



The

Criterion

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Evangelization Supplement

Hispanic lay movement helps youths spread the Gospel, page 9. Read our annual supplement, pages 9-12.

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'A sign of hope'



CNS photo/Alessandro Gardella, Reuters

Pope Benedict XVI prays in front of the Shroud of Turin in the Cathedral of St. John the Baptist in Turin, Italy, on May 2. The pope paid a daylong visit to Turin, celebrating an outdoor Mass, venerating the shroud, meeting with young people and visiting the sick.

Pope calls Shroud of Turin an 'icon' of Christ's solidarity with humanity

TURIN, Italy (CNS)—The Shroud of Turin is an icon of "the most radical solidarity"—Christ sharing the loneliest moment of human existence by lying in a tomb, Pope Benedict XVI said after he knelt in silent prayer before the linen cloth.

The pope did not discuss the authenticity of the shroud as the cloth used to wrap the dead body of Jesus, but he said it clearly "is a burial cloth that wrapped the body of a man who was crucified in a way corresponding completely to what the Gospels tell us of Jesus."

Pope Benedict paid a daylong visit to Turin on May 2, celebrating an outdoor

Mass, venerating the shroud in Turin's cathedral, meeting with young people and visiting the sick.

During his evening visit to the exposition of the shroud, which is on public display until May 23, the 83-year-old pope said that while he has seen it before, this time there was a special "intensity, perhaps because the passing of years has made me more sensitive to the message of this extraordinary icon."

The Bible accounts say that Jesus was in the tomb from Friday night to dawn on Sunday—a time that was "chronologically brief, but immense, infinite in its value and meaning," the pope said.

For a day and a half, Jesus' body lay dead in the tomb and it appeared as if God had hidden himself from the world, the pope said.

Most modern men and women have had the experience of God seeming to hide from them and from the world, he said. Even if they cannot explain their feeling in those terms, they experience "a void in their hearts that spreads," he said.

"After the two world wars, the concentration camps and gulags, Hiroshima and Nagasaki, our age became increasingly a Holy Saturday," the day when Jesus' body

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Vatican confirms new version of missal, but no implementation date yet

WASHINGTON (CNS)—The U.S. Conference of Catholic Bishops announced on April 30 that the Vatican has

given its "recognitio," or confirmation, of the new English translation of the *Roman Missal*, but said the exact date for its implementation in U.S. parishes remains to be determined.



Pope Benedict XVI

The approval

came in a letter dated March 25 from Cardinal Antonio Canizares Llovera, prefect for the Vatican's Congregation for Divine Worship and the Sacraments, although the missal is still undergoing final editing by Vatican officials, the USCCB announcement said.

The Vatican also approved a series of adaptations and proper texts for use in the United States.

Cardinal Francis E. George of Chicago, USCCB president, received the decrees personally while he was in Rome for meetings of the Vox Clara Committee, an international group of bishops who advise the divine worship congregation about English liturgical translations.

Pope Benedict XVI received a white-bound, gold-edged copy of the missal, which contains all of the prayers used at Mass, during an April 28 luncheon with Vox Clara members.

"I welcome the news that the English translation of the *Roman Missal* will soon be ready for publication," the pope said at the luncheon. "... Through these sacred texts and the actions that accompany them, Christ will be made present and active in the midst of his people."

Pope Benedict then identified the next task as "preparing for the reception of the new translation by clergy and lay faithful," and pointed out that "many will find it hard to adjust to unfamiliar texts after nearly 40 years of continuous use of the previous

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Spirit of Service winners committed to helping others



Photo by Richard Clark

Indiana University head football coach Bill Lynch speaks at the Spirit of Service Awards dinner on April 28 in Indianapolis.

By John Shaughnessy

It was a story about a special trip, a story that showed how the influences in our lives can lead us to a moment when we try to make a lasting impact on others.

Indiana University head football coach Bill Lynch shared the story during his keynote speech at the Spirit of Service Awards dinner in Indianapolis on April 28, an event that celebrated the volunteer spirit of several Catholics and raised about \$140,000 to benefit Catholic Charities Indianapolis in its efforts to help the poor and the vulnerable.

Lynch told the audience how he recently had the members of the IU football team board two buses for a trip to Indianapolis—a trip he hoped would make a difference in their lives.

Lynch mentioned that returning to

Indianapolis is always special for him because it's the place he considers home. And it's the place where his life was shaped by so many Catholics.

He recalled growing up in Christ the King Parish, where he learned from his parents the importance of extending hope and compassion to others—as they always opened their home to someone down on their luck who needed a place to stay.

He reminisced about his years at Bishop Chatard High School, where his coaches not only strived to make him a better athlete but also to show him how important character, discipline and integrity are in life.

All of those elements came into play recently as the two IU buses filled with college football players left Bloomington and headed to Indianapolis where the team was scheduled to spend

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MISSAL

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translation. "The change will need to be introduced with due sensitivity, and the opportunity for catechesis that it presents will need to be firmly grasped," he said.

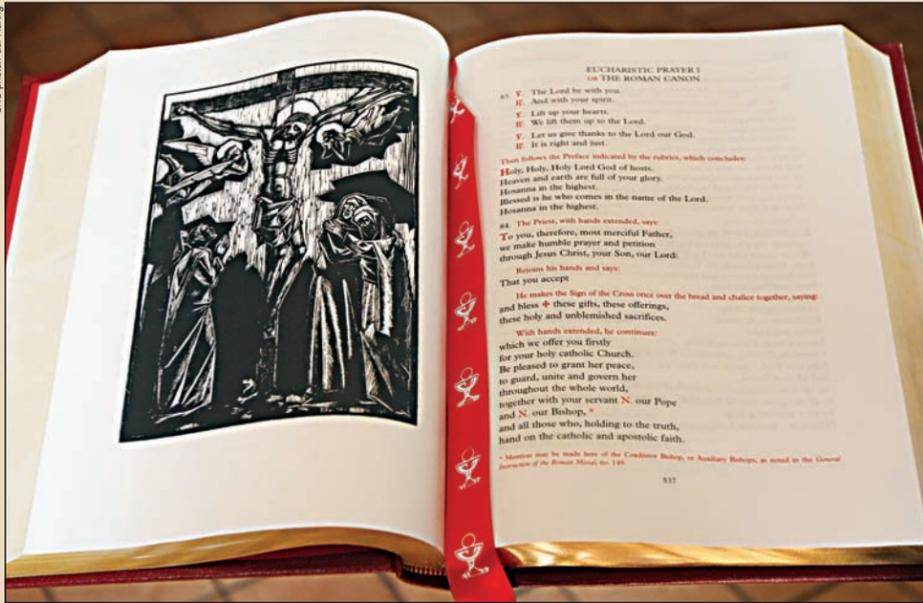
The pope also said he is praying that the introduction of the new Mass translation will be "a springboard for a renewal and a deepening of eucharistic devotion all over the English-speaking world."

While Catholics definitely will notice the new translation, Cardinal George said, the change will be "far less dramatic than going from Latin to English was."

"When they see what a beautiful text it is, many people will welcome it," the cardinal told Catholic News Service on April 29.

Bishop Arthur J. Serratelli of Paterson, N.J., chairman of the USCCB Committee on Divine Worship, expressed gratitude for the approval.

"I am happy that after years of study



The new English translation of the *Roman Missal* is seen in Rome on April 29. The translation more exactly adheres to the Latin edition promulgated by Pope John Paul II in 2002. It took eight years to produce.

and review, the Congregation for Divine Worship has concluded its work and provided us with a text that will enable the ongoing renewal of the celebration of the sacred liturgy in our parishes," he said.

During the coming weeks, Bishop Serratelli's committee will give Cardinal George its recommendation on when to implement the new translation in U.S. parishes. The cardinal will then announce the date to the bishops along with an implementation timeline and process.

A parish implementation guide has been in development at the USCCB and will be distributed to parishes throughout the country when the timeline has been set. In addition, priests and diocesan

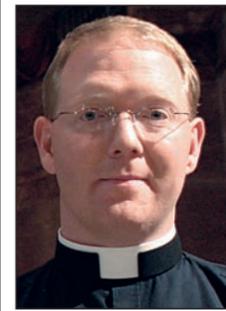
worship officials have been participating in a series of workshops to help prepare for the changes.

Msgr. Anthony Sherman, director of the USCCB Secretariat for Divine Worship, said "a great effort" to produce the new missal is under way now "among the publishers of liturgical books, along with the other necessary resources by publishers of liturgical music and catechetical resources."

"Even as that work is under way, a full-scale implementation of catechesis for the new missal should be taking place in the parishes so that when the time comes, everyone will be ready," he added. †

Local Missal preparation is under way

Preparations for the start of the use of the new translation of the third



Fr. Patrick Beidelman

edition of the *Roman Missal* by clergy and lay faithful in the Archdiocese of Indianapolis have already begun.

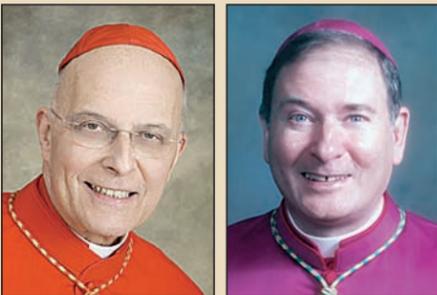
Details about resources for planning and opportunities for formation within

the archdiocese will be forthcoming.

These opportunities will include training for priests, music ministers and other liturgical leaders, such as liturgy committees and liturgical commissions, as well as formation for all Catholics to ensure the successful implementation of the new translation.

These preparations are being coordinated by Father Patrick Beidelman, archdiocesan director of liturgy, and the Office of Worship staff.

For more information about the new translation, visit the United States Conference of Catholic Bishops' Web site on the *Roman Missal*: www.usccb.org/romanmissal/index.shtml. To contact Father Beidelman, send him an e-mail at pbeidelman@archindy.org or call him at 800-382-9836, ext. 1480, or 317-236-1480. †



Cardinal Francis E. George

Bishop Arthur J. Serratelli

SHROUD

continued from page 1

lay lifeless in the tomb, the pope said.

"We have all had the frightening sensation of having been abandoned, which is precisely the part of death that makes us so afraid; like children, we are afraid to be alone in the dark and only the presence of a person who loves us can reassure us," Pope Benedict said.

As with a "photographic document" with a positive and negative image, he said, the shroud conveys that "the darkest mystery of faith is at the same time the brightest sign of a hope without limits" because it reminds people that Christ willingly embraced death to give all people the possibility of eternal life.

"The shroud is an icon written with blood—the blood of a man flagellated, crowned with thorns, crucified and wounded on his right side," exactly as the Gospels say Jesus was, the pope said.

Visiting the sick immediately after venerating the shroud, the pope said that in the linen cloth, which is about 14 feet long and 43 inches wide, Christians see not only a sign of intense suffering, but also a sign of the power of the resurrection that transforms suffering into redemption.

"Living your suffering in union with the crucified and risen Christ, you participate in the mystery of his suffering for the salvation of the world," the pope told the sick.

"By offering our pain to God through Christ, we can collaborate in the victory of good over evil because God makes our offering—our act of love—fruitful," he said.

At the morning Mass in the city's St. Charles Square, the

pope said the shroud is a reminder that Jesus, who died for the sins of humanity, also rose from the dead.

In the shroud, "we see reflections of our suffering in the suffering of Christ," he said. "Precisely for this reason, it is a sign of hope. Christ faced the cross to erect a barrier against evil, to allow us to see in his resurrection an anticipation of that moment when, for us, too, every tear will be dried and there will be no more death, nor mourning, wailing nor pain," he said.

On the eve of the pope's visit, the Archdiocese of Turin said more than 1.7 million people had made reservations for a specific time to view the shroud up close during its April 10-May 23 exposition. The archdiocese also said it expected an average of 70,000 visitors each week to arrive without reservations. They are allowed to view the shroud from farther away in the central aisle of the cathedral. †

Wanted: Your nominations for annual Catholic School Values Awards

School officials are already planning for the 2010 Celebrating Catholic School Values: Scholarship and Career Achievement Awards program, which will be held on Nov. 3 at the Indiana Convention Center in Indianapolis.

Celebrating Catholic School Values is one of the archdiocese's premier events each year to showcase its Catholic schools.

Many recipients from past Celebrating Catholic School Values programs tell archdiocesan officials that they consider their career achievement award the greatest honor of their life. They cherish the award

because it represents the values they espouse every day as a result of their education in Catholic schools.

Each year, Catholic education officials ask the public to nominate one or more Catholic school graduates who exemplify the values of a Catholic education.

Archdiocesan school leaders are looking for individuals whose ethics, leadership, service and achievements are significant to their community. Nominees can include men, women, clergy, religious and members of minority groups. Current Catholic school students and employees

are not eligible.

Nomination forms are available on the Office of Catholic Education's Web site at www.archindy.org/occe/. Search under "public downloads" and click on "CCSV nomination criteria and form."

Judges ask that you provide as much information as possible about your nominee(s). Also, nominees should not be told that they are being nominated. Incomplete forms cannot be considered. All nominations will be kept confidential.

Please return nomination forms by May 13.

(For more information, call Cindy Clark at the Office of Catholic Education at 317-236-1444 or 800-382-9836, ext. 1444, or e-mail cclark@archindy.org.) †

Correction

The correct e-mail address for the Healing Hidden Hurts confidential post-abortion reconciliation ministry for women is www.healinghiddenhurts.org. It was listed incorrectly in the April 30 issue. †

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5/7/10

Pope begins reform of Legionaries of Christ in wake of scandal

VATICAN CITY (CNS)—Pope Benedict XVI will name a personal delegate with authority over the Legionaries of Christ and a commission to study its constitutions, the first steps toward a profound reform of the order, the Vatican said.

In a lengthy statement on May 1, the Vatican indicated that the Legionaries would need to undergo very deep changes, including a redefinition of the order's religious charism and a revision of the way authority is exercised among its members.

While the pope will have the final word on whatever changes are eventually imposed, one Vatican source said after seeing the statement, "It looks like they are calling for a re-foundation of the order."

The pope met on April 30 with the five bishops who conducted a visitation of the Legionaries' institutions over the past year. They visited almost all the order's religious houses, and most of its pastoral institutions, meeting with more than 1,000 Legionaries.

The Vatican emphasized what it said was a high degree of sincerity and cooperation shown by the Legionaries, and said the visitors encountered many young priests who were "exemplary, honest and full of talent."

The Vatican statement castigated the Legionaries' founder, the late Father Marcial Maciel Degollado, who had been found to have fathered children and sexually abused seminarians. His "most grave and objectively immoral conduct" calls for "a path of profound revision" in the order, the Vatican statement said.

It said Father Maciel committed "true crimes" that reflected "a life devoid of

scruples and of authentic religious sentiment." Most Legionaries didn't know about his conduct because Father Maciel was able to skillfully "create alibis, and obtain the trust, confidence and silence of those around him," it said.

Most Legionaries, because of their "sincere zeal," believed that accusations against Father Maciel could only be slander, it said. The statement did not specifically refer to those in leadership roles in the Legionaries of Christ, or how much they may have known about their founder's transgressions.

