 46203-5216
317-783-7759 • Grades PK-8th • May 1, 8:00 a.m.-10:00 a.m.; 5:00 p.m.-7:00 p.m.

Holy Angels Catholic School

2822 Dr. Martin Luther King Jr. St., Indianapolis, IN 46208-5098
317-926-5211 • Grades PK-6th • May 1, 5:00 p.m.-7:00 p.m.

Holy Cross Central School

125 North Oriental St. Indianapolis, IN 46202-3886
317-638-9068 • Grades PK-8th • May 1, 6:00 p.m.-7:30 p.m.

St. Andrew & St. Rita Catholic Academy

4050 East 38th St., Indianapolis, IN 46218-1444
317-549-6305 • Grades 3 yrs-8th • May 3, 8:00 a.m.-10:00 a.m.; 5:00 p.m.-7:00 p.m.

St. Philip Neri School

545 Eastern Ave., Indianapolis, IN 46201
317-636-0134 • Grades PK-8th • May 2, 6:00 p.m.-7:30 p.m.

Please call for a family tour if you are unable to attend scheduled days.



ARCHDIOCESE OF INDIANAPOLIS
The Church in Central and Southern Indiana

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Justice is foundation for peaceful, prosperous society

By Fr. John W. Crossin, O.S.F.S.

The Church promotes social justice by living it.

Members of Annunciation Parish in Washington, D.C., where I celebrate the Eucharist on Sundays, have a deep sensitivity to social justice issues.

In February, young adult parishioners sponsored a dinner at the parish hall. The beneficiary was the parish's social concerns committee. This committee receives regular requests for help from local social service agencies.

The social concerns committee also sponsors a parish apartment. It provides transitional housing for people in need without embarrassing them.

Just before Lent this year, the parish initiated its participation in the Archbishop's Appeal. Msgr. James Montgomery, former pastor of Annunciation Parish, helped start this archdiocesan appeal three decades ago.

The appeal, which is conducted in every parish, supports a host of justice concerns throughout the archdiocese. Typically, though the parish is small by suburban standards, the participation is twice the average rate.

Recently, I spoke to a group of candidates for baptism and confirmation. While discussing the Ten Commandments, I reminded the candidates and their sponsors in the Rite of Christian Initiation of Adults program of our obligations toward social justice.

The *Catechism of the Catholic Church's* discussion of the Seventh Commandment recalls many particulars of this teaching. But the discussion only scratches the surface of the last century of Catholic social teaching.

The local, national and international

Church is committed to social justice.

Education for justice is one important thread in all Catholic educational efforts. Of course, the best teaching is by example.

When we teach formally, we can readily explain that Jesus had a special concern for those who were poor and in need. We can see his concern particularly in Luke's Gospel.

A concern for justice and mercy is a constant in Christian history. Love for the poor must always be present. Sometimes we differ over the best means for achieving this end. Nonetheless, this commitment on the Church's part extends from Paul's collection for the Church in Jerusalem to the present moment.

If we are committed to work for justice, we are urged to build coalitions with fellow Christians. We can have more impact when we work together for the common good. There is, as the old saying goes, "strength in numbers."

Working together, of course, involves building relationships. A priest friend recently sponsored a "no agenda dinner" for local Christian clergy from the Churches in his area. His purpose was to get to know his colleagues, and many Protestant ministers came to the dinner. From such friendly and informal conversations, common work for justice can arise in a community.

Christians at the local level do a great deal of collaborative work. Food banks and shelters for the homeless are often the joint effort of local parishes and congregations.

When a community lives this social teaching, then it can speak credibly in local, state, national and international arenas.



Jeanne Crocker, second from right, and Nancy Schade, right, volunteers from St. Patrick Parish in Nashville, Tenn., serve dinner to Tori and Rodney Woods at Safe Haven in mid-February. The family homeless shelter was started at St. Patrick Parish, and many Catholic parishes continue to volunteer there.

Local social justice representatives from the Archdiocese of Washington's parishes speak to legislators, mayors and the governor regularly about their concerns for people in need of assistance. Immigrants, the poor, the unborn and others are the focus of these face-to-face social justice efforts.

On the national level, a new ecumenical group, Christian Churches Together, includes the National Conference of Catholic Bishops. The 36 members of Christian Churches Together represent 100 million Christians.

A high priority for the group is concern for the poor—especially children. This group is committed strongly and publicly to promoting this very important aspect of social justice.

Internationally, the papal visits of Pope John Paul II and Pope Benedict XVI have promoted justice and equity among groups and nations. Papal visits stress human rights and in particular freedom of religion. They point out that justice is the foundation for a peaceful, prosperous society.

Often, a key foundation for seeking justice is reconciliation among groups that harbor hostility for each other due to past wrongs. When a group acknowledges the truth about past events, it can move into a more just

future. We see this in the efforts of the Truth Commission in South Africa.

However, acknowledging this truth can be difficult because it involves taking responsibility for wrongs done in the distant or recent past.

Whether personally or communally, it is easier for us to blame someone else or some other group for causing problems than to take responsibility for them ourselves.

In our pride, we think we cannot be mistaken or cannot do evil. This is the attitude of personal infallibility. "I" or "we" can never be wrong. This attitude encourages our victims to seek revenge.

Refusal to accept responsibility for past wrongs prolongs conflict. Acknowledging the truth of the past helps make a more just and peaceful future possible.

Our ability to acknowledge the truth and seek forgiveness can encourage others to forgive. This is true in personal, communal, international and religious affairs.

Truth is the foundation for justice.

Ultimately, we need humility to acknowledge the truth. We pray to Jesus for this virtue because he "humbled himself for our salvation" (Phil 2:8).

(Oblate Father John W. Crossin is executive director of the Washington Theological Consortium.) †

God calls us to work for justice

By David Gibson

"The Gospel has public relevance," Bishop Kevin Rhoades of Harrisburg, Pa., said in a 2007 speech in Washington, D.C., about Catholic social teaching.

"The drama of salvation necessarily impacts social life," Bishop Rhoades said. "This salvation is fully realized only in the kingdom yet to be fulfilled. ... At the same time, we recognize that

the Gospel of salvation also pertains to life in this world, and that the Church is called to bring the saving light of Christ to temporal and social realities."

Christ's "commandment of love ... necessarily requires the promotion of peace and justice in society," he said. "The Church cannot be indifferent to social matters."

