Experiencing the risen Lord

that is, the first two agencies are enough food to stretch for one more.

By John Shaughnessy

Bishop urges Catholic educators to help youths embrace their faith

Passing on the faith is a primary task for the more than 7,000 educators who were in Indianapolis from March 25-27 for the National Catholic Educational Association’s annual convention. The current challenges in passing on the faith are arguably some of the most difficult faced by the Church in the United States in the more than 100-year history of the NCEA. But there are effective ways available to Catholic educators in the Church’s tradition that can help the young people they serve embrace the faith with passion.

This was the message that Bishop Blase J. Cupich of Rapid City, S.D., gave in a keynote address to approximately 1,000 convention participants on March 26 at the Indiana Convention Center in Indianapolis. Bishop Cupich began his remarks by citing the recent release of a study by the Pew Forum on Religion and Public Life, which stated that 33 percent of all Catholic Americans have left the Church, 10 percent of all Americans identify themselves as former Catholics and 25 percent of all Americans between 18 and 29 have no religious affiliation.

He said the study also showed that those who left the Church did so mainly from an apathy “that stems from a lack of knowledge about the faith.”

"As a recent editorial in America magazine concluded, ‘a number of Catholics, it seems, have left, not because they’ve not believed, but because they don’t care,’” Bishop Cupich said. The question raised by the Pew study for Catholic educators, Bishop Cupich said, is clear.

“How can we pass on the faith in a way that gives the children and grandchildren of today and tomorrow the same experience of God and of Christ and of the Church that shapes our hearts, that enlivens us and the lives of our parents and grandparents? Pardon the question, ‘We need to capture, once again, [the] fact that at the heart of what we do is a sense of mission, a mission that is driven by our own experience of the risen Lord.’

Understanding the challenge

Quoting such current Catholic American scholars as R. Scott Appleby and John Cavadini, Bishop Cupich said that many of the teenage and young adults in a presentation titled “Taking Proven Pathways to Face New Challenges.”

Bishop urges Catholic educators to help youths embrace their faith

Lessons of sharing mark lives of Spirit of Ser vice winners

By John Shaughnessy

Doris S. Parker never forgot the lesson that has guided her life—a lesson she learned as a child after her mother died and her father did everything he could to continue the feeling of family for his six young children.

“We grew up very poor, but our dad told us at an early age that we had to share with others,” Parker recalls. “If it was dinner time at our house and we had a friend over who didn’t get much to eat at home, my dad would always set another plate at the table. He felt there was always enough food to stretch for one more.”

Those lessons of sharing and stretching mark the life of Parker. They also represent the lives of Priscia Arredondo, Connie Merkel, and Bell (Bea) and Theodore (Ted) Davis. Those five individuals are this year’s Spirit of Service Award winners.

Shel Sexton, an Indianapolis construction company, is the winner of the Corporate Leadership Award. The winners will be recognized by the archdiocese on April 30 during a dinner that will benefit Catholic Charities Indianapolis.

Here are their stories:

Doris S. Parker

Now 77, Parker has dedicated her life to eliminating poverty, fighting racism and creating opportunities for people who weren’t always welcome at the main table of American society.

“I believe in the American dream,” says Parker, a member of St. Lawrence Parish in Indianapolis. “In my 77 years, I’ve seen so many injustices, it’s painful to recall. I thought if we were ever going to live the American dream, we have to extend ourselves to work for justice, to include everyone in the fabric of American life. I look for justice in everything I do.”

She worked for justice in the 1950s when she was a college student who joined in the sit-in of an Indianapolis restaurant that wouldn’t serve blacks.

She worked for justice when she served

Symposium explores common morality in a global age

WASHINGTON (CNS)—A quest for a common morality in the world’s diverse cultures can begin with a mother’s smile and her child’s play, Cardinal Angelo Scola of Venice, Italy, said on March 27 at The Catholic University of America opened a four-day international symposium, “A Common Morality for the Global Age.”

TheVenice patriarch, a theology professor before he was made a bishop, delivered the keynote address for the symposium in Washington, which drew more than 200 participants.

The subtitle for the event. “In Gratitude for What We Are Given,” set a theme that resonated with scholars of Judaism, Islam and Eastern religions, who were among the speakers.

The gathering was the result of a request to Catholic University from Pope Benedict XVI in October 2004 before he became pope. It drew thinkers from several religious traditions and experts in philosophy, theology, ethics, politics and religion from several nations.

In requesting the symposium, the future pope—then Cardinal Joseph Ratzinger, head of the Vatican’s Congregation for the Doctrine of the Faith—wrote: “The Catholic Church has become increasingly concerned by the contemporary difficulty in finding a common denominator among the moral principles held by all people, which are based on the constitution of the human person and which function as the fundamental criteria for law, affecting the rights and duties of all.”

Cardinal Scola said a starting point for such a common moral ground might be found in the observation of the late Swiss theologian Father Hans Urs von Balthasar that the play of a child “offers us a new paradigm of the experience of ‘being freely welcomed’ into life.”

“In his play, the child expands the smile received from the mother into an...”
Wanted: Your feedback on archdiocesan strategic draft plan

You’ve provided us with input that was used to develop an updated strategic leadership plan for the Archdiocese of Indianapolis, and now we’d like your feedback on a draft of the plan. The Archdiocesan Strategic Leadership Planning Team has been gathering information for the past six months from a wide range of groups representing all areas of the Church in central and southern Indiana.

Archdiocese of Indianapolis Strategic Leadership Plan 2008–2011

Mission
We, the Church in central and southern Indiana, called to faith and salvation in Jesus Christ in the Roman Catholic tradition, strive to live the Gospel by:

- worshipping God in word and sacrament
- learning, teaching and sharing our faith
- serving human needs

We commit ourselves to generosity and to the responsible use of our spiritual and material resources.

Values
- Prayer and spiritual growth
- Lifelong learning and sharing our faith
- Parish and family, the individual and community
- Compassion and respect for human life and all creation
- Justice and consistent moral standards
- Pro-active leadership and shared responsibility
- Vital presence in urban, suburban and rural neighborhoods
- Stewardship

1. Care of the Poor

Goal Statement
All Catholics in the Archdiocese of Indianapolis will recognize their call to serve and care for the poor and the vulnerable.

Objective 1.1
To identify current unmet needs and future needs of the poor and vulnerable.

Action Step 1.1.1
Develop work-to-womb catechetical resources dealing with the Church’s teachings on social justice.

Action Step 1.1.2
Identify and make available resources for pastors to lead people to understand their call to serve and care for the poor and the vulnerable.

Objective 1.2
To identify, promote and use our current ministries to serve the poor and the vulnerable.

Action Step 1.2.1
Create an inventory of local parish and archdiocesan ministries.

Action Step 1.2.2
Publish the inventory of ministries.

Objective 1.3
To strengthen parish social justice ministry.

Action Step 1.3.1
Prioritize the needs and formulate a strategic response.

Goal Statement
The foundations of Catholic faith and practice will be enhanced through an integrated approach to formation for discipleship.

Objective 2.1
To strengthen the focus on liturgical spirituality as the foundation for growth in faith.

Action Step 2.1.1
Prepare strategically with multilevel catechesis for the publication of the new Roman missal.

Action Step 2.1.2
Devise a plan for a diocesan convocation for preparations for the publication of the new Roman missal.

Action Step 2.1.3
Convene a formation conference, or conferences, with parish representatives (e.g., members of parish spiritual life commissions and liturgy committees) to anticipate and prepare for the liturgical changes called for in the new Roman missal.

Action Step 2.1.4
Increase awareness of the Catholic sacramental imagination (or analogous imagination or sacramental worldview) through liturgical catechesis.

Objective 2.2
To celebrate, acknowledge and recognize marriage from a countercultural Catholic perspective.

Action Step 2.2.1
Publicly and liturgically recognize marriage and renew marriage vows through an archdiocesan-wide celebration of World Marriage Sunday.

Action Step 2.2.2
Re-examine the quality and content of our catechesis on marriage through the life cycle/career.

Action Step 2.2.3
Collect oral histories of older married couples for use as “primary source” material for marriage catechesis.