The Vatican said the visitation highlighted three primary requirements:

- The need to "redefine the charism" of the Legionaries of Christ, preserving "the true nucleus, that of 'militia Christi' [the army of Christ], which distinguishes the apostolic and missionary action of the Church."
- The need to revise the exercise of authority in the order, in a way that "respects the conscience" and is closely connected with truth.
- The need to preserve the enthusiasm and missionary zeal of younger members through adequate formation.

"In fact, the disappointment about the founder could place in question the vocation and that nucleus of charism that belongs particularly to the Legionaries of Christ," it said.

The Vatican said the pope wanted to assure the Legionaries and members of the order's lay movement, Regnum Christi, that "they will not be left on their own" and that the Church will "accompany them and help them on the path of purification that awaits them."

Part of that path, it said, is reaching out to those inside and outside the order who were

'To them at this moment go the thoughts and prayers of the Holy Father, together with gratitude for those among them who, in the face of great difficulty, had the courage and the constancy to demand the truth.'

—Vatican statement on the Legionaries of Christ



Legionaries of Christ seminarians attend a conference on "A New Apologetics for a New Millennium" at Regina Apostolorum University in Rome on April 29. The Vatican announced on May 1 that Pope Benedict XVI will name a personal delegate with authority over the Legionaries of Christ and a commission to study its constitutions.

"victims of the sexual abuse and of the system of power put in place by the founder."

"To them at this moment go the thoughts and prayers of the Holy Father, together with gratitude for those among them who, in the face of great difficulty, had the courage and the constancy to demand the truth," it said.

As for future steps, the statement said the pope has "reserved to himself" those decisions, beginning with the naming of his delegate and the commission to study the order's constitutions. He will also name a visitor for the Regnum Christi movement at their request.

This lay movement, affiliated with the Legionaries of Christ, is active in the Archdiocese of Indianapolis.

The five bishops who conducted the investigation into the Legionaries of Christ included Denver Archbishop Charles J. Chaput. The Vatican said the bishops had also consulted with many diocesan bishops in the countries where the Legionaries operate.

Although the five bishops acted independently, "they have reached a widely

convergent evaluation and a shared opinion," it said.

They handed in their reports to the pope and other top Vatican officials at a meeting that began on April 30 and continued the next day. Participants included the three cardinals who will be involved in follow-up work on the visitation: Cardinal Tarcisio Bertone, the Vatican secretary of state; U.S. Cardinal William J. Levada, head of the Congregation for the Doctrine of the Faith; and Cardinal Franc Rode, head of the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life.

After investigating allegations that Father Maciel had sexually abused young seminarians, the Vatican in May 2006 ordered him to stop practicing his ministry in public, and to live a life of prayer and penitence. Father Maciel died in January 2008 at age 87.

In early 2009, the Legionaries said that Father Maciel had fathered a daughter. More recently, Legionary officials acknowledged that he had sexually abused seminarians, and they asked forgiveness for failing to listen to his accusers. †

700 students to graduate at Catholic colleges in archdiocese

Criterion staff report

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

Marian University

History will be made—and another record will be set—when Marian University holds its commencement at 10 a.m. on May 8 at the school's St. Vincent Health Field.

The graduation ceremony will be the college's first as Marian University, after the school changed its name from Marian College on July 1, 2009. This year's celebration also marks the 73rd annual commencement at the institution.

A new record will also be established as 456 students are expected to graduate this year from the college founded by the Sisters of St. Francis of Oldenburg.

The commencement speaker will be Tony Bennett, Indiana's superintendent of public instruction. He will also receive an honorary Doctor of Public Service degree.

An honorary Doctor of Business degree will be awarded to Michael A. Evans, the president and chief executive officer of AIT Laboratories. Jack R. Snyder will receive an honorary Doctor of Humanities degree. Snyder is the chairman emeritus of Marian University's board of trustees.

Saint Mary-of-the-Woods College

Saint Mary-of-the-Woods College will celebrate its 169th commencement on May 8 when the 225 graduates of its Class of 2010 will be honored.

Graduates will receive their degrees

during the ceremony that begins at 2 p.m. in the Cecilian Auditorium of the college's Conservatory of Music.

The commencement speaker will be Deirdre Connelly, the president of North American Pharmaceuticals of GlaxoSmithKline. Named the 2010 Woman of the Year by the Healthcare Businesswomen's Association, Connelly will receive an honorary degree during the commencement.

Rabbi Bernard M. Cohen will also receive an honorary degree during the ceremony. From 1963 to 1970, Cohen served as a visiting professor at the college founded by the Sisters of Providence.

Saint Meinrad School of Theology

Forty-three students are expected to receive master's degrees when Saint Meinrad School of Theology holds its commencement at 2 p.m. central time on May 8.

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

The commencement address will be given by Bishop J. Terry Steib of the Diocese of Memphis. †



Bishop J. Terry Steib

Thanks to family's support, Marian student to graduate with nursing degree

By John Shaughnessy

Like most college graduates in the Class of 2010, Laura Ham will be surrounded by her family members on her special day.

And like most college graduates, Laura knows that her graduation from Marian University in Indianapolis on



Laura Ham

May 8 wouldn't have been possible without them.

Indeed, when she looks back on her four years of college, the 32-year-old Laura knows that her achievement is shared by her husband, her

four children, her parents and her in-laws. After all, her success is the story of a family facing the harsh economic realities of the first decade of the 21st century with a hope for the future and a belief in each other.

Their story begins in 2006, a year when her husband, John, first learned the news that the Ford Motor Company plant in Indianapolis where he worked would eventually close. At the time, Laura was a stay-at-home mom, caring for their four children who range in age today from 11 to 6.

"When we found out the Ford plant was going to close, we realized one of us had to go back to school," says Laura, who is a 1995 graduate of Father Thomas Scecina Memorial High School in Indianapolis. "I went to college right after high school, but I

didn't stay in school. I've always wanted to do nursing. It's a passion of mine."

She entered the nursing program at Marian in 2006, choosing the university because of its smaller campus, individual attention and Catholic environment. As she studied in class, she also worked part time as a student nurse at Methodist Hospital in Indianapolis. Then there were her roles as a wife and mother.

"It's been challenging, but with a lot of support from my family and friends, I've been able to succeed," says Laura, a member of Nativity of Our Lord Jesus Christ Parish in Indianapolis. "Our oldest child is autistic. He requires a lot of help with homework. Between John and me, we help him. This past year, it's been more of John because I've been gone a lot with school. And my mom and dad and my in-laws have been very helpful in getting our kids off to school every morning."

As she looks back on the past four years, Laura remembers the joy of watching her three oldest children receive their first Communion. Now the family will celebrate her special day—and her employment at Methodist Hospital as a registered nurse in the labor and delivery unit. The family also counts their blessings that John still has his job at the Ford plant for a while longer.

"I've always felt called to help the poor and the sick," Laura says. "Everyone is very relieved, very happy and very proud that I'm graduating. I've always had faith that if I worked hard, I could achieve this. I feel my hard work has paid off now. I couldn't have done it without everyone who has been there for me." †



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Editorial

Priests of the Class of 2010

Did you know that 11 men who will be ordained priests in the United States this year will be 65 or older?

That is one of the statistics that came out of a survey of the ordination class of 2010. The survey is taken annually by the Center for Applied Research in the Apostolate (CARA), a Georgetown University-based research center.

The study was commissioned by the U.S. Conference of Catholic Bishops.

Some of the things about this year's class might be surprising or some just an extension of what has been happening during recent years.

That statistic about ordinands over 65, for example, confirms the fact that men are continuing to be older when they are ordained than they used to be. The average age of this year's class is 37, and the median age is 33. In the past, most of the men were 25 or 26 when they were ordained. What were once referred to as "late vocations" have become the norm.

It is expected that 440 men will be ordained across the nation this year. Of the 339 ordinands who responded to the CARA survey, 291 of them will be ordained for dioceses and 48 will be ordained for religious orders, such as the Benedictines, Franciscans or Jesuits.

Since the men are older, it is not surprising that 92 percent of them held full-time jobs before they entered the seminary. The interesting part is that most of those full-time jobs were in education of some type.

Sixty percent of the ordinands completed their college education before entering the seminary while 34 percent entered the seminary while in college. One in five, 20 percent, earned a graduate degree before entering the seminary.

One significant statistic is that, of those who had some college education before seminary, 66 percent attended Catholic colleges. For the entire Catholic population, only 7 percent of college students are in Catholic colleges.

Some of the findings in this year's survey are similar to those of other years. For example, 80 percent of the men were encouraged to consider the priesthood by a priest. This has always been a strong factor in fostering religious vocations. Thirty-seven percent have a relative who is a priest or religious. On the other hand, half of the ordinands reported that someone discouraged them from considering the priesthood.

In this age of small families, a quarter of the ordinands, 24 percent, reported having five or more siblings, and 55 percent have more than two siblings.

New Priests

About 440 men will be ordained to the priesthood this year in the United States.

average age **33**
70% are white, **13%** are Latino
 born outside the U.S. **31%**
 convert to Catholicism **10%**
32% have experience working in business, finance or computer professions
12% have experience as an educator
59% name music, reading and movies as popular pastime activities

Responses received from 339 of 440 potential ordinands.

Source: Center for Applied Research in the Apostolate

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About two in five, 38 percent, are the oldest child in their family.

Most of them have been Catholics their entire lives, with only 10 percent being converts to Catholicism. Eighty percent said that both of their parents are Catholics. Half of them attended Catholic elementary school, and nearly 40 percent attended Catholic high school. Half to three-quarters of them served as an altar server, lector, extraordinary minister of holy Communion, or in another parish ministry before entering the seminary.

Commenting on this part of the survey, Cardinal Sean P. O'Malley of Boston, chairman of the U.S. bishops' Committee on Clergy, Consecrated Life and Vocations, said, "One important trend evident in this study is the importance of lifelong formation and engagement in the Catholic faith."

Since they were reared Catholics, it is not surprising that 67 percent reported that they prayed the rosary regularly, and 65 percent participated in Eucharistic adoration before entering the seminary.

As for race or ethnicity, 70 percent are Caucasian/European American/white. Only 13 percent are Hispanic/Latino while 10 percent are Asian or Pacific Islander. Those being ordained for religious communities are less likely to report their race or ethnicity as Caucasian.

One of the surprising statistics is that nearly one-third, 31 percent, of this year's ordination class was born outside the United States. They came mainly from Mexico, Colombia, the Philippines, Poland and Vietnam. This is not that unusual, though, since between 20 percent and 30 percent of ordinands to the diocesan priesthood for each of the last 10 years were born outside the United States.

The importance of World Youth Day is reflected in the fact that 20 percent of the ordinands participated in one of them before entering the seminary.

It is hoped that, by studying the ordination Class of 2010, ways can be found to foster more vocations to the priesthood.

—John F. Fink

Be Our Guest/Richard Doerflinger

Refusing to choose

Some teachers like to pose riddles to their students on "lifeboat ethics."



People of various ages and professions—a sea captain, a cabin boy, etc.—are drifting at sea in a lifeboat with limited provisions, and we have to decide which passenger to kill so the others can survive.

The final situation with health care reform this spring might have been crafted to stump these students.

The House of Representatives had passed a reform bill that the Catholic bishops commended for ensuring access to health care for the poor and immigrants, and for respecting longstanding current laws on abortion and conscience rights.

But the Senate refused to consider this bill.

Instead, it approved its own version that was deficient in all these areas, and said: This is our final answer. Due to a change of one Senate seat, that chamber said it no longer had 60 votes to pass a bill with further substantive changes—though it could make purely fiscal changes under a "reconciliation" process requiring a simple majority.

So the final "take it or leave it" bill could be improved on affordability for the poor. But it would perpetuate injustices to both legal and undocumented immigrants.

It excluded a conscience rights provision that keeps government entities in other federal health programs from discriminating against doctors, nurses and hospitals that don't provide abortions.

It refused accommodations for religious institutions that need to purchase health coverage consistent with their moral values.

And it violated the Hyde Amendment, which keeps every other federal program from funding elective abortions and health plans that cover such abortions.

The federal government would now subsidize plans covering abortion, and require those plans to collect a special fee for such abortions from every purchaser whether they object or not.

Finally, the bill appropriated its own new funds from the Treasury that were

exempt from the Hyde policy, including billions of dollars for community health centers serving the poor.

So who would the Catholic bishops throw off the boat? Uninsured citizens or immigrants and the unborn? The answer was: None of the above.

The bishops refused to choose between one moral wrong and another. They reaffirmed that all the human lives at stake were of inestimable worth, and that Congress must pursue reform in ways that do not attack innocent human life, forget conscience rights or ignore immigrants.

Congress did not have the political will to do this so it passed a law that does many welcome things but is also, as USCCB President Cardinal Francis George said, "profoundly flawed." Repairing those flaws will take enormous effort in the months and years to come.

Some expected the bishops to give in, to conclude that expanding health care for the uninsured "outweighed" the legislation's moral flaws. But Catholic moral reasoning doesn't work that way.

As the U.S. bishops explained in their "Faithful Citizenship" document in 2007, doing good and avoiding evil are equally pressing demands.

There is no "ceiling" to the good we are called to do for the poor and vulnerable, and their needs must never be forgotten—but there is a "floor" to that commitment, beginning with respect for the most fundamental good of the human person, life itself.

In particular, we cannot "do good" by expanding direct attacks on innocent human life. The rule for passing health care legislation is the same as the rule for medical ethics: First, do no harm.

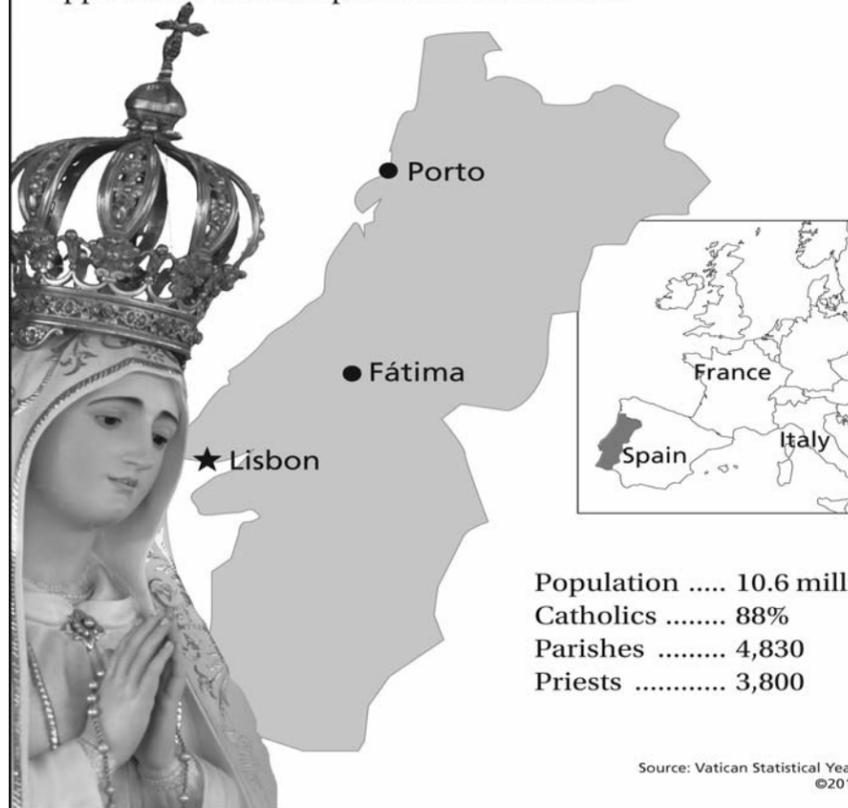
The bishops surely knew that many would be disappointed, and some would see them as being unrealistic. But sometimes we get to change the world, and occasionally we can only keep the world from changing us.