(David Gibson writes for Catholic News Service.) †

Discussion Point

Church promotes social justice

This Week's Question

Describe an activity by your diocese or a group of parishes that promotes Church teachings on social justice.

"We have dinner for the homeless in the area once a week. Also, our parish has started a shawl ministry for the sick and for invalids. We crochet or knit shawls and [pin on] a medal or a cross. ... The shawls ... are meant for people to wrap around themselves and feel that others are praying for them." (Rosemary Silay, West View, Pa.)

"We visit the homebound and sick, [and] give spiritual support to those in the hospital, to the bereaved and those in jail. We're trying to develop the outreach to those in jail so that we're not just supporting them spiritually while they're there, but to do follow-up after they [are released]. This may include food, clothes, housing and help finding a safe environment

to help them form new relationships." (Deacon Arnold Gustafson, Keene, N.H.)

"We've had two days centered on social justice for all the Catholic schoolteachers in the diocese. One [program] centered on the practical side of where to volunteer in the diocese and how to live out principles of social justice. The other ... was more spiritual. The priest explained that if we understand the Gospel and teachings of Jesus, we can better pass on that teaching." (Barbara Ramian, Worcester, Mass.)

Lend Us Your Voice

An upcoming edition asks: What might a godparent do over time on behalf of a godchild's life of faith?

To respond for possible publication, send an e-mail to cgreene@catholicnews.com or write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



From the Editor Emeritus/John F. Fink

Biblical truth expressed in many literary forms

(Second in a series of columns)

At the time of Christ, the Jews did not have an approved collection of their Scriptures. It wasn't until the end of the first century A.D. that they felt the need to formalize the Jewish Scriptures.



At that time, the rabbinic school at Jamnia decided that only the books originally written in

Hebrew should be recognized as the Jewish canon. Since the common language of the Jews after the exile in Babylon was Aramaic, and after the military victories of Alexander the Great the common language was Greek, the rabbis' decision eliminated some of what we include in our Bible.

For example, the two Books of Maccabees are not in the Jewish Scriptures, even though their great feast of Hanukkah is celebrated to commemorate the cleansing of the Temple by Judas Maccabeus as related in the First Book of Maccabees. The Jews

retell the story of the Maccabees each year at Hanukkah time, but it's not part of the Jewish Scriptures.

The Catholic Old Testament contains these books that are not in the Jewish Scriptures because they weren't written in Hebrew: 1 and 2 Maccabees, Tobit, Judith, Wisdom, Ecclesiasticus, Baruch and some passages in the books of Daniel and Esther.

This is important for us because the King James version of the Bible favored by most Protestants also does not contain those books. When that Bible was published in 1611, its team of translators decided to accept in its Old Testament only the books that had been approved by the Jews back in the year 90.

All Christians, however, agree on the 27 books in the New Testament.

Today, since many of the doctrinal tensions that have long separated Catholics and Protestants have eased, some Protestant editions of the Bible include the seven books in an appendix or in a section between the Old and New Testaments. They call these books "apocryphal" while Catholics call them "deuterocanonical."

Readers of the Old Testament should be aware of the many varieties of literary forms in the collection of books we call the Bible. The prophetic oracles of Isaiah or Jeremiah are very different in literary style from the legal codes of Leviticus or the narratives of Exodus. The long lists of wise sayings in Proverbs are dramatically different in tone, style and theology from the sweeping liturgical poetry of the Psalms.

There are even four novels in the Old Testament—Tobit, Judith, Esther and Jonah—plus part of the Book of Daniel. This is something that fundamentalists don't accept. They fear that admitting that the Bible contains fiction and other literary forms is somehow an attack on the veracity of the Bible.

Roman Catholic teaching, on the other hand, as well as that of many other Christian denominations, sees no incompatibility between recognizing the truth of the biblical witness and the fact that it is expressed in many forms of literary expression. Poetry, hymns, stories, myths and other literary forms can communicate both historical and theological truth. †

Cornucopia/Cynthia Dewes

It ain't easy being human, not to mention green

Kermit the Frog used to sing, "It ain't easy being green." I wouldn't know about that, but I do know that just plain being human ain't always easy, either. All of us seem to hit a hard place in life now and then.



This idea was reinforced for me when I read the recent book, *In an Instant*, a memoir written by

Lee and Bob Woodruff.

Bob Woodruff is the ABC television journalist who was injured seriously in Iraq early in 2006 while "embedded" with U.S. military forces there. Lee is the mother of their four children, and a public relations and freelance writer who works from home.

The Woodruffs' story is one of horror, pain, courage and the triumph of love. They take the reader from the early days of their courtship and marriage through the births of their children and many moves across the country for Bob's work to the present.

The Woodruffs are healthy, well-educated, upper-middle-class people from loving families who might have expected to live their lives comparatively free from some of the stresses borne by others who

are less fortunate.

They're not victims of abuse, addiction or racial stereotyping, either, so they could reasonably expect success, with maybe a minor bump or two along the road of life. And they had indeed experienced a few bumps, including Lee's hysterectomy and efforts to attain the subsequent birth of the couple's biological twins. They had dealt with the problems their kids faced during frequent job moves, and the death of a close friend.

Bob Woodruff had just achieved the ultimate goal of his professional life by being named co-anchor of ABC's nightly television news program when disaster struck. About a month into his new job, while reporting about the Iraq war as he stood up in the turret of a tank, he was critically wounded when an insurgent's bomb exploded nearby.

A sizeable piece of Woodruff's skull was missing, a rock had been driven through his neck just short of the carotid artery, his left side and face were imbedded with rocks and dirt, and he had a huge shrapnel wound in his back. For about two months, he was unconscious, and underwent innumerable surgeries.

Lee stayed at Bob's side while family and friends pitched in to take care of the

kids at home. As the year went on, the couple was constantly supported by the generous and overwhelming love and prayers of others.

The lesson of the Woodruffs' story is that by the freely given grace of God we can and must continue to love, even during an apparently hopeless situation. It is only love which saves us: love of spouse, children, friends, family and our neighbor.

As Lee said, in such times, "You can't make deals, barter or trade to spare one another. You can only do your damndest to try to fathom the power and simple beauty of 'for better or worse.' You can hold faith and hope in equal measures in your heart, and in the end you can teach yourself how best to endure and then to survive and overcome."

Celebrities' tragic life events are the stuff of books and television specials. But we ordinary folks experience them too, all the time and sometimes with worse results.

The point is, all of us need to keep the faith and keep on loving. Surely that is what Easter is all about.