Action Step 2.2.4
Re-examine/reconsider the methodology of marriage ministry programs (e.g., Pre Cana and Tobit).

Objective 2.3
To raise awareness of the ministries of charity and chaplaincy as opportunities for evangelization.

Action Step 2.3.1
Train parish secretaries so that their “first contact” can be an evangelizing moment.

Action Step 2.3.2
Train ministers of hospitality (i.e., greeters, ushers) so that their “first contact” can be an evangelizing moment.

Action Step 2.3.3
Develop creative marketing strategies for parishes as an intentional effort to evangelize (e.g., realtors, newspapers, funeral homes) diverse populations.

Objective 2.4
To enhance the role of the domestic Church—the family—as a primary source of catechetical formation and as an essential component of ecclesial communion and parochial life.

Action Step 2.4.1
Develop standards for adult faith formation based on the implementation of the United States Catholic Catechism for Adults.

Action Step 2.4.2
Re-examine parish structures and meeting schedules in an effort to make them more “family-friendly,” if necessary.

Action Step 2.4.3
Address the issue of renovating newly initiated Catholics following the completion of the formal processes of the Rite of Christian Initiation of Adults.

Action Step 2.4.4
Empower parents to be the primary catechists in the home by developing formation opportunities that examine the role of family rituals and by integrating simple home practices.
Msgr. Bernard Schmitz served as pastor of St. Anthony of Padua Parish for 37 years.

The constancy of Msgr. Schmitz’s support extended to his parishioners. “He was very devoted to the people,” said Father Sheets. “His love for God and his love for the people he served were nowhere more prominent than in his many years of ministry.”

In an interview for The Criterion last August to mark his 50 years of priestly life and ministry, Msgr. Schmitz said this dedication flowed from seeing his parish as his family. “Part of the family was sick. They needed help,” he said. “They were always there for the sick and the dying unbeknownst. I think he’ll always be known for that.”

“Msgr. Bernard Schmitz was born on June 11, 1932, in Cincinnati and Katarina (von Garrell) Schmitz. As a seminarian for the archdiocese, he studied and graduated from Saint Meinrad’s minor and major seminaries in St. Meinrad with a bachelor of arts degree. Archbishop Paul C. Schulte ordained him to the priesthood on May 3, 1957, at the Saint Meinrad Archabchury Church in St. Meinrad. He celebrated his first Mass on May 5, 1957, at Resurrection Church in Cincinnati. His first assignment was as the assistant pastor of St. Mary Parish in North Vernon in 1957. In 1961, he was appointed assistant pastor of Annunciation Parish in Brazil. That same year, he also was assigned as an instructor and director of guidance at the former Schlute High School in Terre Haute. In 1963, he became the chaplain of the Newman Center at DePauw University in Greencastle while continuing as director of Pastoral and Youth Ministry.

When Pope Benedict comes to the United States in April, according to Father Sheets, “he was always there for the sick and the dying—day or night,” said Eckstein, who cooked for 20 years. She was served as Msgr. Schmitz’s housekeeper and cook for 20 years. She remembered the sacraments to the sick and the dying unbeknownst. I think he’ll always be known for that.”

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“I think organized religion is a death wish. I think people who are interested in organized religion are interested in separating themselves from God,” said Eckstein, who cooked for 20 years. She was served as Msgr. Schmitz’s housekeeper and cook for 20 years. She remembered the sacraments to the sick and the dying unbeknownst. I think he’ll always be known for that.”

Rudy VanDeusen said, “He was always there for the sick and the dying—day or night,” said Eckstein, who cooked for 20 years. She was served as Msgr. Schmitz’s housekeeper and cook for 20 years. She remembered the sacraments to the sick and the dying unbeknownst. I think he’ll always be known for that.”

The survey, conducted by the Marist College Institute for Public Opinion in Poughkeepsie, N.Y., found that “Americans are interested in hearing how God, religion and spirituality may be incorporated into their daily lives.” The results were released by Supplied News and Carl Anderson on March 25 at the National Press Club in Washington. His new book, A Civilization of Love: What Every Catholic Can Do to Transform the World, published by HarperOne, dated the same day. By a ratio of more than 4-to-1, the survey said, Americans have a favorable opinion of Pope Benedict, 58 percent of those surveyed, and 13 percent of those surveyed, compared with 15 percent who have an unfavorable opinion. Seventeen percent said they have never heard of him. Sixty-five percent of Americans have a favorable opinion of the Catholic Church, compared with 28 percent who have an unfavorable view.

“Part of the family was sick. They needed help,” he said. “They were always there for the sick and the dying unbeknownst. I think he’ll always be known for that.”

Sixty-five percent of Americans have a favorable opinion of the Catholic Church, compared with 28 percent who have an unfavorable view. “The bottom line is despite very negative stories about the Church and the pope,” said Anderson, “the American people have a very balanced view of [Pope Benedict] and the Catholic Church, and they are very open to hear his views on how they might live out their faith.”

“Part of the family was sick. They needed help,” he said. “They were always there for the sick and the dying unbeknownst. I think he’ll always be known for that.”

Despite their positive view of the pope, Americans said they don’t know much about his person nor his thoughts. When Pope Benedict comes to the U.S., Anderson said, Americans will find him different than whose intellectual talents and formidable background as a theologian do not prevent them from being accessible to the average person.

“Part of the family was sick. They needed help,” he said. “They were always there for the sick and the dying unbeknownst. I think he’ll always be known for that.”

“He is an incisive, creative thinker who is one of the most skilled and thoughtful theologians of modern times,” he continued. “He is deeply concerned about the future of the world and has a ‘fully thought-out worldview on how the Church relates to the world, and how the Church can set out to change the world.’”

“Part of the family was sick. They needed help,” he said. “They were always there for the sick and the dying unbeknownst. I think he’ll always be known for that.”

“He is a very warm and kind man whose hear his views on how they might live out their faith.”

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“My passion is the parish which gives the Church the essential life.”

The survey was conducted from Feb. 25 to March 5, and 1,101 adult years of age were surveyed. Anderson told his press club audience that Knights of Columbus, Indiana, has a society where spiritual values play an important role. Most Americans identify themselves with a particular religion: Protestant, 52 percent; Catholic, 26 percent; Mormon, 2 percent; Jewish, 2 percent; Hindu, 1 percent; Muslim, 1 percent; other, 3 percent. Thirteen percent identified no religion.

A majority of Americans attend religious services regularly, including 59 percent of Catholics. The survey was conducted from Feb 25 to March 5, and 1,101 adult years of age were surveyed. Anderson told his press club audience that Knights of Columbus, Indiana, has a society where spiritual values play an important role. Most Americans identify themselves with a particular religion: Protestant, 52 percent; Catholic, 26 percent; Mormon, 2 percent; Jewish, 2 percent; Hindu, 1 percent; Muslim, 1 percent; other, 3 percent. Thirteen percent identified no religion.

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Why are so many Catholics leaving the Church?

The good news is that thousands of people became Catholics on Holy Saturday. We will report on that and list the names of the new Catholics in the parishes of the Archdiocese of Indianapolis later this month.

The bad news is that more Catholics are leaving the Church than are coming into it.

We Catholics are supposed to be a leader-servant who loved all of our neighbors, but also rejuvenated their faith. We—the Muslims in Indianapolis—are also busy building upon the bond of faith and love that formed our commitment to the Church.

We could, admittedly, concentrate on the positive aspects of the study, as Mark Gray did. He is a research associate of Hispanic ministries at St. Cecilia. A recent study conducted by the Pew Forum on Religion and Public Life shows that Latinos now account for roughly one in three adult Catholics, and 45 percent of all Catholics between 18 and 29.

The bad news is that more Catholics are leaving the Church than are coming into it. One-third of those raised as Catholics in the U.S. have left the Church of their affiliation. Between 18 and 29 who have no religious affiliation.

We can also rejoice that the study shows that only 1.6 percent of Americans are agnostics.

The Criterion / Friday, April 4, 2008

March 14, a beautiful soul transitioned from this earthly life onward toward the hereafter. Chiara Lubich, the foundress of the worldwide Catholic-based Focolare Movement, passed away in Rome, Italy, at the age of 88.