After all the "realists" have spoken, somebody still has to speak up for that cabin boy.

(Richard Doerflinger is associate director of the Secretariat of Pro-Life Activities for the U.S. Conference of Catholic Bishops. To learn more about the bishops' pro-life activities, log on to www.usccb.org/prolife and www.usccb.org/healthcare.) †

Portugal

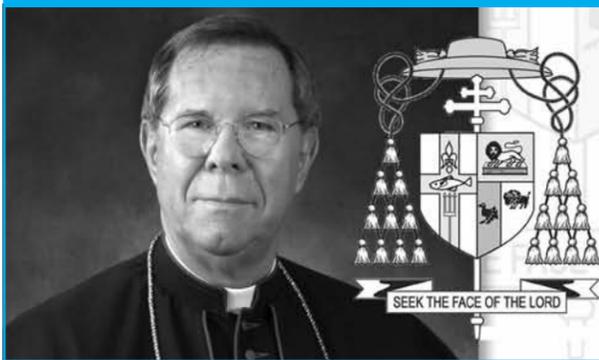
Predominantly Roman Catholic Portugal is home to the Marian shrine of Fatima, named for the town where Mary is said to have appeared to three shepherd children in 1917.



Source: Vatican Statistical Yearbook

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

The Eucharist is our greatest prayer of thanksgiving

Early May marks ordination anniversaries for many of our priests. My classmates and I observed our 46th anniversary on May 3.

Exactly half of my years as a priest have been celebrated as a bishop. I thank God for my ministry and recall that on May 3, 1964, becoming a bishop was nowhere on my horizon. Being a priest is an awesome blessing that has not gotten old with the passage of time.

We priests are often asked what we like most about serving as a priest. Many answer, as I do, that it is the celebration of the sacraments—the Eucharist in particular.

In 1964, we would have said celebrating the Mass. The Second Vatican Council revived the title Eucharist, which translated from the Greek means thanksgiving. The Eucharist is our greatest prayer of thanksgiving.

Pope John Paul II declared the year 2005 as the Year of the Eucharist. It is good to recall his reasons for doing so.

First of all, he wanted us to truly treasure the incomparable gift that Jesus gave us before he died for us.

Secondly, he wanted to emphasize the centrality of the Eucharist in the life of our Christian faith.

Thirdly, he wanted us to re-focus our reverence and regard for the Real Presence of Christ in the Eucharist, not only at Mass, but also in the tabernacles of our churches.

Finally, he wanted to draw our attention to the importance of adoration of the Blessed Sacrament.

When we celebrate the Eucharist, the Lord's Supper which Jesus celebrated at the beginning of his Passion becomes present. Through the Eucharist, we have the Crucified and Resurrected Jesus with us on our pilgrimage through the world. Jesus asks only one thing of us: the "amen" of our living faith.

Pope John Paul said that the Eucharist must be preceded by prayer. And from it, prayer emerges to infuse our every apostolic work. Eucharist and evangelization, Eucharist and proclaiming the Gospel, are interrelated.

In his letter for the Year of the Eucharist, the Holy Father referred to the story of the two disciples on the road to Emmaus. They received the first catechesis on the Crucifixion, Resurrection and Eucharist. After the death of Jesus, they were discouraged and giving up—they were returning home to their old ways.

They met a stranger who walked with them—we know it was Jesus—and he patiently led them in a reflection on the Word of God which helped them understand the "events of the day."

Their hearts were on fire. A chance meeting of the stranger, an invitation for the stranger to eat supper with them and, in the breaking of the bread, they recognized it was Jesus who was with them. And that made all the difference.

The two disciples turned around and went

back to Jerusalem to proclaim what they had heard and seen. They had just received the first teaching about the meaning of the Crucifixion, Resurrection and Eucharist. And they went back to evangelize. They did so in faith. It was a moment of recognition in the breaking of the Bread.

Two important teachings about the Eucharist can be detected in the Emmaus story. Pope John Paul focused on the words "Remain with us."

In the Real Presence of His Body and Blood in the Eucharist, the Blessed Sacrament remains with us in our tabernacles. When we find ourselves discouraged like the disciples who wanted to give up, we can go to our nearest parish churches to spend time with Jesus, who remains with us. There we can thank God for the gift of our faith and the gift of Jesus in the Eucharist.

We inherited our Catholic faith, and with it the Eucharist, in humble beginnings on the banks of the Wabash River here in Indiana. We share a communion that is not just in the now of 2010. Our faith reaches back to our past—back to Christ and the apostolic age.

From there, our Catholic heritage came to us in Indiana by way of Europe gifted by courageous pioneers—our immigrant

ancestors in the faith. We were especially blessed by the saintly leadership of our first bishop, the Servant of God Simon Bruté, and by St. Theodora Guérin, the holy foundress of the Sisters of Providence both from the banks of the Wabash River. These holy pioneers had a profound devotion to the Blessed Sacrament. And both were literally evangelists.

Our call to holiness today is no less important than it was on the banks of the Wabash River in 1834. Our humble beginnings are a striking reminder that God's grace provides for our needs.

Today we are pointed to the treasure of the same Eucharist and the same shared mission that comes to us through the ages. †

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 May

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

La Eucaristía es nuestra mejor oración de agradecimiento

El comienzo de mayo marca la época aniversaria de ordenación para muchos de nuestros sacerdotes. Mis compañeros de clase y yo conmemoraremos nuestro aniversario número 46 el 3 de mayo.

Exactamente la mitad de mis años como sacerdote los he celebrado como obispo. Agradezco a Dios mi ministerio y recuerdo ese 3 de mayo de 1964, cuando ni siquiera podía imaginar la posibilidad de ser obispo. Ser sacerdote es una bendición tan inmensa que no se ha perdido su importancia con el paso del tiempo.

A menudo nos preguntan que es lo que más nos agrada de servir como sacerdotes. Muchos responden, lo mismo que yo, que es la celebración de los sacramentos, de la Eucaristía, en especial.

En 1964, habríamos dicho que celebrar la Misa. El Concilio Vaticano Segundo revivió el título Eucaristía, el cual, traducido del griego, significa acción de gracias. La Eucaristía es nuestra mejor oración de agradecimiento.

El Papa Juan Pablo II declaró el año 2005 como el Año de la Eucaristía. Es bueno que recordemos sus razones para hacerlo.

Primero que nada, la Iglesia desea que valoremos el obsequio incomparable que Jesús nos entregó antes de morir por nosotros.

Segundo, quería enfatizar la posición central que ocupa la Eucaristía en la vida de nuestra fe cristiana.

Tercero, quería que reenforcáramos nuestra reverencia y respeto por la Presencia Real de Cristo en la Eucaristía, no solamente en la misa, sino también en los sagrarios de nuestras iglesias.

Finalmente, quería atraer nuestra atención a la importancia de la adoración del Santo Sacramento.

Cuando celebramos la Eucaristía, la Última Cena que Cristo celebró al comienzo de su Pasión, Él se hace presente entre nosotros y para nosotros. Por medio de la Eucaristía contamos con el Jesús crucificado y resucitado entre nosotros en nuestra peregrinación por el mundo. Jesús nos pide sólo una cosa: el "amén" de nuestra fe viviente.

El Papa Juan Pablo dijo que la Eucaristía debe ir precedida por la oración. Y a partir de ella, la oración emerge para inspirar todas nuestras obras apostólicas. La Eucaristía y la evangelización, la Eucaristía y la proclamación del Evangelio están interrelacionados.

En su carta del Año de la Eucaristía el santo padre se refirió a la historia de dos discípulos en el camino a Emaús. Ellos recibieron la primera catequesis sobre la crucifixión, la resurrección y la Eucaristía. Luego de la muerte de Jesús se sintieron desalentados y vencidos—volvían a casa a continuar con sus viejas costumbres.

Conocieron a un forastero, que sabemos que era Jesús, quien caminó con ellos y pacientemente los llevó a una reflexión sobre la Palabra de Dios, que los ayudó a comprender los "acontecimientos del día."

Sus corazones ardían. Un encuentro casual con un extraño, una invitación para que el extraño cenara con ellos y en la partición del pan, reconocieron que era Jesús quien estaba con ellos. Y eso marca toda la diferencia.

Los dos discípulos se volvieron y regresaron a Jerusalén para proclamar lo que habían escuchado y visto. Acababan de recibir la primera enseñanza sobre el significado de la crucifixión, la resurrección y

la Eucaristía. Y volvieron a evangelizar. Lo hicieron con fe. Fue un momento de reconocimiento en la partición del pan.

En la historia de Emaús se pueden detectar dos enseñanzas importantes sobre la Eucaristía. El Papa Juan Pablo II se concentró en las palabras "quédate con nosotros."

En la Presencia Real de su Cuerpo y de su Sangre en la Eucaristía, el Santo Sacramento permanece con nosotros en nuestros sagrarios. Cuando nos encontramos desalentados, al igual que los discípulos en el camino a Emaús quienes estaban a punto de abandonarlo todo, podemos dirigirnos a nuestra iglesia más cercana para pasar tiempo con Jesús, quien sigue entre nosotros. Allí podemos agradecer a Dios el regalo de nuestra fe y el obsequio de Jesús en la Eucaristía.

Heredamos nuestra fe católica y con ella la Eucaristía en sus comienzos humildes en las riberas del Wabash, aquí en Indiana. Compartimos una comunión que no está simplemente en el ahora de 2010. Nuestra fe se remonta a nuestro pasado—hasta Cristo y la época apostólica.

Desde allí, nuestra herencia católica llegó a Indiana por medio de Europa como obsequio de nuestros valientes y ancestrales inmigrantes en la fe. Se nos bendijo especialmente con la guía santa de nuestro primer obispo, el Siervo de Dios Simon

Bruté, y por la Santa Theodora Guérin, la bendita fundadora de las Hermanas de la Providencia, ambos de las riberas del Wabash. Estos pioneros santos tenían una profunda devoción por el Santo Sacramento. Y ambos fueron evangelistas literalmente.

Nuestro llamado a la santidad hoy en día no es menos importante de lo que fue en las riberas del Wabash en 1834. Nuestros humildes comienzos son un recordatorio importante de que la gracia de Dios provee en nuestras necesidades.

Hoy en día destacamos el tesoro de la misma Eucaristía y la misma misión compartida que nos llega a través de los siglos. †

¿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 de vocaciones del Arzobispo Buechlein para mayo

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

Events Calendar

May 7-29

Saint Meinrad Archabbey, library, 200 Hill Drive, St. Meinrad. **Art exhibit**, Benedictine Brother Martin Erspamer, artist. Information: 800-682-0988 or www.saintmeinrad.edu.

May 7

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **Lumen Dei meeting**, 6:30 a.m., Mass, breakfast and program in Priory Hall, Mike Perigo, Hemophilia of Indiana, presenter, \$15 members, \$20 non-members. Information: 317-435-3447 or e-mail macmac961@comcast.net.

May 8

St. Roch Parish, Family Life Center, 3603 S. Meridian St., Indianapolis. **Single Seniors**, meeting, 1 p.m., age 50 and over. Information: 317-784-4207.

May 9

Holy Trinity Parish, 337 N. Warman Ave., Indianapolis. **Altar Society's Mother's Day**

breakfast buffet, Mass, 10 a.m., breakfast following Mass, adults \$8 per person, children \$4 each. Information and reservations: 317-616-8073.

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad, to Monte Cassino Shrine, one mile east of the Archabbey on State Road 62, St. Meinrad. **Monte Cassino pilgrimage, "Our Lady of Einsiedeln, Pray for Us,"** Benedictine Father Harry Hagan, homilist, 2 p.m. Information: 812-357-6501.

MKVS, Divine Mercy and Glorious Cross Center, Rexville, located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles. Mass, noon, on **third Sunday holy hour and pitch-in**, groups of 10 pray the new Marian Way, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

May 10

Archbishop Edward T.

O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Archdiocesan Office of Worship, **"Understanding the Liturgy-Liturgical Renewal,"** session five, Charles Gardner, presenter, 6:15-9 p.m. Information: 800-382-9836, ext. 1483, 317-236-1483 or ctuley@archindy.org.

May 11

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, meeting, 12:30 p.m., Mass for deceased members, 11 a.m. Information: 317-885-5098 or beaglered@aol.com.

May 12

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., Indianapolis. **Knights of Columbus Council #3660, concert, evening of prayer and worship through song**, benefits Bishop Simon Bruté College Seminary, 7 p.m. Information: 317-787-8246.

St. Malachy Parish, 9833 E. 750 N., Brownsburg. **Archdiocesan Council of**

Catholic Women, day of reflection, 9:30 a.m.-2:30 p.m. Information: 317-852-5910 or maryktom1@aol.com.

May 13

Our Lady of Mount Carmel Church, 14598 Oakridge Road, Carmel, Ind. (Diocese of Lafayette). **Catholic Professional Business Club meeting**, Mass, 6:30 a.m., "The Politics of Healthcare," Father John Putka, presenter, reservations due May 12. Reservations: www.cphc-ld.org.

May 14

St. Monica Church, 6131 N. Michigan Road, Indianapolis. **Master's Choral of Central Indiana, Mozart's Requiem**, 7:30 p.m. Information: 317-271-2788.

May 15

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants, pro-life Mass**, Father Eric Johnson, celebrant, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information:

Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

Nativity of Our Lord Jesus Christ Parish, Weillhammer Hall, 7225 Southeastern Ave., Indianapolis. **Knights of Columbus Council #13105, "The Chicken Festivus,"** dinner served 4-6:45 p.m., dancing and games 7-10 p.m. Information: www.chickenfestivus.com.

Cardinal Ritter Jr./Sr. High School, 3360 W. 30th St., Indianapolis. **Dinner dance**, 6 p.m. \$100 per person. Information: 317-924-4333 or www.cardinalritter.org.

Saint Meinrad Archabbey Church, 200 Hill Drive, St. Meinrad. **Arkansas State University Ringers, concert**, 10:30 a.m. CDT, no charge. Information: 800-682-0988 or www.saintmeinrad.edu.

May 16

Holy Cross Parish, 125 N. Oriental St., Indianapolis.

Annual Parish Health Fair, 11:30 a.m.-1:30 p.m. Information: 317-637-2620.

Richmond Catholic Community, 701 N. "A" St., Richmond. **Charismatic prayer group**, 7 p.m. Information: dicksoncorp@parallax.ws.

Saint Meinrad Archabbey, St. Bede Theater, 200 Hill Drive, St. Meinrad. **Piano and violin concert**, 3 p.m. CDT, no charge. Information: 800-682-0988 or www.saintmeinrad.edu.