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

Faithful Lines/Shirley Vogler Meister

Life's challenge: To endure and thrive

Recently when cleaning a shelf, I found a clipping of a "Today's Bible Verse" from *The Indianapolis News* nearly 20 years ago:



"Lift your drooping heads and strengthen your weak knees and make straight paths for your feet so that what is lame may not be put out of joint but rather be healed" (Heb 12:12-13).

The Rev. Phillip Gulley, a Quaker minister and well-known Indiana author, prepared the verse for that day, adding this comment, "We are called to a life of endurance, but more than that—not only to endure but to thrive."

This piece from the past is appropriate for my husband, Paul, and me. The day I originally read that, my head was not only drooping—I was literally unable to keep my head up without holding it with my hands.

This was caused by an exacerbation of a neuromuscular problem, Myasthenia

Gravis, which brings fatigue and weakness. Although MG still plagues me, I have learned how to better deal with it.

On the March day that I found the "drooping head" clipping, my husband was starting to recuperate from surgery for a severe injury caused by a fall on ice. His left knee needed to be strengthened through physical therapy but, at that point, therapy had not begun because of additional disappointing complications.

It was discouraging for him to hear the doctor say it might take a year to get his knee back to normal, but he is demonstrating forbearance and endurance.

As most of you reading this already know, this isn't easy, especially if we strive to thrive, which is what Rev. Gulley suggested. Thriving in the midst of pain, illness, distressing challenges, disappointments and death face us all from time to time. Sometimes they are compounded by unusual circumstances, making every day truly tough to bear.

It makes me recall something my niece, JoAnne, shared with her daughter's volleyball team when finding themselves

facing formidable foes during a tournament: "We're too blessed to be distressed." That became their motto.

It could be our motto, too. No matter how bad times might be, if we—as faith-filled people—can see the blessings through the disappointments, we have most of our "battles" won. In fact, the volleyball team I mentioned did win.

Often, bad times bring worries that seem bigger than life, although usually temporarily. For instance, I opened this column by mentioning *The Indianapolis News*.

In 1999, the newspaper folded, with some of their staff joining *The Indianapolis Star*. That created havoc in the lives of many employees, just as the closing of any company negatively affects loyal workers. Yet, life went on, often in better directions, and the hardships became lessons.

Remember: We're too blessed to be distressed!

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

Faith and Family/Sean Gallagher

Pain, anguish lead to new life

I ordinarily shy away from broad generalizations regarding gender. Not all "men are from Mars," and not all "women are from Venus."



But I do acknowledge that there are some behaviors that are more prominent in one gender than the other.

One that I and other men have experienced is that when things are wrong, we try to make them right. We try to fix things.

One interesting thing about this trait is that it's present even in men like me, who don't seem to have a mechanical bone in their bodies.

I've been thinking about this tendency because in about a week, my wife, Cindy, will give birth to our third child.

When she goes into labor, I will be by her side to give her emotional support. I will help her breath in rhythm. But I can do nothing to take away her pain.

The saving grace in all of this for me, but much more so for Cindy, is that, God willing, the pain will bring about an unspeakable joy when our baby has been born.

In some mysterious way, God has allowed that the cure for the pain of childbirth comes about through the process itself.

The introduction of pain into childbirth in the beginning was an effect of sin. But Jesus spoke of that same pain to point to our redemption.

But our first parents also played a part in bringing about this reality for we read in the Bible that the pain of giving birth is a result of original sin. After discovering the sin of Adam and Eve, God said to Eve, "I will intensify the pangs of your childbearing; in pain shall you bring forth children" (Gn 3:16).

Yet this is thankfully not the end of the story. For in this season of Easter, it's good for us to recall Jesus' words to his disciples on the night before he died:

"When a woman is in labor, she is in anguish because her hour has arrived; but when she has given birth to a child, she no longer remembers the pain because of her joy that a child has been born into the world. So you also are now in anguish. But I will see you again, and your hearts will rejoice, and no one will take your joy away from you" (Jn 16:21-22).

The introduction of pain into childbirth in the beginning was an effect of sin. But Jesus spoke of that same pain to point to our redemption.

Mary, John and the other women who witnessed the Crucifixion must surely have felt a great pain in their hearts as they watched Jesus' suffering and death.

Perhaps it can be likened to the anguish that husbands like me feel when they see their wives cry out in pain during labor.

But, of course, the agony born by those who stood at the foot of the cross was nothing in comparison to what Jesus himself endured.

All of this pain—that experienced by the witnesses of Jesus' death and that born by Jesus himself—was forgotten when he stepped forth gloriously from the tomb.

Jesus' resurrection was, in a manner of speaking, a birth. It was a birth into a new and unending life that came through the labor pains of the cross. And since Jesus shared all the pain that any human can experience, he allowed us to eventually be born into eternal life as well. †

Fourth Sunday of Easter/Msgr. Owen F. Campion

The Sunday Readings

Sunday, April 29, 2007

- Acts of the Apostles 13:14, 43-52
- Revelation 7:9, 14b-17
- John 10:27-30

The Acts of the Apostles supplies the first reading for the fourth Sunday of Easter.



This reading gives a glimpse into the "modus vivendi," or way of living, of St. Paul as he moved across Asia Minor in his proclamation of the Gospel of Jesus.

Evidently, St. Paul went to synagogues first. It is not surprising.

After all, he was of Jewish descent and background, and he was well-educated in the Jewish culture and religion of the time.

Quite likely, he would have been more comfortable and also more likely to be heard in synagogues.

It is also clear that he was not always met by universal acceptance, although it would not be accurate to say that he attracted no converts from among the Jews whom he met. He drew many Jews into the ranks of Christians. He also attracted Gentiles.

However, these details are only secondary to the story. The point of this reading is that the word of God, pronounced by Jesus, continued to be spoken and received long after the Ascension.

Moreover, it was proclaimed by an Apostle and by Barnabas, a disciple of an Apostle.

Salvation went on and goes on. Through the Apostles, Jesus still spoke.

The Book of Revelation furnishes the next reading.

It is very symbolic, but its meaning is clear. Among those saved by Jesus are people from every nation. Their number is great. They are baptized, wearing the white robes of baptism. They carry the palm branches of martyrs. They have kept their faith despite persecution. Their sins have been washed away by the Lord, precisely by the sacrificial blood shed by the Lord on Calvary.

The Good Shepherd leads them. He rescues them from the heat of the day and the dryness of earthly life.