Many question why an Italian woman who was not a Muslim, even more than 100 percent a believer in the human excellence of all people whether they were Christian, Muslim, Jew, Buddhist, Hindu or a believer from any of the world’s great religions.

The Holy Qur’an Chapter 2, verse 62 speaks honestly of non-Muslim believers: Those who believe in the [Qur’an], and those who follow the Jewish [Scriptures], and the Christians and the Sabians—whomsoever does good deeds in the sight of Allah, the Last Day, and work righteousness, shall have their reward with their Lord; on them shall be no fear, nor shall they grieve.

Chiara Lubich was a leader who was not concerned with your religious label and dress. Chiara’s concern was showing teaching and reminding the world of the love of neighbor.

The Focolare Movement, or Focolare, was founded by Chiara Lubich in 1943 and 1944.

Christianity have come to that conclusion because they believe in God, they consider the Church is the Catholic Church.

Throughout history, scholars who have studied the doctrines and traditions of Christianity have come to that conclusion and have been converted to Catholicism. That is still happening today.

Many Catholics, though, like most Americans, don’t pay much attention to doctrine. They go to church occasionally because they believe in God, they consider themselves to be spiritual and they pray. They were baptized in the Catholic Church, but went to public schools, and their parents didn’t insist that they attend religious education classes. They grew up knowing very little about what the Church teaches. They’re not interested in religion, and they don’t read Catholic periodicals. It’s no wonder that they consider ourselves to be good Church as good as another.

It’s not that many former Catholics have rejected the teachings of the Catholic Church. They’re either ignorant about what the Church teaches or they just don’t care; they’re apathetic. This is indicated by the statistic that half of former Catholics didn’t leave the Church in order to join a Protestant Church. They are no longer members of any Church. They have joined the one of every four Americans who have left the Church than are coming into it.

On Christmas day in 1973, Lady Chiara spoke profoundly about her passing. She shared, “I should have to leave this world today and you were to ask me for one last word that sums up our Ideal, I would say ‘Be a family...’”

Imam Michael Sadri is with the New World Center in Indianapolis. +

Letters to the Editor

Story wrong to blame U.S. and Israel for failure in Middle East peace process

I strongly disagree with the Catholic News Service article in the March 7 issue of The Criterion citing Israeli Catholic analyst Wadie Abboussaser, who blames the U.S. and Israel for the failure of the Middle East peace process.

I especially took issue with Abboussaser’s statement, “There is a lack of good American understanding of the reality and mentality of the region.”

Abboussaser fails to place the blame where it belongs: the American people who decided to send more armed rockets into Israel from a civilian area then Israel retaliates and innocent women and children are killed or injured.

What do you think would happen if one of our neighboring countries sent mortars or rockets into our cities? We would destroy the area that the mortars came from! Israel has the right to defend itself.

Another Omen to make peace if the American people did what is necessary for the Arabs to stop shelling Israeli cities.

I am a Muslim-American who has considered article like the above that places the blame solely on Israel is unfair and false. It is just propaganda for the radical Arabs. Martin Lyles Indianapolis

Letters Policy

Letters from readers are welcome and every effort will be made to include letters from as many and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperamental. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will be limited to one letter every three months. Converse letters (usually less than 300 words) are more likely to be printed.

Letters must be signed, but for serious reasons, names may be withheld.

Readers with access to e-mail may send letters to criterion@archindy.org.
La valencia es una gracia de Dios

El hecho de recibir muchas tarjetas hechas a mano por los estudiantes de los programas de educación religiosa de nuestras escuelas y parroquias, me ha dado la oportunidad de aprender mucha sabiduría de los jóvenes. Las tarjetas están llenas de devoción, valor y sabiduría que me hacen reflexionar sobre la importancia de mantener la fe y la devoción en nuestras vidas.

En muchas ocasiones, se me ocurren ideas para escribir sobre temas relacionados con la fe y la devoción. Sin embargo, también me sorprende que los jóvenes sean capaces de expresar su fe de manera tan conmovedora y significativa. En muchas ocasiones, me he sentido conmovido e impresionado por la devoción y la fe que muestran los jóvenes.

En las lecturas de las Escrituras posteriores a la Pascua, hemos sido conscientes de la valentía de los mártires de la fe. En el transcurso de su ministerio, muchos de ellos fueron privados de sus derechos y privados de su libertad. Sin embargo, en muchos casos, la valentía se convirtió en el poder que les permitió superar sus adversidades.

En muchos aspectos me he dado cuenta de que mi cáncer es un obsequio de Dios en el sentido de que me ha dado la oportunidad de detenerme, evaluar mi ministerio como el propósito que me ha dado la oportunidad. El mensaje tan profundo y apropiado de la valentía, es una gracia de Dios, así que manténgase siempre contento. 

El arzobispo Daniel M. Buechlein firmó el 28 de abril de 1914, sobre la muerte de un joven francés, Abbé Thinot, como ejemplo de valentía.

"Valentía.

La valentía es una gracia de Dios."

El arzobispo Daniel M. Buechlein firmó el 28 de abril de 1914, sobre la muerte de un joven francés, Abbé Thinot, como ejemplo de valentía.

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**Retreats and Programs**

**April 6**
Our Lady of Fatima Retreat House, 5535 E. 56th St., Indianapolis. “Litururgical Music 101,” Charles Gardner, presenter, 7-9 p.m., no charge, good-will offerings accepted. Information and registration: 317-545-7681 or www.archindy.org/fatima

**April 11-13**
St. Meinrad community seminar, “The Wilderness of God,” Robert F. Heilman, presenter, 3-9 p.m., $45 per person. Information: 317-545-7681 or www.archindy.org/fatima

**April 12**
Marion College, 3200 Cold Spring Road, Indianapolis. Franciscan spirituality, “Fully Alive! Fully Franciscan!”, 9-11:30 a.m. Information: 812-934-6347 or e-mail center@oldenburgcsf.org

**April 13**
Oldenburg Franciscan Center, Oldenburg. “Evensong,” 4-5 p.m. Information: 317-934-6437 or e-mail center@oldenburgcsf.org

**April 17**

**April 27**
Our Lady of Fatima Retreat House, 5535 E. 56th St., Indianapolis. “Pre-Paschal Reflections,” Session 2, 4-5 p.m. Information: 317-545-7681 or www.archindy.org/fatima

**April 28**
Our Lady of Fatima Retreat House, 5535 E. 56th St., Indianapolis. Mass, 9 a.m., continental breakfast, no charge. Information: 317-545-7681 or www.archindy.org/fatima

**May 2-3**
Oldenburg Franciscan Center, 22143 Main St., Honey Brook, Pa. “Men’s Golf Retreat,” Information: 317-934-6347 or e-mail center@oldenburgcsf.org

**May 2-4**
Marion College, 3200 Cold Spring Road, Indianapolis. “Spirituality Retreat Revised: A Way of Life,” Benedictine Father Noel Mueller, presenter. Information: 800-581-6905 or e-mail MZeiller@saintmeinrad.edu

**Gabriel Project retreat is April 19 in Carmel**

The Gabriel Project of Indiana is sponsoring a day of reflection for volunteers on April 19 at St. Elizabeth Ann Seton Parish, 10655 Harvestick Road, Carmel, Ind., in the Lafayette Diocese.

The Gabriel Project is a parish-based pro-life program whose volunteers provide various forms of assistance to women in crisis pregnancies. Several parishes in the archdiocese are active in the Gabriel Project.

The day of reflection will start with Mass at 9 a.m., followed by a period of small group time from 9:30 a.m. until 12:15 p.m. A light breakfast will be served. The Service of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry, will lead the day of reflection.

To register, call Jan Blair at 317-384-5685 or e-mail sjblanch@sbcglobal.net.
CASTEL GANDOLFO, Italy (CNS)—Pope Benedict XVI said that thanks to the pope’s initiatives, “there are German and French groups” who have been recognized and regularized” by his predecessor, Pope John Paul II, and that the Tridentine Mass is the extraordinary form.