May 17

Crooked Stick Golf Club, 1964 Burning Tree Lane, Carmel, Ind. **Archdiocesan Office of Catholic Education, "Golf Fore Faith,"** registration, 10:30 a.m.-12:30 p.m., \$2,500 per foursome, hole sponsorship opportunities. Information: 317-430-6846 or mhendricks@archindy.org. †

Retreats and Programs

May 10

Oldenburg Franciscan Center, Oldenburg. **"Men's Night at the 'Burg,"** Franciscan Brother Carl Hawver, presenter, 7-8:30 p.m. Information: 812-933-6437 or center@oldenburgosf.com.

May 11

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Woman Talk-Women of Wisdom,"** session four of five, **"Women's Drug Issues,"** Denise Rush, R.Ph., B. Pharm, presenter, 6-9 p.m., \$25 per person includes dinner. Information: 317-788-7581 or benedictinn@benedictinn.org.

May 12

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"A Thomas Merton Seminar-Bridges to Contemplative Living: Writing Yourself into the Book of Life,"** session three of four, Benedictine Sister Julie Sewell, presenter, Mass, 5:15 p.m., supper, 6 p.m., session 6:30-9 p.m. \$65.95 per person includes book and supper. Information: 317-788-7581 or benedictinn@benedictinn.org.

May 13

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Celebrate the Feast Day of Our Lady of Fatima,"** day of reflection, 8:30 a.m.-2:30 p.m., Msgr. Joseph F. Schaedel, vicar general, presenter, \$35 per person includes breakfast and lunch. Information: 317-545-7681 or spasotti@archindy.org.

May 15

Oldenburg Franciscan Center, Oldenburg.

"Native Teachings," Franciscan Sister Karla Barker, presenter, \$20 per person, 9-11:30 a.m. Information: 812-933-6437 or center@oldenburgosf.com.

May 18

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Come Away and Rest Awhile,"** silent, non-guided reflection day, 8 a.m.-4 p.m., \$25 per person includes breakfast and lunch. Information: 317-545-7681 or spasotti@archindy.org.

May 19

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"A Thomas Merton Seminar-Bridges to Contemplative Living: Writing Yourself into the Book of Life,"** session four of four, Benedictine Sister Julie Sewell, presenter, Mass, 5:15 p.m., supper, 6 p.m., session 6:30-9 p.m. \$65.95 per person includes book and supper. Information: 317-788-7581 or benedictinn@benedictinn.org.

May 21-23

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"St. Paul and the Challenges of the Corinthian Church,"** Benedictine Father Eugene Hensell, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

Mount St. Francis Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. **"Retreat for Women,"** Franciscan Sister Margarita Armendariz, presenter. Information: 812-923-8817.

May 28-30

Oldenburg Franciscan Center, Oldenburg. **"Women in Recovery,"** retreat. Information: 812-933-6437 or center@oldenburgosf.com.

June 8

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Woman Talk-Women of Wisdom,"** session five of five, **"Nutrition 101,"** Jill Frame, M.S., R.D., nutritionist, presenter, 6-9 p.m., \$25 per person includes dinner. Information: 317-788-7581 or benedictinn@benedictinn.org.

June 14, 15 or 16

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Eighth annual garden retreat, "How Does Your Garden Grow?"** 9 a.m.-4 p.m., \$45 per person per session, includes lunch, space limited. Information: 317-788-7581 or benedictinn@benedictinn.org.

June 16

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Day of Reflection on Prayer,"** Father James Farrell, presenter, \$35 per person. Information: 317-545-7681 or spasotti@archindy.org.

June 19

Mount St. Francis Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. **"Love of Nature."** Information: 812-923-8817.

June 20-26

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. Monastic retreat, **"Becoming Good News through the Lens of the Gospel Stories,"** Franciscan Father John Doctor, presenter. Information: 317-788-7581 or benedictinn@benedictinn.org.

June 22-24

Saint Meinrad Archabbey, 100 Hill Drive,

St. Meinrad. Midweek retreat, **"Workshop for Building or Renovating Your Church,"** Benedictine Brother Martin Erspamer, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

June 24

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Come Away and Rest Awhile,"** silent, non-guided reflection day, 8 a.m.-4 p.m., \$25 per person includes breakfast and lunch. Information: 317-545-7681 or spasotti@archindy.org.

July 5-11

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"The Image as a Window to the Spiritual: An Artist's Hands-on Workshop and Retreat,"** Benedictine Brothers Martin Erspamer and Michael Moran, presenters. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

July 6-11

Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove. **Sisters of St. Benedict, "Monastic Live-In Experience,"** vocation discernment, no charge, reservations due July 1. Information: 317-787-3287, ext. 3032, or vocations@benedictine.com.

July 11

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pre-Cana Conference" for engaged couples.** Information: 317-545-7681 or spasotti@archindy.org.

July 16-18

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Jesus Today,"** retreat, Benedictine Father Noël Mueller, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu. †

Visiting bishop



Flanked by members of the Fourth Degree Assembly #14 of the Knights of Peter Claver, Bishop Augustine T. Ukwuoma of the Diocese of Oriu, Nigeria, processes on May 2 into St. Rita Church in Indianapolis. Bishop Ukwuoma was in Indianapolis to visit Father Eusebius Mbidoaka, the administrator of St. Rita Parish.

Two students earn scholarships

The Ladies Ancient Order of Hibernians, Our Lady of Knock Division, based in Indianapolis, recently awarded \$1,000 scholarships to Jacob Smith, a member of St. Malachy Parish in Brownsburg, to attend Cardinal Ritter Jr./Sr. High School and Diana Lomeli, a member of St. Philip Neri Parish in Indianapolis, to attend Father Thomas

Seccina Memorial High School. Both schools are interparochial high schools in Indianapolis.

The scholarships were based on the students' scores on ISTEP and other high school placement tests as well as attendance and a 300-word essay on the value of Catholic education. †

Concert to benefit college seminary

A fundraising concert for Bishop Simon Bruté College Seminary in Indianapolis will begin at 7 p.m. on May 12 at St. Mark the Evangelist Church, 535 E. Edgewood Ave., in Indianapolis.

The concert is sponsored by the

Knights of Columbus Council #3660 based on the south side of Indianapolis.

Choirs from the parishes of the Indianapolis South Deanery will be featured in the concert. Free-will donations accepted at the concert will help fund seminarian scholarships. †

Former nurse is on a mission to end horror of abortion

(Editor's note: This story contains graphic descriptions of late-term abortions and may not be suitable for younger children.)

By Mary Ann Wyand

Her graphic, shocking, heartbreaking stories related the tragic suffering of aborted babies who were somehow born alive then left to die alone in a utility room at Christ Hospital in Oak Lawn, Ill.

Stunned pro-life supporters, many in tears, listened with anguished expressions as keynote speaker Jill Stanek, a former labor and delivery nurse at the Chicago-area hospital, shared horrific abortion stories during the archdiocesan Sanctity of Life Dinner on April 22 in Indianapolis.

"When I graduated [from nursing school] in 1993," Stanek said, "I applied at the one hospital—Christ Hospital on the southwest side of Chicago—where I thought I would be safe from such moral and ethical dilemmas like abortion because who would think that a hospital named for Christ could possibly be involved in such a thing?"

"I came to work one night in my capacity as a labor and delivery nurse, and received two terrible blows," she recalled. "The first was finding out that the hospital was involved in a late-term abortion procedure called induced-labor abortion. The second blow was finding out that this method of abortion sometimes results in babies being aborted alive. And if they were aborted alive, they were allowed to die without any medical intervention whatsoever."

Stanek told more than 475 people at the



Jill Stanek

fundraiser for the archdiocesan Office of Pro-Life Ministry that many hospitals and abortion clinics in the U.S. perform this barbaric second- and third-trimester abortion procedure.

"A physician inserts a medication into the mom's birth canal up to the cervix, ... [which] causes the cervix to open prematurely," she explained. "The goal is to abort these babies in their second- and early third-trimester before they would survive if born. These fully formed babies, who are very small, in essence fall out of the uterus, and that's how it comes to be that sometimes they are aborted alive."

"The doctors anticipate that the babies will die during the birth process or soon after," Stanek said. "My experience was that about one-third to one-fourth [of the babies aborted with this procedure] lived, and those who lived were alive for just a few minutes. One baby lived almost as long as an eight-hour shift. At Christ Hospital, abortion survivors are relegated to the soiled utility room to die."

Induced-labor abortions are legal "for the life or health of the mother," she said. "People in the pro-life movement know that abortions [performed] for the health of the mother are basically just abortions on demand. Several of the babies I am aware of who were aborted at Christ Hospital were completely healthy babies."

Illinois state law requires that all babies who are aborted alive must be legally documented with both birth and death certificates, she explained. "Ironically, the cause of death that is usually listed for these babies is 'extreme prematurity,' which is the doctor's admission that if they would have just left the baby in the womb then the baby would not have had to die."

Stanek is a devout Christian and believes that every life is sacred.

"This practice of eugenic abortions is abominable," she said. "These particular abortions were taking place in a hospital named after my Lord and Savior, Jesus Christ."

"One night, a nursing co-worker was taking a little baby who had survived his abortion into the utility room," she said. "He had Down's syndrome, and that's why he was aborted. ... I couldn't bear the thought of this suffering child dying alone so I cradled and rocked him for the 45 minutes that he lived."

"He was about the size of my hand, and he didn't move very much because he was using all of his energy attempting to breathe,"



Msgr. Joseph F. Schaedel, vicar general, and Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry, pose for a photograph on April 22 with Sanctity of Life Award recipients and dedicated pro-life volunteers, from left, St. Michael the Archangel parishioner Sharon Carl of Indianapolis; Holy Name of Jesus parishioner Rita Heede of Beech Grove; Father Robert Robeson, rector of the Bishop Simon Bruté College Seminary in Indianapolis; SS. Francis and Clare parishioner Fran Doyle of Greenwood; and Mary, Queen of Peace parishioner Rita Rodriguez of Danville.

Stanek recalled. "I remember, toward the end of his life, that I couldn't tell if he was alive or not unless I held him up against the light to see if I could see his heart beating through his chest wall. ... There was nothing that I could do to save this little guy. Even if people had tried resuscitating him, it would have been impossible because his lungs weren't fully developed."

"After he was pronounced dead, I folded his little arms across his chest," she said. "... I wrapped him in a shroud, and I took him to the morgue, where we took all of our other dead patients. After I held that baby, the weight of everything that I knew became too much for me to bear."

Stanek said she realized that she had two obvious choices—to quit her nursing job at the hospital or stay and fight to end this terrible abortion procedure.

She sought counsel from her pastor, prayed and read Scripture.

"I came upon a [Scripture] passage that I thought spoke directly to me," Stanek said. "Proverbs 24:11-12 says, 'Rescue those who have unjustly been sentenced to death.'—Don't stand back and let them die. Don't try to disclaim responsibility by saying that you didn't know about it.—'For the Lord who knows our hearts knows you knew, and he will reward everyone according to his deeds.' So I thought those were my marching orders. I was called to stay and fight."

At that moment, Stanek realized that she was going to be standing on Calvary near the crucified Jesus.

She wrote a letter to the religious leaders of the hospital because she "couldn't believe that they knew that these abortions were going on just a couple of floors over

their heads."

But they knew, Stanek said. "The hospital was run by the Evangelical Lutheran Church of America and the United Church of Christ, and these are both pro-abortion denominations. I had no idea there was such a thing back when I was so naive."

As a result of her letter, she was reprimanded by the labor and delivery department supervisors.

Stanek took her pro-life campaign and abortion testimony to the local, state and national levels, which prompted the Christ Hospital administrators to fire her two years later. She also testified under oath in support of the federal Born Alive Infants Protection Act before the U.S. Congress.

"The bill said any baby born alive, no matter what gestational age, no matter what reason for being born, wanted or not, was a constitutionally protected person," she said. "The day [had come] when abortion would leave the uterus, and we would now be arguing whether infanticide was acceptable or not. ... This is how far 37 years of legalized abortion has brought us. ... Christ Hospital has never publicly denied that what I am saying is true because it can't."

Stanek's courageous pro-life campaign continues, she said, because God called her to speak the truth to protect unborn babies from the horror of abortion.

"All things work together for the good of those who love the Lord," she said. "... We may not understand sometimes the reasons for the difficulties that we go through, but God never promises us that we will understand. He just asks us to be faithful and to believe that he is a good God." †

Last defendant in U.S. nun's murder found guilty, gets 30 years in prison

SAO PAULO, Brazil (CNS)—The last defendant charged in connection with the 2005 murder of U.S.-born Sister Dorothy Stang was found guilty in a Brazilian court and sentenced to 30 years in prison.

Rancher Regivaldo Galvao was convicted on May 1 of ordering the killing of the 73-year-old Sister of Notre Dame de Namur, who was known for her fight against large landowners in the

Amazon region.

In a packed courtroom in Belem, Galvao remained motionless as the judge read the sentence after the jury trial. He was accused, along with landowner Vitalmiro Bastos de Moura, of ordering the assassination. Moura was found guilty in connection with Sister Dorothy's death in an April trial, and also received a 30-year prison sentence.

Sister Dorothy was killed on a deserted dirt road near Anapu, Brazil, in February 2005. The area in the frontier state of Para is the site where ranchers and loggers have deforested large swaths of rain forest.

An Ohio native and a naturalized Brazilian citizen, Sister Dorothy lived in the Amazon region for nearly four decades, working closely with the Catholic Church's Pastoral Land Commission. †

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AWARDS

continued from page 1

a couple of hours visiting boys and girls at Riley Hospital for Children in Indianapolis.

"When they went up there, they were singing and hollering," Lynch noted about his players. "When they left, they realized how fortunate they are."

For Lynch, it was a life-building moment for his players.

"When you're a young coach, it's all about winning and losing," he said. "If you're fortunate enough to be in this long enough, you realize it's about more than that. We do have a great impact on people. The responsibility is to build great leadership."

Lynch finished his talk by sharing what he considers to be the key characteristics of a Christian leader.

First, a great leader must have a passion for what he or she does.

Secondly, a strong leader must have intelligence and a desire to continually learn.

"You need to be passionate," Lynch said. "You need to know what you're talking about. But it means nothing without integrity. Integrity ties it together. Follow that moral compass that is taught to us."

Lynch said that moral compass guides Catholic Charities Indianapolis and the 2010 winners of the Spirit of Service Award.

During the dinner, the executive director of Catholic Charities Indianapolis, David Bethuram, talked about how the recent economic difficulties have led the agency to help 33,000 people in the past year—a 20 percent increase from the previous year.

"During this period of economic uncertainty, we have seen thousands of people in our community losing their jobs, health insurance and, in many instances, their own homes," Bethuram said. "This economic reality has created a new influx of people coming to Catholic Charities who have never before needed our services, and struggle to maintain a quality of life for themselves and their families."

In the midst of that rising demand, the archdiocese continues to increase its commitment, Bethuram said.

That deep commitment also marks the lives of the 2010 Spirit of Service Award winners, according to Msgr. Joseph F. Schaedel, vicar general.

He spoke on behalf of Archbishop Daniel M. Buechlein, noting that the archbishop is recovering well after his April 22 surgery to remove a small, benign tumor from his stomach.

"When economic times get tough—as they are now—we know that even more people need our help," Msgr. Schaedel said.