St. John's Gospel provides the

last reading.

This Gospel reading, which is read immediately after the passage from Acts, also presents Jesus as the Good Shepherd. For an audience overwhelmingly agrarian, as was the audience to which Jesus preached, imagery built on sheep herding and shepherds was very familiar and well-understood by the people.

This reading states that the sheep know the shepherd. In turn, the shepherd knows them. It implies a relationship of closeness and trust. Moving beyond the symbolism, the readings say that this shepherd gives eternal life. Possessing this life, the sheep will never perish.

Furthermore, no one can snatch them away from the shepherd. The reason is that they belong to the shepherd because of the will of the Father.

Then, in a great testament of self-identity, Jesus proclaims oneness with the Father.

Reflection

This weekend, the Church calls us to celebrate the Resurrection once again. It begins the fourth week of proclaiming the excited news that it first pronounced at Easter. Jesus lives!

With the readings this weekend, and with those of the preceding weeks of Easter, the Church essentially makes two points.

The first point is that Jesus lives—literally—and that in the sublime act of Resurrection is evidence that Jesus is God, the Son of God, the eternal Father. The risen Jesus is totally unique among humans. As God, Jesus is the bearer of life, truth, peace and joy. There is no substitute for the Lord.

The second point, made this weekend and in past weeks, is that the word of Jesus and the salvation given by Jesus continue. They did not cease with the Ascension. Jesus lives in the preaching and good works of the Apostles as well as in the ministry of their followers and successors.

Through Paul, and then through Barnabas, Jesus touched people who needed hope, salvation and knowledge of God.

By emphasizing these points, the Church presents us with its basic belief that Jesus is God. In Jesus is truth and life. It also reassures us that Jesus is with us still. †

Daily Readings

Monday, April 30

Pius V, pope
Acts 11:1-18
Psalms 42:2-3; 43:3-4
John 10:1-10

Tuesday, May 1

St. Joseph the Worker
Acts 11:19-26
Psalm 87:1-7
John 10:22-30

Wednesday, May 2

Athanasius, bishop and doctor of the Church
Acts 12:24-13:5a
Psalm 67:2-3, 5-6, 8
John 12:44-50

Thursday, May 3

Philip and James, Apostles
1 Corinthians 15:1-8
Psalm 19:2-5
John 14:6-14

Friday, May 4

Acts 13:26-33
Psalm 2:6-11
John 14:1-6

Saturday, May 5

Acts 13:44-52
Psalm 98:1-4
John 14:7-14

Sunday, May 6

Fifth Sunday of Easter
Acts 14:21b-27
Psalm 145:8-13
Revelation 21:1-5a
John 13:31-33a, 34-35

Question Corner/Fr. John Dietzen

Catechism describes purgatory as process of spiritual cleansing

QI was brought up Catholic and was taught that purgatory is a fearful place, according to some great saints.

Now I read books that "reveal" purgatory as a beautiful place.



Who do we believe—the saints' version of "fire and gnashing of teeth" or the messages some have from Jesus in our time? (Illinois)

AAnyone who tries to digest all the private apparitions and revelations that Catholic visionaries have received about purgatory over the centuries is bound to be confused.

If they help one's spiritual life, fine. But these visions should never be mistaken for official Church teachings.

For example, the hoary pictures some have painted of torture, pain and a scourging God, which made purgatory kind of a mini-hell, may literally scare the devil out of someone, but they're totally irrelevant to the doctrine of purgatory.

At least two things are clear in Catholic tradition about purgatory.

First, there is some condition or circumstance at the time of death by which temporal punishment remaining for sins committed during life is satisfied.

By our prayers and good works on earth, we can assist those who are "in purgatory."

This is simply an application of our belief in the communion of saints, which unites all who are joined in Christ, whether on earth or in eternity.

Second, it is equally clear that Church councils, the magisterium and other sources of Catholic belief have no intention to answer details about purgatory—whether it is a state or condition on one hand or a "place" or whether "time" is involved or not.

Since the world after death would not seem to have hours or days or locations in our sense of those words, it seems unlikely that purgatory involves time or place as we usually think of them.

During one of his addresses on life after death during the summer of 1999, Pope John Paul II explained that purgatory is not a "place" but a "condition" of purification for the saved whereby God "frees them from their imperfections."

The Catechism of the Catholic Church

speaks cautiously on the subject, calling purgatory not a location but a process of purgation, of cleansing.

That pretty much summarizes what is authentic Catholic doctrine about purgatory.

As I said, private revelations may be spiritually helpful for some people. But even for those relatively few apparitions that have been approved, Catholics are not obliged to believe anything new contained in them.

When Pope John Paul II visited the shrine of Our Lady of Fatima in Portugal in 1983, he reminded all that when the Church approves a message, "it is above all because the message contains a truth and a call whose basic content is the truth and the call of the Gospel itself."

In this connection, Franciscan Father Benedict Groeschel gave some wise Catholic advice in his book *A Still Small Voice: A Practical Guide on Reported Revelations*.

Even the most well-known seers, Father Groeschel wrote, to whom some persons give almost reverential credence, sometimes contradict each other in the "facts" that they give from their visions.

Reports based on their visions regarding the time of the death of the Blessed Virgin Mary, for example, vary from 21 years after the death of Christ (Mother Mary of Agreda) to a year and a half (St. Elizabeth of Schoenau) and elsewhere in between.

St. Catherine Laboure, who originated the Miraculous Medal, when confronted with the error of some of her visions, admitted she just got some of the facts of the revelation wrong.

"This admission of simply getting it wrong on the part of this simple visionary is something that we should never forget," Father Groeschel explained in his book.

Thus, when it comes to any private visions or heavenly messages, it's wise to be cautious and not allow oneself to panic about these revelations.

(A free brochure answering questions that Catholics ask about Mary, the mother of Jesus, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

Virginia Tech Tragedy

What sin is this
That enters in
Where youthful hopes and dreams
Begin?

The anguished wails
To heaven rise
As Rachel for her children
Cries.

The killer,
Still himself a child—
What made his angry heart
Go wild?

No easy words,
No black, no white,
The answer's hidden
In Thy sight.

But plain as plain
For us to see:



CNS photo/Chris Keane, Reuters

Love's lack begets
Atrocity.