The priests who have followed those bishops, he said, “are only suspected” so the Masses they celebrate “are without a doubt valid, but not licit.” The religious who have followed the schismatic bishops need to have their congregations or monasteries recognized by the Vatican, he said.

In addition, he said, “there are individual priests and many laypeople who contact us, write to us and call us for a reconciliation and, on the other side, there are many other faithful who demonstrate their gratitude to the pope” for his July letter authorizing widespread use of the liturgy according to the 1962 Roman Missal.

In his letter, the pope said the Mass from the Roman Missal in use since 1970 remains the ordinary form of the Mass, while celebration of the Tridentine Mass is the extraordinary form. Cardinal Castrillon said wider use of the pre-Second Vatican Council rite “is not a matter of returning to the past, but is a matter of progress” because it gives Catholics the richness of two liturgical forms instead of one.

Cardinal: Liberalized use of Tridentine Mass already is bearing fruit

Pope Benedict XVI said.

“Of course we need to ensure these bishops must not preside over the Mass without permission. Fr. Krentz, the provincial who has left the full communion of the Church, said Cardinal Castrillon Hoyos.

The cardinal, a specialist in theological anthropology, sexuality, marriage and family life, delivered his address by video to the triad of desire for self-fulfillment, its charitable activities and its insistence on correct moral behavior, Pope Benedict XVI said.

Reciting the Regina Coeli with visitors gathered in the courtyard of the papal villa on March 30, Pope Benedict marked Divine Mercy Sunday and kicked off a week of festivities dedicated to the memory of the Jesus Christ, the incarnation of creative and redeeming love,” Pope Benedict said.

“Everything the Church says and does manifests the mercy that God has for the human person,” he said.

“When the Church must reaffirm a truth that has been misunderstood or a good that has been betrayed, it always does so moved by merciful love so that people would have life and have it in abundance,” Pope Benedict said.

The priest also said the mercy of God is the truest source of peace, not only in individual hearts, but also among people. He entrusted to Mary his prayers for the “great cause of peace in the world so that the mercy of God would not be defeated and that which is impossible for human efforts alone and so that the courage for dialogue and reconciliation would take root in people’s hearts.”


Pope: God’s love motivates Church in its sacraments and activities

VATICAN CITY (CNS)—Pope Benedict XVI’s liberalization of the use of the traditional Latin Mass already is bearing fruit by helping to reconcile some who had left the full communion of the Church, said Cardinal Castrillon Hoyos.

The cardinal, president of the Pontifical Commission “Ecclesia Dei,” which coordinates care for traditional Catholics, said that thanks to the pope’s actions, not a few bishops and priests returned to full communion, and some already have been recognized and regularized.

In an interview published in the March 28 edition of L’Osservatore Romano, the Vatican newspaper, Cardinal Castrillon said the Osservatore of Jesus the Priest monastery of 30 cloistered nuns in Spain “has already been recognized and regularized” by his predecessor, Pope John Paul II.

He said the Osservatore has begun the process.

The cardinal insisted that the only traditionalists excommunicated were the four bishops ordained by the late Archbishop Marcel Lefebvre in 1988 without Vatican permission.

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The cardinal insisted that the only traditionalists excommunicated were the four bishops ordained by the late Archbishop Marcel Lefebvre in 1988 without Vatican permission.

The priests who have followed those bishops, he said, “are only suspected” so the Masses they celebrate “are without a doubt valid, but not licit.” The religious who have followed the schismatic bishops need to have their congregations or monasteries recognized by the Vatican, he said.

In addition, he said, “there are individual priests and many laypeople who contact us, write to us and call us for a reconciliation and, on the other side, there are many other faithful who demonstrate their gratitude to the pope” for his July letter authorizing widespread use of the liturgy according to the 1962 Roman Missal.

In his letter, the pope said the Mass from the Roman Missal in use since 1970 remains the ordinary form of the Mass, while celebration of the Tridentine Mass is the extraordinary form. Cardinal Castrillon said wider use of the pre-Second Vatican Council rite “is not a matter of returning to the past, but is a matter of progress” because it gives Catholics the richness of two liturgical forms instead of one.

Cardinal: Liberalized use of Tridentine Mass already is bearing fruit

Pope Benedict XVI said.

“In reality, mercy is the central nucleus of the Gospel message; it is the very name of God’s mercy,” Pope Benedict said.

The pope also said the mercy of God is the truest source of peace, not only in individual hearts, but also among people. He entrusted to Mary his prayers for the “great cause of peace in the world so that the mercy of God would not be defeated and that which is impossible for human efforts alone and so that the courage for dialogue and reconciliation would take root in people’s hearts.”


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Meet our future deacons

On June 28, history will be made at S. Peter and Paul Cathedral in Indianapolis when 25 men from central and southern Indiana become the first permanent deacons ordained for the Archdiocese of Indianapolis.

This week’s issue of The Criterion continues a series of profiles of these men that will be published in the weeks leading up to that important day. †

Patrick Bower

Who are the important role models in your life of faith?
The most important role model in my life of faith is my wife, Lynn. She has been faith in action to me in both the highs and lows of our life together. Lynn is an example of childlike trust in God and complete surrender to his will. I am blessed to have known many priests who have guided me and who have influenced me greatly with their dedication, trust in God and faith-filled leadership. There have been many men and women who have witnessed their faith to me through Christ Renews His Parish. Through their example, my own faith has been stretched and has grown beyond my wildest expectations.

What are your favorite Scripture verses, prayers and devotions?
A prayer by Thomas Merton in his book Thoughts in Solitude has always been a comfort and reassurance to me. I find peace in praying the rosary, and have prayed it nearly every day since my teen years. Praying the Liturgy of the Hours each morning and each evening helps to keep me focused on God’s presence in my life. Some favorite Scripture verses are Prv 3:1-6, Ps 51, Jsr 31:33 and Lk 12:48.

Why do you feel that God is calling you to become a deacon?
My call to the diaconate started as a flicker and has steadily grown. I feel that God has called me to a higher level of service to him and to his Church. While it is very humbling, I also recognize how blessed I am and that much has been given to me throughout my life. I see my serving as a deacon as a way to thank God for all that I have been given.

How do you hope to serve through your life and ministry as a deacon?
My desire is to be open to where the Holy Spirit leads me. Throughout my adult life, it seems that the Spirit has had me minister to one person at a time. Through casual conversation in work settings as well as in everyday interactions with people, I try to be a witness to Christ, hoping that it will touch each person where they are at that time in their life. I hope to continue to be a man of faith in our parish. Through my service as a deacon, one of my goals is to encourage others to reach out with me to make God’s presence known and felt, both in our parish and in the community.

Michael Gardner

Who are the important role models in your life of faith?
There are many important role models in my life: my wife, parents, as well as many of my past teachers and parish priests. I am happy to say our children and grand-children are also role models for me.

What are your favorite Scripture verses, prayers and devotions?
I love the Prologue to the Gospel of St. John (Jn 1:1-18) and I enjoy lectio divina as a form of prayer.

Deacons often minister to others in the workplace. How have you experienced that and what do you anticipate doing in the future?
I have been asked by my company to lead a Family Notification Team in the case of serious injury or death in the plant. One of the aspects of this program is that we have gathered a group of employee volunteers, many of whom have some sort of ministry training, to be the first line when making a notification.

Why do you feel that God is calling you to become a deacon?
From the first moment I heard about the diocesan, I was drawn to it. Unlike some in our group, I really did not know much about the diocesan, but something seemed to be urging me forward. As my wife and I began to go to informational meetings, I became more drawn and my prayer turned to questions of God about his intention for my life. This prayer has continued. As I began doing work in the parish, I’ve recognized in my heart that a servant minister is not only what God is calling me to do, but it is who he has been creating me to be. I finally know what I want to be when I grow up.

How will being ordained a deacon have an impact on your life and family?
As ordination draws near, I have thought a great deal about this. I know I will be called away from my family in many of my parish ministries. My family has been very supportive when I could not be with them over the past years, but I believe my ministry is also changing how my family chooses to live their lives. Cindy and I have always ministered as a couple. In the end, only the Lord knows where he will take us.