Photo by Richard Clark



Spirit of Service winners, seated from left, are Maria Pimentel-Gannon, George Jennings, Maryfrances "Mike" Jennings and Margie Pike. Standing, from left, are Tom Hirschauer Jr., Indiana University head football coach Bill Lynch, Msgr. Joseph F. Schaedel and Julie Molloy.

"All of our honorees remind us that we are called to help care for those in need."

Those words—and the qualities that Lynch defined—are evident in each of the award winners.

Consider the lives of George and Maryfrances "Mike" Jennings. During the decades they owned and operated a grocery store in a struggling area of Indianapolis, these parents of 12 children often "loaned" groceries to people in the neighborhood, trusting them to pay when they could.

When St. Mark the Evangelist Parish in Indianapolis has needed their help in any way, George and "Mike" have always responded. In more than 50 years at their parish, their contributions have included sponsoring engaged couples preparing for marriage, singing in the church choir, serving on parish and school committees, and preparing and donating countless pounds of their family's made-from-scratch, made-with-a touch-of-heaven barbecue pork for the annual parish festival.

"We've had a lot of people help us in our lives," "Mike" says about all their efforts for others. "That's what you have to do."

Maria Pimentel-Gannon has followed that same approach as a volunteer during the past three decades. While active in many community organizations in central Indiana, she has particularly dedicated her efforts to the archdiocese and her parish, St. Monica Parish in Indianapolis.

A past president of the archdiocese's multicultural ministry committee, she now serves on the archdiocese's Christ Renews

His Parish committee. Her many parish volunteer efforts include her work with Hispanic families, teaching sacramental preparation to adults and helping with the religious education of children. Those efforts are a special ministry for Pimentel-Gannon, a native of Mexico who immigrated to the United States with her family when she was a child.

"My faith is seen in the efforts and the work that God has me doing," she says. "I'm defined by my faith."

Faith and the inspiration of two special people have helped to create the generous spirit of another award winner, Julie Molloy of St. Jude Parish in Indianapolis.

Her loving efforts for the poor and for special needs children are reflected in her work as the director of Anna's House, a community service center for people in need in Indianapolis.

Her dedication also reflects the legacies of her two inspirations—Lucious Newsom and her daughter, Anna. Newsom was the retired Baptist-minister-turned-Catholic who taught Molloy how to care for the poor with dignity. And everyone who knew her was touched by Anna, who lived her too-brief life of 12 years with a remarkable spirit that defied the odds from the time she was born with a rare genetic disorder. Both Anna and Newsom died in the summer of 2008.

"They both guide me every day with what we do," Molloy says.

The volunteers of the Cathedral Kitchen also received the Spirit of Service Award for

serving more than 45,000 free meals each year to the homeless and needy in Indianapolis. Its food pantry also provides food for about 300 families each week. Both ministries are the efforts of SS. Peter and Paul Cathedral Parish in Indianapolis.

As the volunteer director of the Cathedral Kitchen, Margie Pike accepted the award.

She also shared the spirit that guides the work of the volunteer staff in helping people who are homeless and needy.

"We provide food, we welcome them, we respect them and we love them," she says. "And they're very kind to us. I've learned that Christ is in each of us."

Tom Hirschauer Jr. received the Community Service Award. A member of St. Luke the Evangelist Parish in Indianapolis, Hirschauer is the chairman of the board of Right to Life of Indianapolis. He is the vice chairman of the board of Catholic Charities Indianapolis and a member of the St. Luke Parish stewardship commission.

His extensive list of contributions has also included serving as a board member of the Catholic Community Foundation and as a cabinet member on three capital campaigns for the archdiocese.

"As a Catholic, I believe strongly in what the Church does," he says. "Think of what the Church does for the community through Catholic education, Catholic health care and Catholic charities. It's really quite remarkable. As Catholics, we should be proud of who and what we are." †

Submitted photo



Bayleys honored by Legatus

Legatus executive director John Hunt presents L.H. and Dianne Bayley with Legatus' 2009 Bowie Kuhn Special Award for Evangelization on April 15 at the Indianapolis chapter meeting. The award was named in honor of Bowie Kuhn, the late commissioner of Major League Baseball, and a founding member of Legatus. Legatus recognized the Bayleys for their extraordinary devotion to spreading the Gospel. For decades, the couple has shown exemplary dedication to helping the underprivileged, children, health care groups, and, in particular, Catholic non-profit organizations. Members of Legatus since 1991, the Bayleys have been leaders in building the Indianapolis chapter of Legatus, an international organization of Catholic business leaders dedicated to studying, living and spreading their faith.

Photo by John Shaughnessy



School honored for recycling efforts

As part of Earth Day celebrations across the archdiocese on April 22, St. Barnabas Parish in Indianapolis was honored for its recycling efforts by Abitibi Bowater's Paper Retriever Program. The company's mascot, Pepper the Paper Retriever, visited classrooms at St. Barnabas School during the celebration, which included a popcorn party for the school children. From April 2009 through March 2010, St. Barnabas Parish collected the highest tonnage of all the company's school/church accounts in the Indianapolis area. Since St. Barnabas became involved in the company's recycling program in 2004, the parish has recycled more than 725 tons of paper and earned more than \$14,000. Fifty-two Catholic schools and parishes in central Indiana participate in the company's recycling program.

How to form an evangelization team in your parish

By Peg McEvoy

You may have read about how evangelization can happen in other parishes, but how is it supposed to work in and through your parish?



Peg McEvoy

Remember that Jesus started with a group of Apostles, not just one person, and Pentecost did not happen in an individual encounter. It

happened in a “meeting.” You need a team!

How do you get a parish evangelization team started? There are no exact “cookie-cutter” approaches, but here are a few basic steps that should be included in any parish evangelization team formation.

- Pray—Ask the Holy Spirit for guidance as you begin this process.
- Talk to your pastor—If you haven’t already done so, share with him your desire to work on evangelization efforts in your parish.

Ask if he knows of other parishioners or staff members who feel called to evangelization. To find more team members, look for people who are comfortable sharing their faith with others. These may be people involved with the Rite of Christian Initiation of Adults, service outreach work or a catechist who would make great team members.

There may be someone active in your “coffee and donuts” fellowship who is great at greeting newcomers and strangers, but never before considered hospitality as a form of evangelization.

- Gather your group to read, pray about and reflect on *Go and Make Disciples*—This statement from our bishops gives both a faith-based rationale for evangelization and specific objectives. Even if you have read this document before, you will find new insights for today.

- Determine the needs of the people in your community—Where does the Lord desire the Gospel to be proclaimed and lived in a new way? That is where to begin.

- For the first year, choose one measurable goal for each group we are asked to focus on—This might include the unchurched, those who have stopped practicing their Catholic faith and practicing Catholics who want to deepen their faith. Each group could benefit from a targeted spiritual card campaign or a planned “invite-a-friend” Mass. Other events might focus on just one of the groups, for example, home calls and/or visits to inactive parishioners.

As always, continue to pray and ask others to pray for you. Also ask for Mary’s intercession for your efforts.

In the words of our Holy Father, Benedict XVI: “May the Virgin Mary, who accompanied with motherly solicitude the development of the newborn Church, also guide our footsteps in our time and obtain for us a new Pentecost of love. May she especially make us all aware of being missionaries, that is, those who have been sent out by the Lord to be his witnesses at every moment of our life” (Message for World Mission Sunday, May 27, 2007).

We are missionaries of the Gospel in our own land. Keep looking, as individuals and as a group, for opportunities to share the Gospel message with non-practicing Catholics, with those searching for a spiritual home, and with all those who need to be re-energized to deepen our faith—and that last one includes all of us.

(Peg McEvoy is associate director for evangelization and family catechesis in the archdiocesan Office of Catholic Education.) †

‘Youths evangelizing youths’

Photo by Sean Gallagher



Franciscan Father Arturo Ocampo, pastor of St. Patrick Parish in Indianapolis, sings with youths and young adults involved in *Las Jornadas*, a Hispanic lay movement in the Church, at the start of an April 18 Mass at his parish’s church.

Hispanic lay movement helps spread the Gospel

By Sean Gallagher

When Catholic immigrants came to the United States in large numbers in the 19th and early 20th centuries, they often ended up worshipping in “national” parishes founded just for their ethnic group and were ministered to by priests from their home countries.

According to Margarita Solis Deal, archdiocesan coordinator of

Hispanic Ministry, that is not the case with recent Catholic immigrants to central and southern Indiana from Mexico and Central and South America.

“This is the first time in the history of the Church in this country that we have immigrant groups coming into established parishes,” said Solis Deal. “That multi-cultural focus is new.”

This is why some newly arrived Hispanic immigrants choose to worship in

Protestant congregations, Solis Deal said.

“[They] attract their spirit and their culture,” she said. “It’s a very attractive connection. And many of those Churches also have native leaders. A pastor might be a native of Mexico or Guatemala.”

While native priests aren’t coming to this country as with previous immigrant groups, some lay Hispanics in the archdiocese are reaching out to their

See HISPANIC, page 10

Couple’s love story shows the goal of marriage

By John Shaughnessy

When they were preparing to be married, Thomas and Lisa Brown never really considered the most important goal of their marriage.

Even after they had been married for a few years, they didn’t know how they could take their marriage to a higher, more intimate level.

Yet now, after 18 years as husband and wife, the Browns understand the true purpose of their marriage—and the way to make it as good as possible.

Indeed, they are so sure of those twin goals that they publicly share their story with engaged couples who participate in Pre-Cana marriage preparation classes in the Batesville Deanery.

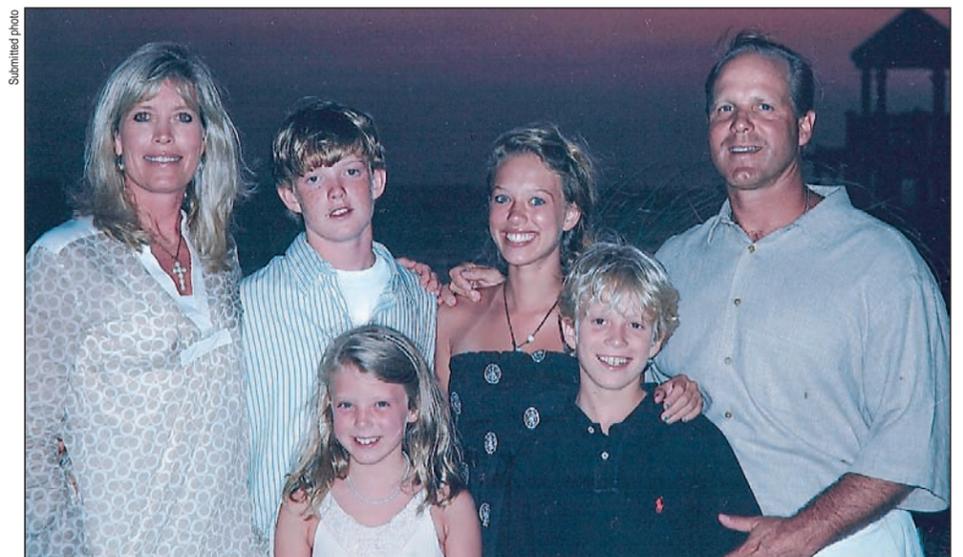
The sharing of their story reflects the Church’s and the archdiocese’s increasing efforts to use marriage preparation as a form of evangelization for non-Catholics and a way to deepen the faith of Catholics.

“Marriage preparation is a great opportunity to reconnect with Catholics who may not be active in their faith,” says Peg McEvoy, associate director of evangelization and family catechesis for the archdiocese. “It’s also a great opportunity to introduce people from other Christian denominations and other religions to the beauty of our faith as it’s expressed in the sacrament of matrimony. It also allows Catholics to deepen their faith.”

All those elements are involved in the story of the Browns, who are members of St. Louis Parish in Batesville.

The Browns’ story—including their path to a more intimate relationship—began when they were first married.

It was a time when Thomas was a fallen-away Catholic and Lisa was an involved, longtime member of the



For Thomas and Lisa Brown, their family is a natural extension of the love they have created in their marriage. Here, the family poses for a photo taken during a Florida vacation. From left, Lisa, Colin, Meredith and Thomas stand in the back row. Sophie and Beau are in the front row.

Episcopal Church. In fact, when the couple moved from Kentucky to Batesville, Lisa helped start a small Episcopalian community there. And Thomas became a part of it until his life changed during a family trip to Italy.

Understanding a marriage’s main goal

“In Rome, we went to St. Peter’s Basilica, and I had a strong conversion experience there,” Thomas recalls. “We walked in and saw the *Pieta* to the right. There were people from all over the world on their knees, saying prayers in all languages.”

It hit Thomas that those people were part of the universal Church, not just a small church in a southern Indiana community. When he came home, he had an insatiable desire to read book after book

about the Catholic faith. He also wanted to have Lisa share that faith, but his constant efforts only made her reluctant.

That’s when Thomas decided to let God handle the situation. Thomas no longer shared information about the Catholic faith with Lisa. Instead, he prayed the rosary on a regular basis, hoping she would become open to the Catholic faith. Weeks passed and then Lisa shared a revelation that stunned her husband.

“I said, ‘I think I’m going to RCIA [the Rite of Christian Initiation of Adults program in which a non-Catholic prepares to become a Catholic],’” Lisa recalls. “I think he almost fell off the chair. I have to attribute that to my husband saying the rosary for me.”

That turn of events transformed their

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HISPANIC

continued from page 9

immigrant brothers and sisters to make them feel at home in the Catholic Church in central and southern Indiana.

Approximately 60 teenage and young adult Hispanic Catholics in Indianapolis are doing this through their participation in *Las Jornadas* ("The Journey"), a lay movement founded by the Marist Brothers in Mexico in 1965.

Their motto is "*Jovenes evangelizando a jovenes*" ("Youths evangelizing youths").

Roberto Marquez, a pastoral minister at St. Philip Neri Parish in Indianapolis, helped bring the movement to Indianapolis.

Originally from Mexico City, Marquez, 33, has been involved in *Las Jornadas* for 15 years. He oversees the formation for the young adult section of the movement for people ages 18 to 39.

Las Jornadas has groups for two age populations—those who are ages 14 to 17, and those who are ages 18 to 39.

Participants begin by taking a one-day retreat to learn about it, and later attend a four-day retreat that introduces them to the areas of formation offered in the movement.

Those still attracted to the movement can then take classes once a week for four years to receive the full formation of *Las Jornadas*.

Marquez has been busy teaching the classes in Indianapolis during the three years that the movement has been offered in the archdiocese.

"I'm very busy," he said. "It's a very nice experience. But I'm very busy."

While the participants take classes, they gradually become involved in activities organized by the movement and at parishes they belong to.

For example, youths and young adults in *Las Jornadas* in Indianapolis are planning upcoming retreats for their Hispanic peers preparing for the sacrament of confirmation and for *quinceaneras*, a festive coming-of-age ceremony for 15-year-old Hispanic girls.

"[*Las Jornadas*] is an opportunity to

provide a welcoming environment for the immigrants and to help them feel a part of a community," said Cuquis Romero, who oversees the 14 to 17 age group in Indianapolis. "Many times they come feeling a little bit lost. They don't know how to establish themselves in this community.

"*Las Jornadas* is a way for them to say, 'This is my community,'" added Romero, 37, who is also a secretary and youth coordinator at St. Patrick Parish in Indianapolis.