By Linda Abner

(Linda Abner is a member of Our Lady of Lourdes Parish in Indianapolis. Virginia Tech students hold up candles on April 17 during a vigil on the campus of the university in Blacksburg, Va. Seung-Hui Cho, a South Korean student from northern Virginia, was identified as the gunman who killed at least 32 people on April 16 at the university before taking his own life.)

Ministry programs support separated and divorced Catholics

By Mary Ann Wyand

Like spring, life after divorce is a process of rebirth and renewal, Marilyn Hess explained, and the Church is offering several opportunities for separated and divorced Catholics to work through their grief and grow in faith during May, June and July.

"People who are going through divorce are grieving but may not realize it," said Hess, who is associate director of the archdiocesan Office of Family Ministries.

The loss of a spouse, whether through death or divorce, requires time to grieve, she said, as well as help finding ways to sort through hurt feelings and shattered dreams.

"The process of divorce is traumatic for families," Hess said. "There are feelings of loss on a lot of different levels. There are also grief issues around spirituality and how one belongs to the Church as a divorced Catholic. It's not a sin to be divorced. It is a time when people have questions about their faith and need safe places to be able to ask them and to explore their feelings."

She said divorce ministry programs presented by dioceses, parishes and Catholic organizations offer new beginnings for people whose lives have changed drastically.

These programs also function as support groups, Hess said, by helping separated and divorced Catholics realize that other people have similar experiences and feelings.

"There is light at the end of the tunnel," she said. "The pain isn't going to last forever. While their life has changed, it's not without hope. They will heal and recover and find a new 'normal.' Being with other people who are

going through divorce—and listening to their experiences and how they have moved forward—gives them hope."

Hess said divorce ministry programs were held at the Oldenburg Franciscan Center in Oldenburg, St. Mark the Evangelist Parish in Indianapolis, St. Pius X Parish in Indianapolis and St. Malachy Parish in Brownsburg earlier this year. An eight-week "Divorce and Beyond" program started on April 10 at the Terre Haute Deanery Pastoral Center in Terre Haute.

She said two divorce ministry programs begin in May at St. Bartholomew Parish, 1306 27th St., in Columbus and St. Barnabas Parish, 8300 Rahke Road, in Indianapolis.

"Divorce Care," an eight-week program for men and women sponsored by the St. Bartholomew Parish Nurse Program, is scheduled from 7 p.m. until 9 p.m. on Mondays from May 7 through July 2 in Classroom 3 on the lower level of the church. For more information, call Rebecca Sullivan, parish nurse coordinator, at 812-379-9353, ext. 333.

"Divorce and Beyond," a six-week program for men and women in the mourning stage of divorce, will be offered by the Office of Family Ministries at St. Barnabas Parish from 7 p.m. until 9 p.m. on Thursdays from May 24 through July 5. For more information, call 317-236-1586 or 800-382-9836, ext. 1586.

"Water in the Desert," a three-day international conference sponsored by the North American Conference of Separated and Divorced Catholics, is scheduled from July 5 through July 7 at the University of Notre Dame in northern Indiana.

Conference workshops include "Hope and Healing," "Spiritual Development," "Forgiveness," "Helping Children Cope with Divorce," "Living Joyfully," "How to Choose Healthy Relationship Partners," "The Annulment Process" and "Remarriage." For registration information, call the University of Notre Dame's Center for Continuing Education at 574-631-6691 or e-mail cce@nd.edu.

"It's important for people who are going through

divorce to know where they can get help," Hess said. "The divorce affects families, particularly the children, but also the grandparents. It's hard to watch people you love suffer, and there are many secondary losses. People who are going through divorce are grieving a lot of losses."

Benedictine Sister Mildred Wannemuehler, a member of Our Lady of Grace Monastery in Beech Grove, recently moderated "Blessed Brokenness," a morning of reflection for separated and divorced Catholics, at St. Pius X Parish in Indianapolis.

"You probably are some of the most compassionate people around," Sister Mildred said, because of pain experienced by separation and divorce.

"None of us is an island," she said, "and we can't pretend to go through life by ourselves. Sometimes it takes the hard things to make us realize that we need other people. It's OK to be in pain, ... and it's good for us to be here to feel the support and the love of each other."

To begin healing, she said, "the first thing you have to do is own your feelings."

But feelings change when you don't expect it, Sister Mildred said. "That's true in any loss."

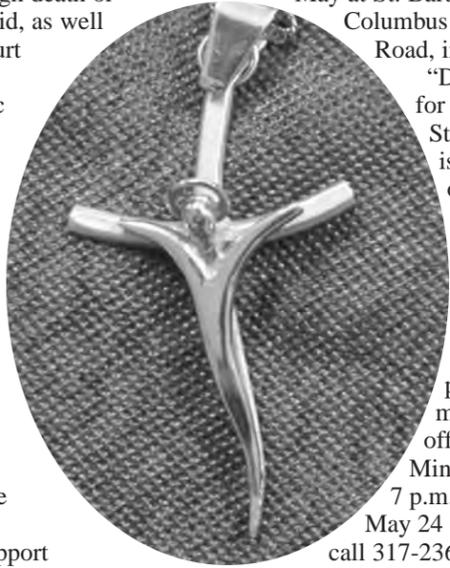
Citing Elisabeth Kübler Ross, a noted researcher who wrote about the five stages of grief in her best-selling book titled *On Death and Dying*, Sister Mildred said emotions affect how people react to losses.

Everybody grieves differently, Sister Mildred said, but three basic steps can help grieving people begin to cope with their loss and start the long journey toward healing—acknowledging the loss, telling your story to others and expressing your emotions.

"You've got to recognize them," Sister Mildred said. "You've got to grab them, you've got to embrace them and then work through them. I'm not telling you anything you don't know, but I think sometimes it's good to hear it once more and in the presence of other people."

It's important to take time to write down "feeling words" that express the stages of grief, she said. "They form stepping stones [in the grief journey]."

It's also important to focus on the positive aspects of daily life, Sister Mildred advised. "You have to have faith and believe in those blessings. If we can think about the blessings in our life, it really makes a difference." †



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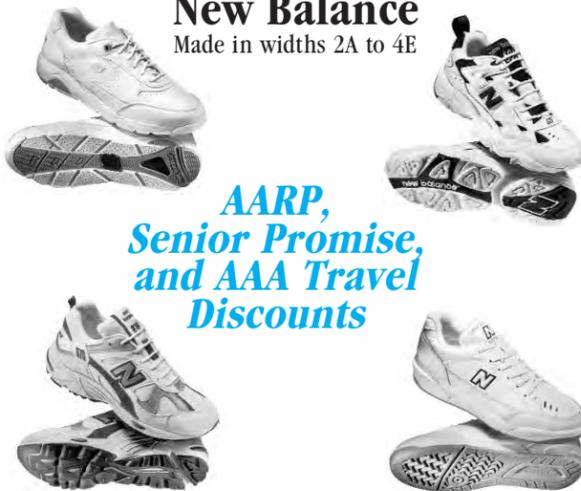
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Rest in peace

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.