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CATHOLIC RELIEF SERVICES

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Archbishop Daniel E. Pilarczyk of Cincinnati elevates the Eucharist on March 25 during the opening Mass of the National Catholic Educational Association’s annual convention at the Indiana Convention Center in Indianapolis. Also concelebrating at the altar are, from left, Archbishop Donald W. Wuerl of Washington, Bishop John M. D’Arcy of Fort Wayne-South Bend, Ind.; Bishop Gerald A. Gettelfinger of Evansville, Ind.; and Msgr. Joseph F. Schaedel, vicar general of the Archdiocese of Indianapolis.

Dominican Sister Diana Dorlorta, a catechetical minister in Curacao in the Netherlands Antilles, receives Communion on March 25 from Msgr. Joseph F. Schaedel, vicar general of the Archdiocese of Indianapolis, during the opening Mass of the National Catholic Educational Association’s annual convention in Indianapolis.

Psalm 119:90-99

Catholic education must focus on the risen Lord, archbishop says

By Sean Gallagher

Catholic education is fundamentally about “the risen Lord!” Cincinnati Archbishop Daniel E. Pilarczyk told Catholic educators during the opening Mass for the National Catholic Educational Association convention on March 25 at the Indiana Convention Center in Indianapolis.

“Every educational undertaking of the Church—colleges, high schools, elementary schools, seminaries, parish schools of religion, adult education programs, novitiates, the publication of textbooks—they are all ultimately about the risen Christ,” he told about 2,500 educators.

He also said that if the Resurrection is separated from Catholic schools, they cease to be Catholic.

“Nothing that we do, nothing that we teach, can be detached from the Resurrection of Christ and still claim to be Catholic education,” Archbishop Pilarczyk said in his homily. “If we can’t point to some connection with the risen Christ in what we do and teach, then we are not doing and teaching Catholic education.”

Most of those attending the convention came from the United States. Several other countries, however, were also represented.

Also present for the Mass were Bishop John M. D’Arcy of Fort Wayne-South Bend, Ind.; and Bishop Gerald A. Gettelfinger of Evansville, Ind.

Indianapolis Archbishop Daniel M. Buechlein was unable to attend because of ongoing chemotherapy treatments for Hodgkin’s lymphoma, a cancer affecting the lymphatic system.

Seminarians of the Archdiocese of Indianapolis assisted at the Mass. Charles Gardner, executive director for spiritual life and worship for the Archdiocese of Indianapolis, directed a choir for the Mass made up of music directors and high school students from the nearby Lafayette Diocese.

Archbishop Pilarczyk reflected on how the Masses for each day of the week following Easter are treated by the Church as solemnities because of the importance of the Resurrection to the Catholic faith.

“The Resurrection of Christ is the central reality of our faith,” he said. “It’s what gives sense and direction to everything else in our life, here and hereafter. Without the Resurrection, nothing else is important, nothing else makes sense, nothing else is worth bothering about.”

Archbishop Pilarczyk then noted how it is fitting that the NCEA holds its annual convention during Easter week. The March 25-28 convention drew more than 7,000 participants to Indianapolis for keynote speeches, workshops, liturgies, award ceremonies and an exhibit of educational supplies.

The theme for the convention was “Crossroads: Where Challenge Meets Opportunity.”

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The theme for the convention was “Crossroads: Where Challenge Meets Opportunity.”

“Just as the Church wants its members to highlight the risen Christ in their spirituality during these days,” the archbishop said, “so also the Church wants its members to think of the Church’s educational mission as an aspect of Easter, an aspect of the life of the risen Lord.”

Convention participant Gretchen Amigon, who attended the Mass with her 2-month-old son, Eduardo, said it was wonderful to hear so many people praising God, all together.

Amigon, who teaches theology at the Academy of Holy Angels in Richfield, Minn., said it was particularly important for the NCEA convention to begin with worship.

“Prayer and worship is the basis of what we do as educators,” she said. “And without that, we wouldn’t be able to do the job that we do and to have the vocations to be educators that we have.”

Kenny Farris, a senior at Cardinal Ritter Jr./Sr. High School in Indianapolis, prays the general intercessions on March 25 during the opening Mass of the National Catholic Educational Association’s annual convention at the Indiana Convention Center in Indianapolis. More than 2,500 of the approximately 7,300 convention attendees participated in the Mass.
Catholic educators take time to donate blood at NCEA convention

By John Shaughnessy

As she sat in the chair giving blood, Kathy Mears thought of her sister, Jean. Mears remembered the many times that she and Jean’s seven other siblings took turns giving pints of blood to try to help their sister in her battle against a blood-related cancer.

“When she was ill, she needed blood,” Mears recalled. “In a family of nine siblings, it wasn’t bad to give blood.”

Unfortunately, Mears’ sister, Jean Burton, died of the cancer five years ago. Still, in her honor, Mears made sure she gave blood again on March 26 during a blood drive at the National Catholic Educational Association convention in Indianapolis.

“It’s a personal thing. It’s my way of giving back to the community,” said Mears, an associate director of schools for the Archdiocese of Indianapolis and a member of the convention’s organizing committee.

Indeed, many of the people who participated in the blood drive had their own personal stories and reasons for contributing to an effort that collected 104 pints of blood.

“I started off giving blood because I wanted to get over my fear of needles,” said Chris Sciuolo of Columbus, Md., who worked as a video technician at the convention. “Now when I do give, it makes me feel rejuvenated afterwards. Maybe it’s just the good feeling of giving.”

She’s in her 60s,” Imberi said. “She told me, ‘I don’t know if I can give blood based on the medications I’m on now, but I want to. ‘She had a heart attack, but she’s doing better now. She’s such a giving person.”

It’s an attitude that Catholic educators tried to model for their students, Imberi said.

“We try to teach our kids, ‘It’s not what you do for yourself. It’s what you do for other people,’ ” she said. “As teachers, the blood drive gives us the opportunity to live out what we do everyday.”

By Sean Gallagher

In his keynote address on March 26 at the National Catholic Educational Association’s annual convention in Indianapolis, Bishop Blase J. Cupich of Rapid City, S.D., set out a plan for Catholic educators to help their young students to want a “satisfaction—guaranteed, … consumer-friendly religion.”

“Those are factors that we have to take into consideration to try to understand how we got to where we are,” he said. “The real task, then, for us is to translate the ancient faith into a language that has meaning and yet has not been compromised by the dominant culture.”

Bishop Cupich exhorted his listeners to imbue all of their teaching with the love of Christ and the faith.

“We need to do that in many different ways with young people,” Bishop Cupich said. “Let them know that they’re continuing the next chapter of this wonderful story in the history of salvation in which Christ brings about their redemption.”

Concluding his keynote address, Bishop Cupich exhorted his listeners to imbue all of their efforts to pass on the faith with cheerfulness and their deep love of Christ and the faith.

“If we begin with that and rekindle that sense of mission in what we do, there will be no challenge that will be too daunting for us, even if we’re placed in the position of explaining to a 5-year-old why I’m not a ninja warrior.”

By Kyle Rickbee

The year 2007 was a banner year for the Chicago archdiocese’s most needy families through the vision of J. Patrick Keller, who is 28, teaches kinder-

garten at the Jesuit-run Red Cloud Indian School in Pine Ridge, S.D.

Keller grew up in a suburb of New York and did undergraduate work at the nearby Fordham University. After graduating, she participated in a two-year teaching program operated by Jesuit-run Loyola University Chicago called LU-CHOICE (Loyola University Chicago Opportunities in Catholic Education).

Keller said she keeps her in Catholic education is her love of Christ, something that Bishop Cupich said was the first thing that Catholic teachers need to pass on to their students.

“I have this strong connection and intimacy with Christ and I want to share that with my students,” she said. “That’s why I’m there. That’s why I put up with the late nights and the lesson planning. It’s to share that love of Christ that I have with my students.”

Joining Keller at the NCEA convention was Kyle Rickbee, 26, originally from St. Cloud, Minn., who now teaches religion to middle-school students at Trinity School in Ellicott City, Md.