Her brother, Pablo, 27, has been involved in *Las Jornadas* in Indianapolis for three years. He is glad that his participation is helping him put his faith into action for others.

"It makes me feel very proud," Pablo said. "I know that I can make a difference. I cannot change the world. But I can try to change somebody's world."

And they do this not simply through programs sponsored by parishes, but by reaching out to teenage and young adult Hispanic Catholics they might meet in their everyday lives who may have little or no contact with parishes.

"It's the mission of *Las Jornadas* to have youths evangelize youths," Cuquis said. "The youths involved in the movement go out and invite others who are not involved."

Las Jornadas is one of a few Hispanic lay movements active in the archdiocese.

According to Solis Deal, Hispanic Catholics in central and southern Indiana are also involved in the Christian Family Movement and the Hispanic Charismatic Renewal.

"They have lay leaders who are also native to the community," Solis Deal said. "They understand the stories of the community. They speak the same language. They can evangelize each other, whereas our parishes struggle with that because of the lack of language skills."

(To see a list of archdiocesan parishes that offer Masses in Spanish, log on to www.archindy.org/multicultural/spanish.html.) †



"*Jovenes evangelizando a jovenes*" ("Youths evangelizing youths") is the motto of *Las Jornadas*, a Catholic Hispanic lay movement. The motto is displayed on a teenager's T-shirt at a Mass on April 18 at St. Patrick Church in Indianapolis.

Making connections, understanding are key to evangelizing Hispanics

By Sean Gallagher

Las Jornadas is a Catholic lay movement in the Archdiocese of Indianapolis that helps Hispanic youths and young adults evangelize their peers.

But how can people who do not speak Spanish help welcome recent Hispanic immigrants to central and southern Indiana into the Church here?

The language barrier can be a looming challenge, but it is not insurmountable, said Margarita Solis Deal, archdiocesan coordinator of Hispanic ministry.

"It all starts with relationships with people," she said. "There are opportunities everywhere to connect. That ministry is being done at the grassroots level."

Solis Deal said making that connection can happen when non-Hispanics come to understand the troubles many immigrant Catholics from Mexico or Central or

South America face when moving to the United States.

"The priority [now] is to give them support," she said. "They have to work two jobs. They have to put food on the table. They don't know if they'll have a job tomorrow. Their work isn't to learn English and to communicate better with their English-speaking brothers and sisters.

"Understand the plight of the immigrant so that they can be better in terms of connecting. Welcome them into the Church. If they're not welcomed into the Church, they're going to leave."

Solis Deal warned against the danger of simply stereotyping Hispanic Catholics.

"If people can kind of step out of themselves to look beyond the Hispanic title and [see] that this is their brother and sister in our Catholic faith, it helps a little bit," she said. "Once we put those labels on, however, forget it."

Matthew Souza, 53, a member of St. Bartholomew Parish in Columbus, is taking Solis Deal's advice to heart by helping his parish find ways to be more welcoming to the growing Hispanic population in Bartholomew County.

His interest in reaching out to Hispanic Catholics is, in part, rooted in the story of his family.

The son of a Guatemalan immigrant father and a mother from Missouri, Souza lived for four years as a youth in Mexico City when his father worked there for the Columbus-based Cummins engine company.

Souza, who led a task force at St. Bartholomew Parish to address the parish's growing Hispanic population, has also been moved by the way in which his four children have a growing interaction with their Hispanic peers at St. Bartholomew School and Columbus North High School.

Ultimately, however, Souza wants to make the Hispanic Catholics who have moved to Columbus feel welcome because he believes that is what Jesus would do.



Margarita Solis Deal

"That's the type of behavior that he would have exhibited," Souza said. "That's the core motivation."

The task force, which interviewed more than 35 parishioners representative of the entire faith community, recently made three recommendations to St. Bartholomew's pastoral council.

One was to find a replacement for Franciscan Father Tom Fox,

who has helped lead Hispanic ministry at St. Bartholomew Parish for many years, but is retiring this summer. St. Bartholomew's pastor, Father Clement Davis, is currently taking Spanish lessons and starting to say, on occasion, parts of the Mass in Spanish.

Another recommendation was to find a way to have a full-time parish staff position for someone who speaks Spanish in order "to help newly arrived Spanish-speaking members to have their needs met in a language they can understand."

The third recommendation was based on the task force's observation that the parish is already doing many good things to welcome Hispanic Catholics. Souza said that the parish doesn't need to make huge changes in this regard.

"We don't need to worry about too much big, huge, boil the ocean changes," he said. "The change is already happening. We just need to be prepared to do whatever it takes to make the change welcome."

At the start of the work that the task force performed, Souza had an interest in Hispanic ministry. Now he is passionate about it.

"I deeply, totally believe that Christ's message to us is love," Souza said. "To me, [Hispanic ministry] is a way that a community can express that, by opening its arms and warmly embracing, with love and through faith, the people who are newly arrived in the community, regardless of their skills, regardless of their past, regardless of their language." †



A shrine to Our Lady of Guadalupe stands in the narthex of St. Bartholomew Church in Columbus in December 2005. A task force of parishioners recently studied how the Seymour Deanery parish can better welcome Hispanic immigrants who have recently moved to Columbus.

'Go and Make Disciples'

Saints through the ages speak about evangelization

In 1992, the bishops of the United States approved *Go and Make Disciples: A National Plan and Strategy for Catholic Evangelization in the United States*.

Three goals of evangelization were identified in this document.

The first goal was "To bring about in all

Catholics such an enthusiasm for their faith that, in living their faith in Jesus, they freely share it with others."

The second flowed from the first: "To invite all people in the United States, whatever their social or cultural background, to hear the message of salvation in Jesus Christ so they may come

to join us in the fullness of the Catholic faith."

The third seeks a renewal of society through a proclamation of the Gospel: "To foster Gospel values in our society, promoting the dignity of the human person, the importance of the family, and the common good of our society, so that

our nation may continue to be transformed by the saving power of Jesus Christ."

The words of holy men and women throughout the history of the Church echo here and now to exhort us to work toward the fulfillment of these goals, which are summarized in three words: "enthusiasm, invitation and renewal." †

Enthusiasm



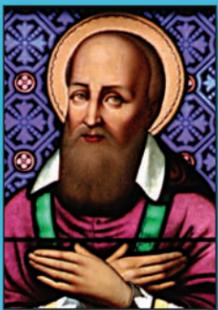
"I have the strength for everything through [Christ] who empowers me."

—St. Paul
(Phil 4:13)



"If you are what you should be, you will set the whole world ablaze!"

—St. Catherine of Siena (1347-80)



"Strive to see God in all things without exception, and consent to His will joyously. Do everything for God, uniting yourself to him in word and deed. Walk very simply with the cross of the Lord and be at peace with yourself."

—St. Francis de Sales (1567-1622)



"Be not dispirited; be not afraid; keep a good heart; be bold; draw not back; you will be carried through ... O children of a heavenly Father, be not afraid!"

—Ven. John Henry Newman (1801-90)

Invitation



"Always be ready to give an explanation to anyone who asks you for a reason for your hope, but do it with gentleness and reverence."

—St. Peter
(1 Pt 3:16-17)



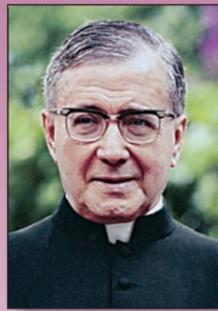
"Three things are necessary for the salvation of man: to know what he ought to believe; to know what he ought to desire; and to know what he ought to do."

—St. Thomas Aquinas (1225-74)



"Accustom yourself continually to make many acts of love, for they enkindle and melt the soul."

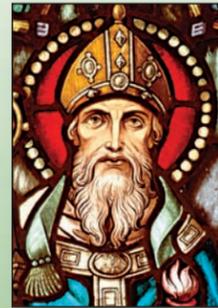
—St. Teresa of Avila (1515-82)



"Among those around you—apostolic soul—you are the stone fallen into the lake. With your word and your example, you produce a first circle ... and it another ... and another, and another ... wider each time. Now do you understand the greatness of your mission?"

—St. Josemaría Escrivá (1902-75)

Renewal



"Since you cannot do good to all, you are to pay special attention to those who, by the accidents of time, or place, or circumstances, are brought into closer connection with you."

—St. Augustine of Hippo (354-430)



"The proof of love is in the works. Where love exists, it works great things. But when it ceases to act, it ceases to exist."

—St. Gregory the Great (540-604)



"Whoever bids other folks to do right, but gives an evil example by acting the opposite way, is like a foolish weaver who weaves quickly with one hand and unravels the cloth just as quickly with the other."

—St. Thomas More (1478-1535)



"Like Jesus, we belong to the world, living not for ourselves but for others. The joy of the Lord is our strength."

—Blessed Teresa of Calcutta (1910-97)

Words from our archdiocesan patrons



"Many, many people hereabouts are not becoming Christians for one reason only: there is nobody to make them Christians."

—St. Francis Xavier (1506-52)



"Without distinction of persons, do good to all."

—St. Theodora Guérin (1798-1856)

Hospitality is a key element of evangelization in parishes

By Mary Ann Wyand

“Hoosier hospitality” for Catholics in central and southern Indiana means inviting and welcoming visitors to Masses and other parish activities.

It also involves staying in touch with newcomers then helping them connect with the Catholic faith through religious education programs as well as the sacramental initiation process for adults and children.

Evangelization starts with smiles and friendly greetings, said Ken Ogorek, the director of catechesis for the archdiocesan Office of Catholic Education.

“We can’t overstate the importance of just being friendly to folks when they visit your parish,” Ogorek said. “There is certainly more to evangelization than being friendly, but without a warm and welcoming community any other evangelization efforts are only going to go so far. This not only applies to parishioners at Sunday Mass, but also to parish staff members, who may interact with any number of visitors over the course of a typical week.”

Successful evangelization efforts are dependent on the welcoming attitude of parishioners, he said, at parishes in small towns, cities and suburban neighborhoods.

“Even a large parish in an urban setting, with some effort, can really be a warm and welcoming community,” Ogorek said. “We like to think that you can take these sorts of matters for granted, but sometimes it takes a team of people in a parish to remind a broader group of parishioners how important it is to be intentional in our welcoming efforts. That’s why we are strongly encouraging parishes to start or rejuvenate their parish evangelization team. We stand ready to help any parishioners who want to enhance their parish’s efforts at evangelization.”

Father Anthony Volz, the pastor of Christ the King Parish in Indianapolis, said visitors often tell him that the warmth and small-town feeling of the Indianapolis North Deanery faith community make them feel at home.

“It’s important to welcome new people because we want the faith to increase, and we want to bring more people to the Lord,” Father Volz said. “The sacraments are the essential ingredients to doing that, but we have to give people information about what’s going on in the parish.”

Christ the King Church is located on a busy street at 1827 Kessler Blvd., East Drive, adjacent to Bishop Chatard High School, and Father Volz said the address helps attract newcomers to the faith as well as Catholics who are searching for a new parish community.

“It’s a welcoming parish,” he said. “We help people to become involved very quickly. We’re always welcoming new ideas and new ways of helping others to get involved in Church life. People are so busy that the most we can do, I think, is to give them the information and have the Spirit work, and see if they have time to get involved, if not now then later.”

The new member welcome packet includes a rosary made by a parishioner, a holy card of St. Theodora Guérin, the Mass schedule and information about the parish’s Blessed Sacrament chapel, Father Volz said, which show people that prayer is a priority.

The packet also contains a parish directory, newsletter, list of ministries, financial report and donation envelopes, he said, to welcome people and remind them of the importance of sharing their gifts of time, talent and treasure.

“Our parish information encourages people to consider various ministries to become involved with,” Father Volz said. “The best way to get to know other people is to join a ministry and help others.”

Parish hospitality ministries range from singing in the Resurrection Choir during funeral Masses to making prayer and angel blankets that are blessed then given to people, said Melissa Buechler, the receptionist and choir director.

“Music that is familiar to people makes them feel at home and includes everybody in the liturgy,” Buechler said. “It makes them feel a part of the community. I think Christ the King is a very singing parish, and that’s very welcoming. We have an

adult choir, high school music group and children’s choir.”

Young adults in the New Albany Deanery are encouraged to focus on keeping God in the center of their busy lives and participate in parish ministries, said Jeff Jenkins, the deanery’s associate director of youth and young adult ministry.

“They’re searching for their vocation [in life] and beginning professional careers,” Jenkins said. “... The Church is trying to reach them and provide quality ministries for them. Our goal is to empower young adults to feel integrated in their parish by helping them connect to their Catholic faith and realize that there is a lot for them to

receive by going to Mass, but also to give to the parish in terms of their talents and wisdom.”

He said it’s important to reflect on the Scripture passage from the Gospel of Matthew, “For where your treasure is, there also will your heart be” (Mt 6:21).

Deanery young adult activities also encourage them to reflect on a “lifestyle litmus test,” Jenkins said. “A lot of young adults will say, ‘I believe in God,’ but they don’t go to Mass regularly. We tell them, ‘Let’s look at your life, at your calendar, and how you live day to day. How much time do you give to those things that you claim to value? How much time do you spend connecting to your faith and family? How much time do you give in prayer? How often do you attend Sunday



Christ the King Parish staff members Rose Sterger, left, and Melissa Buechler of Indianapolis prepare new member welcome packets that include a rosary, holy card of St. Theodora Guérin, Mass schedule and other parish information to help newcomers connect to the faith community.

Mass?”

Father Rick Nagel, the director of young adult and college campus ministry for the archdiocese, said “prayer takes time and requires discipline to carve out that time.

“Prayer is really spiritual oxygen that we all need to grow in our relationship with Christ,” he said. “That’s why it becomes so vital. One of the most important ways to come to know where God desires for us to go and how he chooses for us to follow him faithfully is in the silence of prayer.”

Participation in Mass and parish activities keep people rooted in God, Father Nagel said. “The goal ultimately is to have young adults put down roots in parish life, and feel a part of a parish family.” †

MARRIAGE

continued from page 9

marriage.

“Before my conversion and before he came back to the Church, we had a really good marriage, very solid,” Lisa says. “But that spiritual component was missing. When we added that spiritual component, our relationship went from good to great. Once we became more spiritually connected, we became more intimate as a couple.”

The Browns share the importance of that transition with engaged couples in the marriage preparation classes. They refer to Matthew Kelly’s book *The Seven Levels of Intimacy* in which the Catholic author maintains that a marriage has to be strong in four areas to be successful: intellectual, emotional, physical and spiritual.

“The only way you can have a good spiritual relationship

is to be one in your faith,” Thomas says. “You’re not whole otherwise.”

Having that spiritual connection led the Browns to understand the most important goal of their marriage—the most important goal of any marriage.

“A couple’s main goal is to get each other to heaven,” Thomas says. “And putting Christ and the Church in the middle of that definitely helps you.”

Lisa adds, “Before that, we were in a relationship to make each other feel good. Once we determined that our main goal in our marriage is to help us get to heaven and become the best versions of ourselves, our marriage had more purpose. That meant a lot to me.”

While their message is serious, their approach to sharing it with engaged couples is often light-hearted and filled with stories.

“Sometimes, people in the Church can come across a little stodgy,” Thomas says. “We try to tell a joke or two, to let them know we’re normal people, and that it can be cool to be involved in the Church.”