BENSON, Louetta L., 82, SS. Peter and Paul Cathedral, Indianapolis, April 9. Mother of Mary E. Benson-Landau, Charles, Claude, Gabriel, Leslie and Michael Benson. Sister of Mary Major and Albert Jones. Grandmother of five. Great-grandmother of three.

BOLANOS, Raul E., 76, St. Matthew, Indianapolis, April 3. Father of Angela Byrne, Veronica Sanders, Andrew, Anthony, Benjamin, Michael, Ramon and Steven Bolanos. Brother of Fernando and Guillermo Bolanos. Grandfather of 10.

DAVIS, Marvin R., 56, St. Joseph, Corydon, March 6. Husband of Debra Bowman. Father of Tracy South. Brother of Wilma Sieg. Grandfather of three.

DE SUAYDI, Maria Uribe, 88, St. Roch, Indianapolis, April 15. Mother of Linda Langdon, Dee Mazza and Cathy Schultz. Sister of Elvira Romero and Ofelia Uribe. Grandmother of 11. Step-grandmother of three. Great-grandmother of 17. Step-great-grandmother of five. Great-great-grandmother of three.

DREW, Anne M., 74, St. Mary (Immaculate Conception), Rushville, April 7. Mother of Susan Harrington, Patricia Lundin, Mary Riebsommer, David, Mark, Michael and Stephen Drew. Sister of Kathleen Fayhee, Marie Frait, Edith Johnson, Carolyn, Joseph, Leo, Louis and Richard Herrmann. Grandmother of 11.

DUDEHNOEFFER, Gary, 57, Nativity, Indianapolis, March 17. Husband of Cathy Dudenhoefter. Father of Kristine Camden, Kim Duncan, Alexis Frayer, Erik Kilmark and Bryan Dudenhoefter. Son of Nelda Dudenhoefter.

HANLEY, William, Sr., 86, St. Matthew, Indianapolis, April 6. Father of Paula Lee, John and William Hanley Jr. Brother of Helen Smith and John Hanley. Grandfather of five. Great-grandfather of eight.

HARRINGTON, Donald, 74, Holy Family, New Albany, May 11. Father of Kelly Knaebel. Brother of James Harrington. Grandfather of one.

HOLD, Gregory P., 43, St. Joseph, Corydon, Feb. 18. Son of Richard and Rose Hold. Brother of Wendy Chitwood, Sandra Morrison, Elaine Richardson, Carrie Whitehead and Louise Hold.

KYLE, Frances A., 87, Sacred Heart, Clinton, April 8. Mother of Nancy Kashon, Mary Lynn Rardin, Patty Slaven, Bob and Dr. Morgan Kyle. Sister of Franciscan Sister Mary Octavia. Grandmother of 15. Great-grandmother of 20.

RICHARDSON, Francis Hayden, 94, Nativity, Indianapolis, April 11. Father of Barbara Livsey, Patricia Thuer, Steven Grubbs, John and William Richardson. Grandfather of 13. Great-grandfather of 19.

SCOTT, Lois Jean (Keagle), 77,

St. Joan of Arc, Indianapolis, April 14. Wife of Richard Scott. Mother of Connie Scott. Grandmother of three.

SEARING, James Patrick, 51, St. Joseph, Universal, April 6. Husband of Jane Searing. Father of Amy, Lou Ann and Bill Miller. Son of Rose Mary (Vallosia) Searing. Brother of Billie Jo Anderson, Margaret Benefield, Janice Uselman, Garry Searing and Ron Vallosia. Grandfather of four.

SOMES, Charles J., 60, St. Pius X, Indianapolis, April 15. Husband of Louise Somes. Father of Elizabeth and Dean Somes. Son of Marian Somes.

SPURLOCK, Osma D., 89, St. Thomas Aquinas, Indianapolis, April 16. Wife of Albert Spurlock. Mother of Dr. Anita Gordon and Albert Spurlock II. Grandmother of three.

STAGGE, Clara M., 95, St. Mary, Greensburg, April 14. Mother of Diana Hoeing, Marilyn Nies, Norma Zobel, Joseph and Kenneth Stagge. Sister of Paul Bogemann.

Grandmother of 18. Great-grandmother of 25.

STIER, Susan Lynn, 66, St. Mary, Greensburg, April 18. Wife of James Stier. Mother of Lynne Amrhein, Launa Goodman, Laura Pruett and Luann Walsman. Sister of Diane

Providence Sister Dorothy Karier was a teacher and principal

Providence Sister Dorothy Karier, also known as Sister Mary Evelyn, died on April 13 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 85.

The Mass of Christian Burial was celebrated on April 17 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

The former Dorothy Mary Karier was born on May 27, 1921, in Chicago.

She entered the congregation of the Sisters of Providence of Saint Mary-of-the-Woods on Jan. 5, 1939, professed first vows on Aug. 15, 1941, and professed final vows on Aug. 15, 1947.

Sister Dorothy ministered at Catholic schools and parishes staffed by the Sisters of Providence in Indiana, Illinois, Massachusetts, Texas, Iowa and California.

Kay Doerflinger. Grandmother of eight.

WOLFLA, Charles, 91, St. Joseph, Indianapolis, April 9. Father of Carolyn, Daniel and Charles Wolfla. Grandfather of two. †

During 68 years as a Sister of Providence, she served as a teacher and principal for 39 years. From 1983-96, she worked in parish ministry.

In the archdiocese, Sister Dorothy taught at the former St. Catherine School in Indianapolis from 1945-47.

Sister Dorothy returned to the motherhouse in 1996 and served as a member of the residential services staff. In 2001, she began her prayer ministry there.

Surviving are two sisters, Providence Sister Jean Karier of Saint Mary-of-the-Woods and Rosemary Hyland of Westchester, Ill., as well as several nieces and nephews.