Before taking his current position, he had participated in Operation Teach, a program similar to Loyola’s at the College of Notre Dame of Maryland in Baltimore. The College Sisters of Notre Dame operate the college.

While in the program, Rickbee lived in a community with other young adults who were being introduced to teaching in Catholic schools.

As he was listening to Bishop Cupich, his experience of living with other Catholic young adults was affirmed.

Bishop Cupich noted that passing on the value of community can be difficult today in a culture that often idolizes individualism and autonomy.

“I need to be enthusiastic to come back to my students to teach them religion every morning because, some days, the enthusiasm is hard to come by,” Rickbee said. “And a lot of what we did was made that enthusiasm from one another. When we live in community, we build that enthusiasm in one another.”

Keller and Rickbee were attending the NCEA convention as representatives of the University Consortium for Catholic Education, an umbrella organization for 14 universities that train recent graduates to teach in Catholic schools.

Photo by Brandon A. Evans

Rita Parsons donated blood during the convention because she remembers how her husband of 21 years, Larry, needed it last year.

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Seeing with the eyes of faith

Archbishop says Catholic education is part of great Christian witness

By John Shaughnessy

According to Daniel Pink, Catholic educators bring their faith to the human experience, and try to communicate is an understanding of life that only faith can provide, the archbishop said. “We are the voice and example of the great millennia-long testimony that Christ is risen, and calls each of us to new life,” he said.

This could be the reason that people in Catholic education bring enthusiasm and commitment to their task, Archbishop Wuerl continued. “We recognize that in our educational-catechetical initiatives something much more is transpiring than the communication of information,” he said. “We work with those entrusted to our care to share a vision, encourage a way of life, that actually participate in the manifestation of God’s kingdom coming to be among us. This is no small task, but one that we embrace with joy and ardor.”

Evangelization is not just a personal encounter with Christ and his truth, but an effort to permeate the culture with our Christian belief.

Catholic institutions, he added, are not simply organizations of Catholics motivated by Gospel ideals.

“Institutionally, they bring to our community an organized proclamation capable of articulating our most deeply held values in a way that makes an impact on the whole community,” Archbishop Wuerl said. “The Gospel vision is meant to transform all of society. What we are a part of is the coming to be of a whole ‘new creation.’”

Archbishop Wuerl noted that there will always be challenges associated with faith-based education efforts, but what “marks the current moment is a deepening awareness of both the importance of what we do and the expert way in which we do it.”

When looking to the future of Catholic education, “we should do so with hope, confidence and enthusiasm, knowing that we bring something to those we teach that no one else can,” Archbishop Wuerl said. “We share the story of Jesus.”

In search for fulfillment, Pink advocates that people should pursue a career they love to do. He also recommends that people become involved in an effort where they feel they are part of something larger than themselves.

“Religious education is about connecting with God and a higher purpose,” Pink said during this talk.

In an interview later, Pink also mentioned how helping others improves our own lives.

“The ethic of service is really important,” he said. “One of the ways that people live that level of satisfaction is through service to others.”

Pink’s message struck a chord with teachers.

“I love where he says to keep the creativity in our schools,” said Shelley Sargent, the art teacher at St. Rose of Lima School in Franklin. “One thing that we are lacking is the arts. We also teach the students to be something more and not aim for just the basic education.”

“People get frustrated in school and are working towards something,” said Adams.

“People are finding their place in the community,” said Adams.

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The parish of St. Mary Parish in Indianapolis. Father Michael O’Mara calls Arredondo “a gift” as he offers a long list of the ways that this Mexican immigrant has made a difference to people.

She especially connects with members of the Spanish-speaking community, serving as a catechist, a volunteer for the St. Vincent de Paul Society and as a coordinator of the parish’s Rite of Christian Initiation of Adults (RCIA) program.

She visits the sick and shut-ins, and she also serves as a lector and extraordinary minister of holy communion for the parish. She also enjoys helping with special celebrations at the parish, including Christmas and the feast of Our Lady of Guadalupe.

“Prisca is a very humble, faith-filled person,” Father O’Mara says. “She seeks to serve people in whatever way she can. She is a sincere example of peace and justice. When Jesus spoke the Beatitudes, I think he described Prisca.”

And her husband, Trinidad, has made their home in Indianapolis since 1987. They have provided a Catholic education for their five sons.

They have also given their children the best example of how to treat others.

“Since I can remember, I like to serve others,” says Arredondo, who adds that she is humbled by her honor. “I want to thank God because he gave me the life and I’m doing what I really like.”

Connie Merkel

“Connie Merkele is the best questions kept motivating Connie Merkel: What are we doing? And what more could we be doing?”

Merkel and others at St. Barnabas Parish in Indianapolis first asked the questions in 1985 when the bishops in the United States wrote a pastoral letter called Economic Justice for All. Twenty-three years later, the response of the parish, through Merkel’s leadership, provides a blueprint for making a difference locally and globally.

This year, St. Barnabas Parish will sponsor four mission trips to help the poor, including one to Mexico and another to Ecuador. The parish also finances and builds homes in the Indianapolis area through Habitat for Humanity. Other local outreach efforts include a summer breakfast program for inner-city children, assistance for refugee families, and clothes, food and Christmas gifts for people in need.

“Connie’s leadership is the glue that holds all the outreach efforts together,” notes Karen Oddi, a member of St. Barnabas Parish. “She empowers others in advocating for peace and justice and respect for the dignity of all persons.”

Merkel downplays the praise, but not the magic of that moment.

“One of the most touching moments for me was when we went to Guatemala to build a house,” she says. “These people couldn’t believe we knew they were there or cared that they were there. They couldn’t understand why we got on a plane to build a house there. They were touched and blessed.”

That moment continues to motivate Merkel. So do the changes she’s seen in her parish since its outreach efforts took wings 23 years ago.

“Our parish has really embraced stewardship,” she says. “We know we really are so blessed. How can we not share that? We wouldn’t have anything if it wasn’t for God.”

Corporate Leadership Award

Shiel Sexton also donated an additional $360,000 in services to other organizations and schools, including Bishop Chatard High School in Indianapolis, Cathedral High School in Indianapolis, the Indianapolis YMCA and the Indianapolis Art Center.

The company also prides itself on its hands-on approach to volunteering. In 2007, Shiel Sexton employees contributed about 6,800 hours of volunteer time, and donations of goods and services. The company also sponsors four students at Providence Cristo Rey through their corporate sponsorship program.

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Faith Alive!

Papal media coverage offers challenges and opportunities

By Jem Sullivan

When Pope Benedict XVI arrives in America in mid-April to visit Washington and New York, the media will shine a bright spotlight on his every word and action.

Will this intense media attention shape a better understanding of the papacy today and its present challenges? Or will it allow only superficial insights into the unique spiritual role of the pope and his message to the world?

When Pope Benedict arrives in the United States, he will come not only as a head of state but as the spiritual head of the Catholic Church, a worldwide community of followers of Jesus Christ. And because of his unique role as the successor of St. Peter and his distinct role as the spiritual head of the United States, he will come not only as a head of state but also as the spiritual head of the Catholic Church.

Faith Alive!

The pope shows the Church’s ongoing concerns for the world

By Carole Norris Greene

In January, Pope Benedict XVI told representatives of 176 states that have diplomatic relations with the Vatican that his thoughts “go especially to the nations that have yet to establish diplomatic relations with the Holy See. They too have a place in the pope’s heart.”

The Church, he said, “is profoundly convinced that humanity is a family.”

After the pope summarized developments worldwide that he is “following attentively,” he expressed concern that “the security and stability of the world are still fragile.”

He also gave assurances that “the Catholic Church is not indifferent to the cries of pain” in many regions, and “pledges herself to foster reconciliation, justice and peace.”

Peace, he stressed, cannot be “a mere word or a vain aspiration”; it is “a commitment and a manner of life that demands that the legitimate aspirations of all should be satisfied, such as access to food, water and energy, to medicine and technology, or indeed the monitoring of climate change.

“Only in this way can we build the future of humanity.”

(Carole Norris Greene is associate editor of Faith Alive!)