Sharing the joy in a marriage

That approach pervades the Batesville Deanery’s focus in marriage preparation classes.

Many of the couples who are required to take marriage preparation classes to be married in the Church have one person who is from a different Christian tradition, a different religion or no religious background. So the approach is designed to be welcoming.

“I was a little concerned about the reaction of non-Catholics who take the classes,” says Nancy Fahringer, the resource and program administrator for the Batesville Deanery. “We’ve been doing it for five years now, and haven’t had anyone offended in any way. The response to the program has been overwhelmingly positive. And it’s truly life-changing for a lot of these couples.

“By the end of the day, the couples hang around, talking. They tell us their marriage is going to be different because they have a whole new perspective about the purpose of their marriage and how to live it out. They understand that the goal is to bring your spouse with you to heaven. They understand that their marriage should be focused on their spouse, and how to bring good to them.”

Marriage preparation classes also present opportunities to explain the teachings of the Church regarding marriage, according to McEvoy, who leads the archdiocesan approach

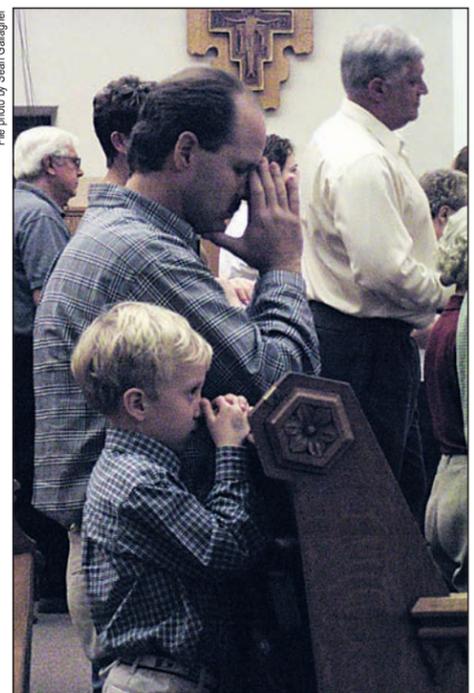
in this area.

“In all our marriage preparation, there needs to be a component of how we understand marriage in the Catholic faith, and how to understand the purpose of marriage, especially our openness to children and the building of a family,” McEvoy says. “We also have to share how our faith supports the relationship of husband and wife.”

For the Browns, who are the parents of four children, sharing their story in marriage preparation classes is their personal way of offering young engaged couples a path to find the joy they know in their marriage.

“Most of the people who are non-Catholic wouldn’t hear all the beautiful things about our faith if people didn’t share them in these classes,” Thomas says. “This may be the only opportunity to evangelize non-Catholics. Also, it helps Catholics affirm what’s special about the Church so they don’t leave in the future.”

Lisa adds, “It’s also important for them to see a happy couple who love the Church and love their faith. How cool is that?” †



Thomas Brown and his son, Beau, kneel in prayer during an Oct. 30, 2004, Mass at St. Louis Church in Batesville.

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A day to remember

Grandparents' visit also marks celebration of school's safety program

By John Shaughnessy

Of all the bonds that mark people's lives, the most pure one may be the relationship between a child and a grandparent.

For a child, a grandparent often provides the kind of unconditional love that children thirst for, the wondrous feeling that they can do no wrong in their grandparents' eyes.

For grandparents, a grandchild is a life-affirming sign of the continuation of family, another reason to hope for the future, and the joyous opportunity to experience the blessings of childhood again—without the daily worry and the primary responsibility of raising the child.

Yet to know the true beauty of the bond between a grandchild and a grandparent, you just had to see the ear-to-ear smile of Ella Gebke on the morning of April 23.

For some of her fellow second-grade students at St. Thomas Aquinas School in Indianapolis, that morning was special because of the swarm of attention that descended upon the north side Catholic school.

A helicopter hovered above the neighborhood. Police on bicycles and in squad cars provided escorts for children walking and riding their bikes through the neighborhood to school. And television camera crews lined up in the school parking lot to interview Indianapolis Mayor Greg Ballard, U.S. Representative Andre Carson and U.S. Transportation Secretary Ray LaHood.

It was all part of a morning to promote the "Safe Routes to School" program. The U.S. Department of Transportation program encourages walking and biking to school by making routes safe for students and their parents.

Ella and her brother, Henry, a kindergarten student at St. Thomas, were part of the buzzing scene. Henry rode his bike to school while Ella walked there, all the time staying close to a distinguished-looking man in a light grey suit—Secretary LaHood. Or, as Ella calls him, "Grandpa."

For Ella, this morning was far more special than an opportunity to promote the "Safe Routes to School" program. This morning was the beginning of Grandparents' Day at St. Thomas Aquinas School. And her Grandpa and her Grandma—

Kathy LaHood—were there.

Before the press conference with the television reporters began, Ella continued to stay close to her Grandpa. She was by his side when a reporter for *The Criterion* asked him about being at his grandchildren's school on Grandparents' Day.

"We missed it last year," LaHood said. "Ella was so disappointed that, six or eight months ago, we put it on our schedule to be here."

Without being asked, he added, "I grew up in Catholic schools and I believe in Catholic schools. My very first teaching job was at St. Joseph School in Pekin, Illinois. I also taught at Holy Family School in Peoria. I taught junior high social studies. That piqued my interest in politics. I left teaching to go into politics. I'm glad my daughter and her husband have sent their children to Catholic schools. I'm really pleased in raising my own children in Catholic schools, that they thought enough to send their children to Catholic schools."

He also shared his thoughts about setting an example for his grandchildren through the "Safe Routes to School" program.

'Henry and Ella were looking forward so much for us to come to their school for Grandparents' Day. And it's good for them to see us involved in programs like this. We become role models for them.'

— U.S. Transportation Secretary Ray LaHood

"Henry and Ella were looking forward so much for us to come to their school for Grandparents' Day. And it's good for them to see us involved in programs like this. We become role models for them."

A short while later, Ella gave her Grandpa another hug and told him that she had to go to her classroom.

Soon, television news reporters started questioning the three politicians about the "Safe Routes to School" program. As part of the program, St. Thomas Aquinas School has established walking routes to school that are supervised by parents who volunteer.

Watching the press conference from a quieter place in the parking lot, Amy LaHood, the mother of Ella and Henry, talked about what it meant to her



Students at St. Thomas Aquinas School in Indianapolis walk and ride their bikes to school on April 23, a day that celebrated the north side Catholic school's involvement in the U.S. Department of Transportation's "Safe Routes to School" program.

children to have their grandparents at school on Grandparents' Day.

"It's such a close-knit family environment at St. Thomas that they wanted their grandparents to be part of it," she said as she stood near her husband, Kevin Gebke, and her mother. "Ella and Henry hopped out of bed today before anyone else was up. From the first time we were here in Indianapolis, we never really considered another school. It's because of the family environment here."

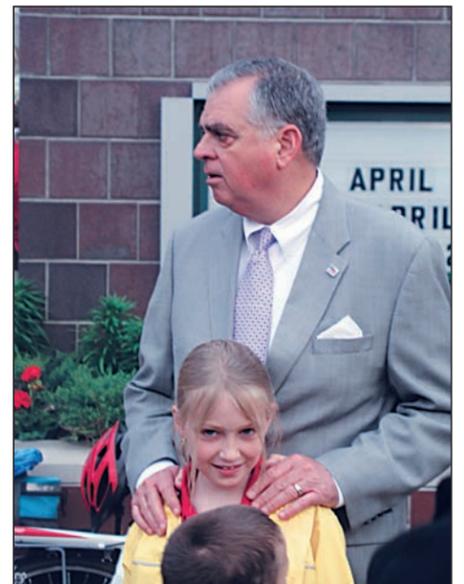
Inside the school, Ella and her second-grade classmates prepared for the school Mass that would officially begin Grandparents' Day. Stepping outside the classroom with principal Jerry Flynn, Ella was naturally shy as she was introduced to a reporter. But her shyness gave way to a glowing grin when she was asked about her grandparents being at school for Grandparents' Day.

"I feel really special," she said. "I feel really good they have the opportunity to come. I love to spend time with them. I just like to hang out at their house, and visit them in Illinois and [Washington,] D.C."

During her trip to Washington on spring break, Ella and her family had the opportunity to meet President Barack Obama in the White House.

"It was really exciting and fun," Ella recalled. "I said, 'Nice to meet you, Mister President.'"

She smiled again. Her grin grew even bigger as she turned her thoughts to



U.S. Transportation Secretary Ray LaHood rests his hands on the shoulders of his granddaughter, Ella Gebke, on April 23, a day that marked the observance of two special events at St. Thomas Aquinas School in Indianapolis—Grandparents' Day and the celebration of the "Safe Routes to School" program. LaHood is the grandfather of Ella, a second-grade student at St. Thomas, and Henry, a kindergarten student.

Grandparents' Day.

"I get to share this with Grandpa and Grandma," Ella said. "This is the best Grandparents' Day ever." †

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Seminarians, inspired by pioneer priest, pray for black vocations

WASHINGTON (CNS)—In his breviary, seminarian Christopher Rhodes carries a special holy card depicting Father Augustine Tolton, the first recognized black priest in the United States. In 2012, Rhodes hopes to be ordained as the first African-American priest of the Archdiocese of Louisville, Ky., in more than two decades.

"I use that [holy card] always as a source of encouragement. If he could do it as the first, I could do it," said Rhodes, who is the only African-American seminarian now studying at Theological College, the national seminary of The Catholic University of America.

Rhodes now serves as the president of the National Black Catholic Seminarians Association, and he organized and sang as a cantor at an April 24 Mass at the Theological College Chapel to mark the National Day of Prayer for Vocations in the Black Community.

Washington Auxiliary Bishop Martin D. Holley, one of 16 African-American bishops, celebrated the Mass, which was held on the 124th anniversary of Father Tolton's ordination to the priesthood.

"I would not be standing here as a priest and a bishop if not for Father Augustine Tolton," said Bishop Holley. "The odds were stacked against him. He persevered because of faith and the grace of God."

Born into slavery in 1854 and baptized a Catholic, Father Tolton was encouraged by an Irish-American priest to pursue a vocation, but no U.S. seminary would accept him because of his race. He was ordained to the priesthood in Rome on April 24, 1886, and sent back to serve as a missionary in his own country. Despite the racism he endured, he became renowned as a preacher, and founded St. Monica Parish, the mother church for black Catholics in Chicago. He died in 1897 at age 43.

The Archdiocese of Chicago announced in March that it

was beginning the sainthood process for Father Tolton.

According to the U.S. Conference of Catholic Bishops, about 75 seminarians of African descent, most of whom are immigrants from Africa, are studying to be priests in the United States. About 250 African-American priests, 400 African-American sisters and 50 black religious brothers are now serving in the United States, which has 3 million African-American Catholics.

Father Kenneth Taylor, pastor of Holy Angels Parish in Indianapolis and director of the archdiocesan Office of Multicultural Ministry, is vice president of the National Black Catholic Clergy Caucus.

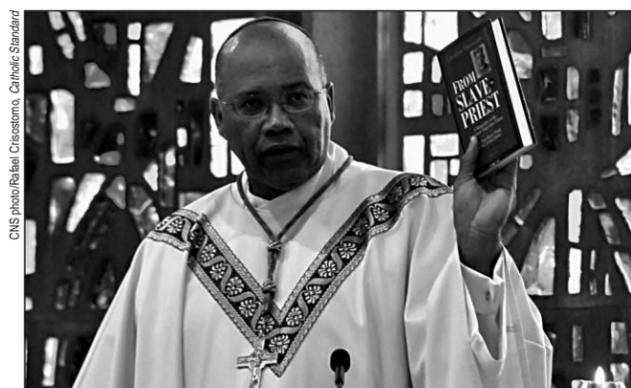
At the Mass, Bishop Holley noted that Father Tolton had been encouraged in his vocation by his pastor, and the bishop said that happened in the case of his own family, when a German-American priest inspired his parents and older siblings to become Catholic, and he was given the name Martin after that priest.

"As a first-grader, I watched my namesake" celebrate Mass, and "I wanted to do the same thing," the bishop said.

The bishop encouraged the seminarians to likewise serve their people with love and help lift up vocations. He noted that in today's world there are "so many obstacles to hearing the voice of the Lord," and he pointed out how the African-American community faces challenges like high rates of abortion, AIDS, drug addiction and incarceration. "It's going to take good people like you to reach out. ... Evangelize, reach out to them."

Seventy-five seminarians and 10 graduate-student priests from 39 dioceses are now studying at Theological College.

Benedictine Father Cyprian Davis, a member of Saint Meinrad Archabbey in St. Meinrad and the author of *The History of Black Catholics in the United States*, once said that "for black Catholics, he [Father Tolton] is the father of us all." After the Mass, Bishop Holley said he agreed with that



Washington Auxiliary Bishop Martin D. Holley holds up a book as he celebrates an April 24 Mass at Theological College in Washington to mark the National Day of Prayer for Vocations in the Black Community. The book, "From Slave to Priest," is a biography of Father Augustine Tolton, who when he was ordained in 1886 became the first recognized African-American priest in the United States.

assessment of the pioneer black priest. "He's the one who forged the path, who paved the way for us. He did what Christ did, he embraced the cross. The message of his life is one of love."

Bishop Holley said vocations can be lifted up in the African-American community by prayer, by people encouraging and talking about vocations, and by young people getting connected with supportive groups, such as the Knights of Peter Claver.

"We've always been a people of prayer, [and] you have to start with that," he said, adding that people need to share stories of faith and perseverance like the life of Father Tolton. "They need to tell their story and hear the story of others." †

Newark archbishop is not happy with college course on same-sex marriage

SOUTH ORANGE, N.J. (CNS)—Newark Archbishop John J. Myers said a course on same-sex marriage to be offered in the fall at Seton Hall University "troubles me greatly."

"This proposed course seeks to promote as legitimate a train of thought that is contrary to what the Church teaches. As a result, the course is not in sync with Catholic teaching," the archbishop said in an April 30 statement.

He said the university's board of trustees has asked the school's board of regents to "investigate the matter of this proposed course, and to take whatever action is required under the law to protect the Catholicity of this university."

The course is scheduled to be offered to juniors and seniors in the fall through the women and gender studies department at Seton Hall University, a

Newark archdiocesan university in South Orange.

Larry Robinson, vice provost at Seton Hall University, told Catholic News Service in an April 30 e-mail that the class in question was "approved by the department of political science and by the college, pursuant to institutional practice and custom."

He added that the initial review of the course by the university department and dean "suggests that the course is not an advocacy course and that it is taught neither from, nor for, any particular perspective, but a 'special topics' course to objectively examine a significant current public policy issue."

Robinson noted that "upon review, professors are allowed to teach 'special topics' courses on an experimental basis without seeking the approval of the formal college and university curricular committees."

He also said the university fully anticipates "that the Catholic position on same-sex marriage will be explored" in the course.

Archbishop Myers said that as shepherd of the archdiocese, he is "responsible for maintaining the Catholic identity of all Church institutions and organizations within

the archdiocese, and for ensuring authentic and orthodox Catholic teaching in all educational institutions and parishes. That responsibility extends to our Catholic grade schools and high schools, to our parish religious education programs for both adults and children, and to the Catholic colleges and university operating within my jurisdiction."