Memorial gifts may be sent to the Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

Holy Cross Brother Nivard Meichtry taught at Cathedral High School

Holy Cross Brother Nivard Meichtry died on March 9 at Dujarie House in Notre Dame, Ind. He was 92 and was the second-ranking member of the Brothers of Holy Cross South-West Province.

A memorial service was celebrated on March 12 at the chapel at Holy Cross Village at the University of Notre Dame.

The Mass of Christian Burial was celebrated on March 15 at the congregation's Vincent Pieau Residence in Austin, Texas. Burial followed at Assumption Cemetery in Austin.

The former Rudolph Meichtry was born on Nov. 27, 1914, in Winslow, Ill.

He entered the novitiate of the Congregation of the Brothers of Holy Cross on Aug. 15, 1934, made his first profession of vows on Aug. 16, 1935, and made his final profession of vows on Aug. 16, 1938.

Brother Nivard taught mathematics and science classes and also served as athletic director at Cathedral High School in Indianapolis

from 1945-51. He ministered at Notre Dame High School in Sherman Oaks, Calif., for 49 years as principal, athletic director, physics teacher, alumni and development director, and plant manager.

Brother Nivard loved sports so much that he would climb light poles along the gridiron sidelines to photograph high school football games.

In 2005, Brother Nivard retired and moved to Holy Cross House at Notre Dame, where he enjoyed watching Fighting Irish football and basketball games.

His sense of humor was well-known. After deciding to leave a boring presentation, Brother Nivard prayed aloud, "O Lord, I am not worthy to listen to this talk."

Father Nivard also was proud of his Swiss ancestry.

He is survived by 43 members of the Meichtry family.

Memorial gifts may be sent to the Brothers of Holy Cross, Holy Cross House, P.O. Box 1048, Notre Dame, Ind. 46556. †

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THANK YOU God, Blessed Mother and St. Jude for prayers answered. Pat

THANK YOU God, Blessed Mother and St. Jude for prayers answered for sending my grandson Matthew safely home to me and my family. M.H.

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JOURNEY

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"I think it brings us closer," she said. "We can talk about it more and relate with each other. We realize how lucky we are."

The power of a funeral

This Easter saw another Batesville Deanery parish welcome a family into the Church.

Husband and wife Brian and Susie Percell were baptized, confirmed and received their first Communion at



Brian Percell

Although not a blood relation, Susie had known La Barbara, a lifelong Catholic, all her life.



Susie Percell

"I don't know exactly what happened," Susie said. "I can't even explain what happened. I just had a feeling come all over me, and I was crying so hard."

After that, she began learning about the Catholic faith by reading material on the Internet and watching the Eternal Word Television Network.

Susie and Brian eventually started going to Mass at St. Vincent de Paul Church. And although they had worshipped in the past at Baptist, Methodist and non-denominational Churches, there was a difference at St. Vincent de Paul Church for Susie.

"Every time I walk in that church, I feel like God is there," Susie said. "Sometimes I get so emotional during the [Mass] that I really have to hold back the tears."

Susie and Brian began their participation in St. Vincent's RCIA program last fall. Since then, Brian has noticed positive changes in his life, especially in the workplace.

As a result of this, Brian and Susie's life together is also happier.

"We're not snapping at each other because we're both less stressed out from our jobs," he said.

In addition to drawing Brian and Susie closer together, their journey of faith has also bonded them to the faithful at St. Vincent Parish.

"They are so nice," Susie said. "They are the nicest bunch of people that I've ever been around. It's been a wonderful experience."

And a little child shall lead them

Parents can have a significant impact upon the life of faith of their children.

But sometimes the reverse can happen.

When Eric West enrolled as a kindergarten at Holy Name School in Beech Grove last year, no one in his family was Catholic.

But as he learned about the Catholic faith and went regularly to Mass, he started having an impact upon his mother, Katie, and his grandmother, Sue West.

Both entered into Holy Name of Jesus Parish's RCIA program last fall to learn more about the faith that was being shared with Eric at school. And the more they learned, the more they wanted to embrace that faith themselves.

Katie and Sue were both received into the full communion of the Church on April 7 at Holy Name of Jesus Church.

Katie's parents divorced when she was young, and she said that she was never close to her own mother.

Her relationship with Sue, on the other hand, has always been close. The spiritual journey they took together only made that



From left, Debbie and Michelle Williams pose with Father Paul Etienne, pastor of Our Lady of Perpetual Help Parish in New Albany, on April 7, the night that the mother and daughter were baptized, confirmed and received their first Communion.



From left, Katie and Sue West pose together at Holy Name of Jesus Church in Beech Grove on April 7, the night that the daughter-in-law and mother-in-law were received into the full communion of the Church at Holy Name Parish's Easter Vigil.

bond stronger.

"It's just brought us closer," Katie said. "I feel like she could be my real mom."

Sue especially appreciates the special role her grandson played in bringing her and her daughter-in-law into the Church.

"I think that's a special thing because through him we were able to grow," she said. "He'd come home and tell us what he learned, and what he did in church. It just made us want to go with him."

Eric is expected to be baptized when he is in the first grade.

Sharing in Christ's suffering

On July 20, 2005, mother and daughter Debbie and Michelle Williams of New Albany entered into a trial that brought them to their knees.

On that day, Debbie's husband, William, fell in a work-related accident into a vat of oil that was heated to 180 degrees. After spending 10 to 12 minutes in the vat and finally being rescued, he had severe burns over more than 80 percent of his body.

Debbie and Michelle were told by doctors at the University of Louisville Hospital that their husband and father would probably not survive.

But survive he did. He was discharged two days before Christmas.

During this long ordeal, a priest chaplain at the hospital provided spiritual support to Debbie and Michelle, who were not active in any faith tradition at the time.

"[He] prayed with us and helped us through that spell, and just let us know that we had a miracle," Debbie said.

The trial of William's accident and long recovery planted a desire in Debbie and Michelle to draw closer to God.

They eventually came to Our Lady of Perpetual Help Parish in New Albany and participated in its RCIA program that began last fall.

"We felt really welcomed," Michelle said, "and everything that we learned was so interesting, and every day you learned something new."

Learning more about the Catholic faith together strengthened the bond between the mother and daughter.

"It has brought us a lot closer together," Michelle said. "We kind of became best friends [through this]."

Debbie was especially drawn to the presence of Christ in the Eucharist and its connection to his suffering and death.