The pope is a focal point of unity, morality

This Week’s Question:

What are some unique challenges faced by the pope today?

“How to unite Catholics around the world to get them to understand and follow all the teachings of the Church. For example, in the United States people sometimes want to follow one teaching and not another.” (Jim Fhat, Wadsworth, Ohio)

“In the United States, moral structure ... is crumbling. I think the pope has to get the message of the Church through to people to show that all the trappings of technology, and the latest and greatest [innovations] are not that important.” (Karen Demel, Wichita, Kan.)

“After the sexual abuse scandals, I think the laity felt that priests were left to take their punishment alone. The challenge to the pope is to reassure the laity that the hierarchy accepts their responsibility in such matters.” (Judi Winning, Northborough, Mass.)

“Somehow he has to address the American Catholic Church, which is divided on many issues.” (Helen Flewelling, Skowhegan, Maine)

Good advice: Pretty is as pretty does.

Recently, I told my friend, Gail Rendemaker, who lives in Wisconsin and is Catholic, how one Sunday after Mass a priest near her home encouraged her to change her look. My husband noticed when I came home that night and asked what was different. I told him I had a new haircut.

He said, “Pretty girl.”

I was startled! If so, I attribute this to genetics and must redefine the word “use mild soap.”

Through e-mails with Gail, I also shared how, feeling particularly dowdy, I asked a hairdresser to change my “look.” My husband noticed she didn’t flatter the lovable hair for hours.

More recently, I suggested that my hairstylist (“we’re all off.”) “Wisely,” she didn’t. I came home with straight bobbed hair and bangs, another complete change.

After sharing this with Gail, she told me how once she went to a friend who had just completed cosmetology school. Gail got a different haircut. Her husband didn’t notice, either.

Next, she had her hair highlighted, but the chemist made her look like an old man. Her husband noticed. The hairdresser then “softened” this with a perm that balded her at the neck. Gail’s husband noticed with disgust: “The cost was outrageous.”

Now he wonders what for his life in the salon! He had already learned to deal with other disasters. However, now he even can laugh about it.

Gail and her husband usually handle bad situations with grace and class. Like me, she has myasthenia gravis, a neuromuscular problem.

Like my husband, her husband is supportive. However, she is more incapacitated than I and needs a motorized wheelchair to continue her work with Mary Kay Cosmetics.

As for the mullet hairstyles, she graciously told me they are needed to have a spunky new style to go along with my spunky new personality. (She had been stung by that point.)

Next, she said, “I needed a spunky new style to go along with my spunky new personality.” (She had been stung by that point.)

Gail credits her faith-filled grandmother: “Who is this who even forgives sins?” (Lk 7:49).

While Jesus was with a great multitude in a town called Nain, a woman suddenly appeared behind him.

Immediately she told the woman, “Your sins are forgiven, and you may stand up.” She stood up at once and praised God. And the crowd was amazed at all that Jesus did. (Lk 7:50).
The Acts of the Apostles provides this weekend’s first reading. Speaking on behalf of the Apostles, Peter preaches to an audience in Jerusalem. His sermon is to the point. God is the Creator. Humans sinned and thereby offended God. Jesus is the Son of God. Jesus came into the world to bring divine forgiveness. Jesus was crucified, but rose from the dead.

It is interesting that the Apostles felt themselves bound to speak of Jesus. They believed wholeheartedly in the divinity of Jesus, in the saving effects of the mission of Jesus on Earth, in their role as instruments to communicate the mission of Jesus, and in Peter’s place—first among them—as having been constructed by Jesus.

The Apostles did not venture off on their own mission. All sought to follow as exactly as possible the preaching of Jesus and to relate to Jesus and Jesus could relate to them.

As the second reading insists, Jesus is the Son of God. Jesus is the God and in the Church. He is everything. †

The Bible is a ‘yardstick’ of belief for Catholics

Q You have mentioned frequently in your question and answer column that some Catholic—and other Christian—beliefs are not explicitly mentioned in the Bible. Why did St. Paul commend the people because they “examined the Scriptures daily” to see what things were to be believed? (Acts 17:11) If God does not want his people to use the Scriptures as their yardstick? Doesn’t believing that the Bible is God’s Word imply that we should believe what it says? (Missouri)

A You have used a good metaphor in calling Scripture our “yardstick” of belief. The Word of God in the Bible is the measure of all that we believe as Catholics. That does not mean, however, that every belief will be found in the Bible.

As I’ve discussed before, all Christians, not only Catholics, rely on something outside the Bible to establish certain basic truths of faith. Any document can claim that it is the Word of God, as the Bible surely does—for example, in the Book of Timothy (2 Tim 3:16). That it is, in fact, the Word of God, however, must be authenticated from somewhere outside that book.

For most Christians, that validation comes, under the guidance of the Holy Spirit, from the spiritual insights of the Christian communities which produced the New Testament in the first place. For Catholics, the Bible is a controlling measure in our reception and understanding of God’s revelation, which is what God wishes to teach us for our salvation. This is what we intend when we speak of the Scriptures as being normative for Christian belief.

In a somewhat shorthand way, it means that no authentic Christian doctrine can contradict the Bible, which is not the same, of course, as claiming that every Christian belief must be found in the Bible. If the Scriptures are as we believe them to be—God’s message transmitted to us in human language under the Spirit’s guidance—then those Scriptures must be true. Properly understood, there can be no contradiction between Scripture and any authentic teaching of the Church.

Three criteria are generally examined to guarantee a correct interpretation of Scripture.

First, the interpretation must reflect the unity and content of the entire Bible. Second, it must be in harmony with the living tradition of the whole Church. And third, the explanation must respect what is called the “analogy of faith,” the coherence and harmony which properly exist between the different articles of faith.

If one Christian teaching is found to conflict with another teaching, at least one of them must be wrong.

This is something to remember when anyone objects to a Catholic belief with the charge, “Where do you find that in the Bible?” If the doctrine does not contradict what is in the Bible, and if it generally fulfills the above criteria—in other terms, if it is coherent with other truths of faith, consistent with the living traditions of Christianity, and does not conflict with the content and unity of the Scriptures—then a particular teaching may be accepted without violating the normative role that sacred Scripture plays in the Christian religion. Such is the role of the Bible as a “yardstick” of Catholic faith.

The Criterion invites readers to send material for consideration to Father John Dietzen, Box 3315, Peoria, IL 61612. Questions may be sent to Father John Dietzen at the same address or by e-mail to jdietzen@oad.com. †

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the “My Journey to God” column. Suggestions and contributions also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to “My Journey to God,” The Criterion, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to criterion@archindy.org. †
Plan continued from page 2

Teachable moments (e.g., displaying symbols of faith, praying before meals, observing liturgical seasons, etc.).

3. Catholic Schools

Objective 3.1
To ensure that our schools reflect a Catholic culture.
- Action Step 3.1.1 Promote priestly and religious vocations.
- Action Step 3.1.2 Study and implement the most recent statement of the U.S. bishops on the support of Catholic schools.
- Action Step 3.1.3 Strike a balance between devotional practices and catechetical and doctrinal components of religious education.
- Action Step 3.1.4 Establish the priority of religion class in each school.
- Action Step 3.1.5 Integrate the teaching and interpretation of religion into all subjects in each school.

Objective 3.2
To increase enrollment in Catholic schools.
- Action Step 3.2.1 Instill in parents the importance of Catholic education.
- Action Step 3.2.2 Promote the benefits and value of Catholic education, especially through success stories.
- Action Step 3.2.3 Monitor demographics constantly.
- Action Step 3.2.4 Implement a marketing plan.
- Action Step 3.2.5 Implement an affordability plan.
- Action Step 3.2.6 Help pastors become primary agents in the promotion of Catholic schools.
- Action Step 3.2.7 Develop a financial plan built on the principles of Christian stewardship.
- Action Step 3.2.8 Build collaboration among parishes and schools.

Objective 3.3
To obtain and to retain high quality, effective administrators and teachers.
- Action Step 3.3.1 Require professional development and formation, especially in the area of religion.
- Action Step 3.3.2 Develop a system of frequent and consistent recognition of staff.
- Action Step 3.3.3 Enhance the compensation packages for teachers and administrators.
- Action Step 3.3.4 Work to enable teachers to fully embrace the mission and ministry of Catholic education.
- Action Step 3.3.5 Form educational leaders spiritually, instructionally and administratively.

4. Ministry Staffing

Goal Statement
We will foster a culture that encourages, nurtures and supports ordained and religious ministries and lay professional ministries in the Church.

Objective 4.1
To cherish our priests by promoting their spiritual, physical, social and emotional well-being.
- Action Step 4.1.1 Encourage the archbishop to continue affirming priesthood, its blessings and challenges, in his weekly newspaper column.
- Action Step 4.1.2 Develop rituals to celebrate the positive aspects of priesthood.
- Action Step 4.1.3 Identify opportunities for recreation, exercise, etc., at no cost or at minimal cost to priests.
- Action Step 4.1.4 Provide opportunities for fraternal gatherings of priests—prayer days, dinners, etc.
- Action Step 4.1.5 Review and, if necessary, personnel policies (and find other institutional adaptations) to lessen the stress on priests.

Objective 4.2
To nurture and affirm professional ecclesial lay ministers.
- Action Step 4.2.1 Improve educational opportunities for existing and potential ecclesial lay ministers.
- Action Step 4.2.2 Promote spiritual direction for ecclesial lay ministers.
- Action Step 4.2.3 Ensure funding for continuing education, retreats and time off for ecclesial lay ministers.

Objective 4.3
To promote vocations to the priesthood and religious life.
- Action Step 4.3.1 Establish a presence in social networking sites like Facebook.
- Action Step 4.3.2 Create a strategy for promoting conversations about vocations among parishioners, e.g., encouraging vocation committees at parishes and schools and developing guidelines and resources to help them operate effectively.

Objective 4.4
To invite qualified Catholics to consider service to the Church in ecclesial lay ministry.
- Action Step 4.4.1 Promote ecclesial lay ministry during career days at schools and at youth ministry programs.
- Action Step 4.4.2 Provide online resources about careers in ecclesial lay ministry.
- Action Step 4.4.3 Promote people and resources to help people discern a call to ecclesial lay ministry.

5. Stewardship and Governance

Goal Statement
We will increase and sustain the engagement of Catholics and community partners through heightened performance, accountability, and transparency of parishes, schools and agencies.

Objective 5.1
To identify expectations and measure performance for providing ministries through parishes, schools and agencies.
- Action Step 5.1.1 Conduct an archdiocesan-wide baseline assessment of ministries at all parishes, schools and agencies, and incorporate current planning efforts for Terre Haute Indianapolis schools, Catholic Charities agencies and downtown Indianapolis parishes.
- Action Step 5.1.2 Develop and communicate performance expectations and measures of vitality for parish, school and agency ministries.
- Action Step 5.1.3 Develop a plan to improve and measure the vitality and sustainability of parishes, schools and agencies, and to develop appropriate action steps when expectations (developed in 5.1.2) are not attained.
- Action Step 5.1.4 Identify and implement an appropriate organizational civil legal structure to support the canonical structure of the Church and assist in the provision of ministries.
- Action Step 5.1.5 Ensure that facility planning supports the vision and strategic plan of each parish, school and agency.
- Action Step 5.1.6 Ensure that endowment planning supports the vision and strategic plan of each parish, school and agency.

Objective 5.2
To improve the effectiveness of leadership groups (boards, councils and administrations) through orientation, communication and transparency.
- Action Step 5.2.1 Expand leadership orientation and training opportunities for parish, school and agency governance bodies and administrative employees.
- Action Step 5.2.2 Develop and implement organizational communication and technology best practices to enhance archdiocesan-wide communication.
- Action Step 5.2.3 Develop and implement processes to improve accountability and transparency to constituents for ministry performance and decisions made by parish, school and agency leadership.

Objective 5.3
Improve archdiocesan agency service to parishes and schools.
- Action Step 5.3.1 Conduct a detailed Catholic Center and agency performance and service evaluation (in concert with action step 5.1.1).
- Action Step 5.3.2 Review and, where needed, update the mission statement guiding each agency’s service to parishes and schools.
- Action Step 5.3.3 Allocate agency resources according to the prioritization of agency services.
Daughter of Charity Gertrude Bastnagel was an administrator


"Whoever goes to pray in St. Peter's will see the body of John Paul II and will recognize him immediately," he said.

In the latter case, his face would be covered by a light protective wax mask.

"This would be a way to make him closer and more visible to the thousands of faithful from all over the world who come every day to pray at his tomb," Cardinal Saraiva said.

"At this point, the wax mask would be made, expressing the facial lines of the pope, as has been done with other saints," he said.

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Life-changing event

Marian College students and teacher participate in United Nations forum

By John Shaughnessy

They drove straight through the night from Indianapolis to New York, making it to the United Nations with just enough time to change their clothes in a women’s restroom before they participated in an international event.

Then for the next four days, the five women saw their lives and their perspectives change dramatically.

It was all part of an amazing journey that Marian College professor Donna Proctor made with four students from the Franciscan college in Indianapolis: Katie Louden, Sarah McEwan, Carie Shelhart and Staci Striegel.

From March 5 to March 8, the group was in New York to participate in a United Nations study session called “Women as Peacemakers,” sponsored in part by the International Movement of Catholic Students.

“I thought it would be great to hear people around the world talking about women’s issues,” Proctor said. “Being able to be part of that conversation can broaden the conversation at our college. That the Church is active and involved in that endeavor is important.”

Their experiences in New York had that kind of impact on the students.

“One of the days, a member of the Kenyan Parliament was there to speak to us,” said Louden, 20, a sophomore from Pittsboro, Ind. “I thought it was cool. She was talking about the problems over there, and what she is doing. She’s dedicating all her life to something that people say is impossible to solve.”

Approximately 1,500 Kenyans have died in election-related unrest in the country over the past few months. A power-sharing agreement between rival parties has recently gone into effect there.

But it was all part of an amazing journey that Marian College students Carie Shelhart, from left, Staci Striegel, Sarah McEwan and Katie Louden spent four days in New York in March to participate in a United Nations study session called “Women as Peacebuilders.”

The Marian College group also marveled at how women—and some men, too—came from across the world to try to create change and hope for women who face poverty, oppression and gender bias in their daily lives.

“They all came together to do something about it,” Proctor said. “There’s a wonderful sense of community power that’s exciting to be around.”

McEwan nodded and added, “If I’ve learned anything from this experience, it’s that peacekeeping can be done on a personal level, but it can also be done on a much larger scale. I’m always looking for ways to be involved. I never realized there were all these organizations trying to make a difference.”

“I learned the world is a lot easier to reach than you think. Take advantage of every opportunity you have to do so.”

That approach also applies to faith, Striegel said. During a trip where the Marian College group spent time at the New York site where Dorothy Day lived and started the Catholic Worker Movement, an organization committed to helping the homeless, the hungry and others in need.

“She’s always been this wonderful example to really do things rather than just talk about them,” Striegel said. “Our trip was about, ‘What does it really mean to be a peace builder—from your personal life to internationally?’ Seeing where she lived was the finale of talking about peace and what we can do to create peace.”

For Shelhart, the defining moment was coming to understand how she can serve the Church in different ways.

“As I discern how I am to serve the Church, I often only see the roles of youth minister, director of religious education and pastoral associate,” said Shelhart, 20, a sophomore from Lowell, Ind. “And although I haven’t completely ruled those options out, seeing how non-government agencies interact with the Church to create change opened my eyes to all the possible ways to see the Church.”

And what the Church is all about, Proctor said.

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Services, both women,” said McEwan, 20, a sophomore from Mason, Mich. “They talked about having a safe savings bank for impoverished women in India and Africa, and also about getting free trade going so the women can sell their goods.”

Striegel said she’ll never forget the visit their group made to the New York site where Dorothy Day lived and started the Catholic Worker Movement, an organization committed to helping the homeless, the hungry and others in need.

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“Tina Davis, Principal

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