"He is uniting with you," Debbie said. "We know what he suffered because we suffered also." †

May 1 march seeks to educate about justice for immigrants

By Mary Ann Wyand

On May 1, the feast of St. Joseph the Worker and also Labor Day in many countries, Hispanics and representatives of Catholic and Protestant Churches will peacefully march in downtown Indianapolis then gather for a rally at Monument Circle to educate people about justice for undocumented

immigrants.

The march begins at 6 p.m. at St. Mary Church, 317 N. New Jersey St., then proceeds west on Vermont Street to Alabama Street, south to Ohio Street, west to Capitol Avenue, south to Market Street and east to Monument Circle.

Five speakers will discuss immigration rights and abuses experienced by undocumented immigrants during a short

bilingual rally at Monument Circle, which begins about 7:15 p.m.

According to government estimates, about 12 million undocumented immigrants live and work in the U.S.

Franciscan Father Tom Fox, a Hispanic ministry assistant in the archdiocese, said the rally is intended to inform people about human rights, justice issues and legislative concerns related to immigration

laws.

Father Tom represented the Archdiocese of Indianapolis at the "Justice for Immigrants: A Journey of Hope" national convocation on April 17-19 in Washington, D.C., which was organized to offer hope and promote justice issues.

"Undocumented immigrants are not
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Classified Directory, continued from page 18

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SS. Francis and Clare Church in Greenwood, IN is seeking a full-time Custodian to begin immediately. Duties include ongoing cleaning of Parish Center and Assisi Center, some facility setup, hauling and moving of equipment.

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7630 Shawnee Run Road
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Fax: (513) 527-3971
Parish website: www.stgertrude.org

LIMBO

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sins, from eternal happiness," the new document said.

Parents in particular can experience grief and feelings of guilt when they doubt their unbaptized children are with God, it said.

The Church's hope for these infants' salvation reflects a growing awareness of God's mercy, the commission said. But the issue is not simple because appreciation for divine mercy must be reconciled with fundamental Church teachings about original sin and about the necessity of baptism for salvation, it said.

The document traced the development of Church thinking about the fate of unbaptized children, noting that there is "no explicit answer" from Scripture or tradition.

In the fifth century, St. Augustine concluded that infants who die without baptism were consigned to hell. By the 13th century, theologians referred to the "limbo of infants" as a place where unbaptized babies were deprived of the vision of God, but did not suffer because they did not know what they were deprived of.

Through the centuries, popes and Church councils were careful not to define limbo as a doctrine of the faith and to leave the question open. That was important in allowing development of the teaching, the theological

commission said.

A key question taken up by the document was the Church's teaching that baptism is necessary for salvation. That teaching needs interpretation in view of the fact that "infants ... do not place any personal obstacle in the way of redemptive grace," it said.

In this and other situations, the need for the sacrament of baptism is not absolute and is secondary to God's desire for the salvation of every person, it said.

"God can therefore give the grace of baptism without the sacrament being conferred, and this fact should particularly be recalled when the conferring of baptism would be impossible," it said.

This does not deny that all salvation comes through Christ and in some way through the Church, it said, but it requires a more careful understanding of how this may work.

The document outlined several ways by which unbaptized babies might be united to Christ:

- A "saving conformity to Christ in his own death" by infants who themselves suffer and die.
- A solidarity with Christ among infant victims of violence, born and unborn, who—like the holy innocents killed by King Herod—are endangered by the "fear or selfishness of others."
- God may simply give the gift of salvation to unbaptized infants, corresponding to his sacramental gift of salvation to the baptized.

The document said the standard teaching that there is "no salvation outside the Church" calls for similar interpretation.

The Church's magisterium has moved toward a more "nuanced understanding" of how a saving relationship with the Church can be realized, it said. This does not mean that someone who has not received the sacrament of baptism cannot be saved, it said.

Rather, it means that "there is no salvation which is not from Christ and ecclesial by its very nature," it said.

The document said the Church clearly teaches that people are born into a state of sinfulness—original sin—which requires an act of redemptive grace to be washed away.

But Scripture also proclaims the "superabundance" of grace over sin, it said. That seems to be missing in the idea of limbo, which identifies more with Adam's sinfulness than with Christ's redemption, it said.

"Christ's solidarity with all of humanity must have priority over the solidarity of human beings with Adam," it said.

Liturgically, the motive for hope was confirmed by the introduction in 1970 of a funeral rite for unbaptized infants whose parents intended to present them for baptism, it said.

The commission said the new theological approach to the question of unbaptized babies should not be used to "negate the necessity of baptism, nor to delay the conferral of the sacrament."



A figure of an angel sits atop a headstone in a Washington cemetery. In a newly published document, the Vatican's International Theological Commission said there are good reasons to hope that babies who die without baptism go to heaven.

"Rather, there are reasons to hope that God will save these infants precisely because it was not possible to do for them that what would have been most desirable—to baptize them in the faith of the Church and incorporate them visibly into the body of Christ," it said.

The commission said hopefulness was not the same as certainty about the destiny of such infants.

"It must be clearly acknowledged that the Church does not have sure knowledge about the salvation of unbaptized infants who die," it said.

Cardinal Joseph Ratzinger, now Pope Benedict, was president of the commission and head of the doctrinal congregation when the commission began studying the question of limbo in a systematic way in 2004. †

IMMIGRANTS

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criminals," Father Tom said, "and should not be treated as criminals."

He said convocation participants discussed the reality that some immigrants living in this country may not have documents, but they have family and friends here and they work hard in jobs that are undesirable for many

American workers.

Indiana's five Catholic bishops recently released a pastoral statement titled "I Was a Stranger and You Welcomed Me: Meeting Christ in New Neighbors."

In their statement, Indiana's bishops affirmed the U.S. Conference of Catholic Bishops' campaign for immigration reform and Pope Benedict XVI's first encyclical, "Deus Caritas Est," which means "God Is Love."

Indiana's bishops emphasize the U.S. bishops' position that:

- Persons have the right to find opportunities in their homeland.
- Persons have the right to migrate to support themselves and their families.
- Sovereign nations have the right to control their borders.
- Refugees and asylum seekers should be afforded protection.
- The human dignity and human rights of undocumented immigrants should be

respected.

"The Catholic Church, especially in the United States, is an immigrant Church, a pilgrim people on a journey of faith, hope and love," Indiana's bishops explain in their statement. "We are fellow travelers on the way to our heavenly home, the kingdom of God. As members of Christ's body, the Church, we are an exceptionally diverse group of people who are called to unity in Christ. ... Unity in diversity is our vision." †

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