In his statement, he stressed that the Church teaches that "marriage is a union of man and woman, reflecting the complementarity of the sexes. That teaching precedes any societal connotation of marriage, and is based on natural law."

The archbishop also noted that during Pope Benedict XVI's address to U.S. Catholic educators in 2008, he emphasized the need for schools to be true to their Catholic identity.

The pope told the group that "teachers and administrators, whether in universities

or schools, have the duty and privilege to ensure that students receive instruction in Catholic doctrine and practice. This requires that public witness to the way of Christ, as found in the Gospel and upheld by the Church's magisterium, shapes all aspects of an institution's life, both inside and outside the classroom."

W. King Mott, the Seton Hall associate professor of political science who is scheduled to teach the course, told *The Setonian*, the student newspaper, that he didn't think it was unusual for a Catholic university to offer a class on an issue the Church does not support.

In an April 15 issue of the newspaper, Mott said, "The class is not about advocacy, but about studying the issue from an academic perspective. It's about awareness.

"The best schools offer controversial classes," he added. †



Archbishop John J. Myers

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Cardinals assist the pope in governing the universal Church

By Fr. Robert Kinast

I have never ministered in a local Church where the bishop was named a cardinal, but I have known and worked with two men who became cardinals.

Cardinal Joseph L. Bernardin was rector of the cathedral in Atlanta when I served there as a deacon in 1967.

Cardinal Avery Dulles and I taught theology at The Catholic University of America in Washington, D.C., together for eight years.

After each priest was named a cardinal, I felt a certain measure of pride by association.

When I shared this feeling with Cardinal Bernardin, he reminded me in his disarming but insightful manner that for a bishop to be named a cardinal is less a personal honor and more a recognition of the importance of the diocese he leads, which in his case was the Archdiocese of Chicago.

This understanding derives from the Latin word for cardinal, “cardo,” meaning “hinge.” In ecclesiastical terms, it implies that the development and success of the Church’s mission “hinges on” the contribution of a bishop’s diocese.

What about individuals who aren’t in charge of a diocese? In the case of Cardinal Dulles, designation as a cardinal was recognition of the service he gave to the universal Church through his research, writing and teaching. In addition to his theological work, he also offered to the highest levels of the Church his considerable experience and wisdom when called upon for advice.

Although their ministries took different forms, both men exemplified the role of a cardinal—to assist the pope in governing the Church. This service takes three basic forms.

- The most direct form is for certain cardinals to actually administer the congregations at the Vatican, which oversee the work of the universal Church. Several of these congregations have a direct bearing on the ministry of priests in a diocese—worship and sacraments, evangelization, doctrine and, of course, the clergy itself.

- The second and most common form of service is for cardinals to offer advice to the pope upon his request. It may be offered either as part of the College of Cardinals or as an individual.

The College of Cardinals, first formed as



Pope Benedict XVI addresses the College of Cardinals in Clementine Hall at the Vatican on April 22, 2005. The pontiff, elected just three days earlier, thanked the cardinals for placing their trust in him to lead the Church.

an official structure in the Church in 1150, consults with the pope on matters of concern to the universal Church. These meetings, called “consistories” (from the Latin word for “standing together”), are often private. However, the fruit of these deliberations is often made public in subsequent papal or Vatican statements.

It is also at a consistory that the pope announces the names of new cardinals.

One intriguing aspect of this process occurs when the pope designates someone a cardinal without indicating who he is by name. This is known as a declaration “*in pectore*,” meaning “in the heart” or “in secret.” The usual reason for this is potential danger to the person if his special importance to the pope becomes known to likely persecutors.

- The third way that cardinals fulfill their function is the most familiar—to elect a new

pope upon the death or resignation of the previous pope. During the time the cardinals are deliberating, they are also technically responsible for the day-to-day operation of the Church.

Of course, the private deliberations of the cardinals when electing a new pope have often been the topic of speculation and even

fictional imagination.

The pope has the authority to determine how the College of Cardinals functions, especially regarding the election of a new pope. And several popes have exercised this authority quite intentionally.

Pope Nicholas II in 1059 decreed that the cardinals would be the only priests to elect the pope, not the senior clergy of Rome as was done during the first centuries, and certainly not emperors or other secular rulers as in the age of the Holy Roman Empire.

Pope Sixtus V in 1586 set the number of

cardinal electors at 70, but Pope John XXIII abrogated that limit in 1958, and Pope Paul VI set the number at a maximum of 120, all of whom had to be under the age of 80.

There is a special connection between cardinals and priests. Originally, cardinals were the pastors of the major parishes in Rome. They served as an informal aid to the pope in his office as bishop of Rome.

To this day, newly appointed cardinals are named as honorary pastors of a parish in Rome, which they are encouraged to visit and support when in the Eternal City. Although it is mainly symbolic, this honorary title preserves the historical connection with the first cardinals as pastors.

But the most important connection is that cardinals help the pope govern the Church in which priests minister to the people. This fact strengthens the bonds of leadership among all the clergy, especially when a priest’s bishop is also a cardinal.

(Father Robert Kinast is a pastoral theologian in Prairie Village, Kan.) †

... for a bishop to be named a cardinal is less a personal honor and more a recognition of the importance of the diocese he leads ...

Discussion Point

Cardinals represent many cultures, nations

This Week’s Question

As a priest, what is one thing you would have the laity appreciate about the College of Cardinals?

“Just take a look at how nationalism around the world can cause countries to turn in on themselves. In the College of Cardinals, we have representatives from all over the world so they can look at issues from a true international perspective. The College of Cardinals is one of the most world-representative groups that exists, especially in regard to religion.” (Jesuit Father Edwin Gros, El Paso, Texas)

“Jesus appointed Peter head of all the Apostles. James and John, however, appear in the Gospels to be with him more, for example, at the Transfiguration. Today, the cardinals have that kind of a special place. They elect the pope, and they have to be [knowledgeable about] things around the world so they can inform the pope and [help him] fulfill his office.” (Father Matthew Pfeiffer, Akron, Ohio)

“Members of the College of Cardinals are [usually]

bishops with a higher ranking, but an ordinary bishop has as much authority over his diocese as a cardinal has over his [diocese]. ... Also, cardinals and bishops have an equal vote at a conference of bishops.” (Father William D. L’Heureux, Omaha, Neb.)

“The primary responsibility of the College of Cardinals is to elect the pope. That’s when they come into the fullness of their office. Otherwise, they function as bishops, though some are major advisers [to the pope]. ... They are men who deserve respect for their high station, and the important service they render to the Church.” (Father Peter Dobrowski, Bullhead City, Ariz.)

Lend Us Your Voice

An upcoming edition asks: Have you read any of the teachings of the Fathers or doctors of the Church? What did you learn?

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. †



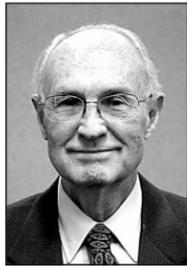
CNS photo/Daniela Colaretti, Catholic Press Photo

From the Editor Emeritus/John F. Fink

The theology contained in the psalms

(Thirteenth in a series of columns)

The theology contained in the psalms naturally reflects the beliefs of the ancient Israelites, sometimes back as far as



3,000 years ago. Some of it is not our theology, but much of it is.

With those Israelites, we believe in God and we share the belief that "God's grandeur is beyond understanding" (Ps 145:3).

We also believe in God as the Creator of the universe. Psalm 104 is a hymn of praise of God as Creator. They, of course, had no notion of the immensity of the universe that astronomers have since discovered, and our religion doesn't say exactly how God created the universe as that psalm does.

We also both believe in "God who governs the world with justice" (Ps 10:9). But we depart from them in their belief in "the Lord enthroned on Zion" (Ps 10:12). Psalm 66 is praise of God as Israel's

exclusive deliverer. However, Psalm 117 is concerned with more than just the Israelites: "Praise the Lord, all you nations! Give glory, all you peoples!" (Ps 117:1).

The psalms recognize humans as the culmination of God's creation. "You have made them little less than a god" (Ps 8:6), but they sometimes marvel that God is so committed to them because, "What are mortals that you notice them; human beings, that you take thought of them?" (Ps 144:3).

Some of the psalms wonder why the wicked often prosper while the good suffer. Their only answer is that the prosperity is only temporary. "The wicked perish, the enemies of the Lord; like the beauty of meadows they vanish; like smoke they disappear" (Ps 37:20). The fact that that's not always so remained a problem.

When the psalms were written, the Israelites didn't quite know what happened after death. The psalms frequently mention Sheol, which is usually translated as "the nether world," a place of darkness and dust where the dead live—both the just and the unjust. It was neither a place of reward nor punishment, but the psalms considered the

possibility that the dead didn't altogether stop existing.

This changed by the time of Christ, at least among some of the Jews. The Pharisees and the Sadducees argued about whether there was life after death, and Jesus' parable about the rich man and Lazarus (Lk 16:19-31) clearly showed a belief in separate places of reward and punishment.

We are not sure how this new belief developed, but it was surely present by the time of the Maccabees in the second century B.C. Judas Maccabeus took up a collection for an expiatory sacrifice for men who died in battle, and "if he were not expecting the fallen to rise again, it would have been useless and foolish to pray for them in death" (2 Mc 12:44).

It is possible that God didn't want his Chosen People to be too concerned about life after death, especially after the 430 years they had been in Egypt. We know how concerned the Egyptians were about trying to make themselves prepared for what they believed would be life after death. †

It's All Good/Patti Lamb

This Mother's Day, thank moms for all they do in our lives

Last night, the kids were squabbling over stale jelly beans and, just before coming to blows, our 5-year-old son, Henry, screamed at the top of his lungs, "Margaret, you are not the boss!"



He quickly followed that sentence with another more emphatic one. "Mom is the boss!" he shouted.

I suppose the job of a mother looks pretty glamorous to young children. After all, mom is "the boss." She makes and enforces the rules. She says "when" and "how much." She controls the purse strings, the schedules and the dinner menu of the entire household.

But being a mom isn't so glamorous after all.

Repeatedly, the work that moms do is so quickly undone. Meals are eaten and then forgotten. Laundry is clean, and then quickly soiled again. The floor is mopped, but a pile of cookie crumbs appears within 20 minutes.

And that is just the day-to-day stuff. Consider all the other scenes behind which mom is the unseen force, like the school's annual fundraiser and the Easter brunch she prepares—and hosts—for the extended family.

She whips up one amazing feat after another.

Take Christmas, for example. Mom scurries about for weeks shopping, wrapping, baking, trimming the tree and cleaning the house. She tends to every detail, not the least of which is to ensure that all gifts found under the tree on Christmas morning are equally distributed among siblings.

Her hard work and planning culminate in one fleeting morning, at the end of which everyone looks at her as if to say, "That was fun. What are we doing tomorrow?"

She is housekeeper, cook, chauffeur, chaperone, nurse, teacher, counselor, coach, referee and offensive coordinator. She always remembers the sunscreen, and never forgets to pack extra snacks.

She also serves as resident worrier and chief prayer warrior. Mom absorbs the victories, defeats and dreams of each of her children, and stores them quietly in her heart.

This Sunday, we celebrate Mother's Day. It is unfortunate that this celebration lasts only one day. Moms deserve more.

Her meaningful contributions are easily overlooked, and her acts of kindness are forgotten in an instant. But anything she forgets is remembered for years—or forever.

We sometimes forget that she is human—that she is allowed to get sick, be grumpy or not be good at something. We expect perfection. We forget that mothers have their own bad habits, faults and idiosyncrasies.

There is no course on parenting. They do the best they can with what they know at the time.

With motherhood's high standards, poor monetary compensation, constant worry and the enormous amount of prayer time required, some people may wonder why anyone would want to become a mother.

I think it's all a labor of love.

The mother is the ultimate servant. She is not unlike Christ in her efforts to serve.

Moms keep believing in and loving their children, even in times when the kids don't seem worthy of that belief and love. Just like God.

A mother's constant love is only a glimpse of God's love and, in her vocation as a mother, she brings us a little closer to heaven. She works alongside God to gently sculpt souls, one unglamorous day at a time.

Sometimes it's not until we grow older and become parents or caregivers ourselves that we more fully recognize the sacrifices of our mothers. I'm learning that love isn't really love unless there is some sacrifice involved.

We ask for the intercession of the Blessed Mother for all mothers on this Mother's Day weekend, and every day.

God bless moms!

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.) †

Faithful Lines/Shirley Vogler Meister

Books feature mothers and Our Blessed Mother

Serendipity doesn't occur often, but when it does happen it stays with me!



Earlier this year, I learned about two new books written by Catholic women, which are both appropriate for readers to enjoy during May.

Because Mother's Day is celebrated on May 9 this year, I recommend

The Handbook for Catholic Moms: Your Heart, Mind, Body and Soul by Lisa M. Hendey, who is the creator of www.catholicmom.com.

In the acknowledgements, Hendey thanks God, who has blessed her family, and the Blessed Mother, who "walked with me along every step of my mothering journey, guiding and supporting me." Among the others that she thanks is her publisher, Ave Maria Press in Notre Dame, Ind.

Hendey also notes the endorsement of others, including Holy Cross Father Theodore M. Hesburgh, president emeritus of the University of Notre Dame.

Father Hesburgh describes the book this way: "Lisa Hendey's passion for Catholic motherhood is born of many influences, and I am proud to know that her experience as a Notre Dame student ranks among the most significant. This book is overflowing with Lisa's generous spirit, deep compassion, and infectious enthusiasm for her family, her Church and the vocation of Catholic motherhood. She makes a wonderful and most welcome contribution to our faith community."

Jesuit Father James Martin, the author of *My Life with the Saints*, notes how Hendey's book is "warm, wise, funny, compassionate, faith-filled and, above all, experienced in the joys and struggles of family life. ... [It] will be a lifesaver to Catholic women to try, hope and pray to be good moms."

The author claims that she didn't set out to write a typical parenting book. Instead, her goal was "to be a source of support and encouragement for mothers so they can also nurture themselves [and] have the energy, spirit and peaceful soul to help take care of those who fill our homes and our lives."

The second book is *Mary, Ever Virgin*,

Full of Grace: A Study of Papal Encyclicals on Mary by Catholic author and educator Cheryl Dickow, which is published by Bezael Books in Waterford, Mich.

The beautiful, serene cover picture of the Blessed Mother was created by Nellie Edwards, a mother of eight children.

Since 2007, Edwards has produced a variety of canvas prints, banners and more, many of which are utilized as evangelization aids by parishes and pro-life groups. She can be reached by phone at 701-626-7300 or by e-mail at mo8@srt.com. Her artwork is displayed online at www.SacredHeartArt.NET.

Dickow dedicated her book to her mother, grandmother and the Blessed Mother.

As a Catholic with an abundant love for Mary and many icons in our home depicting the Mother of God, I am in awe of Dickow's *Study of Papal Encyclicals on Mary*. For more information about this book, log on to www.BezaelBooks.com.

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

Faith, Hope and Charity/

David Siler

'Forgive them, Father, for they know not what they do'

On Good Friday, I spent some time meditating on the Gospel of St. Luke's Passion of Jesus Christ.

My heart was drawn to those words that Jesus uttered after being brutalized in



the most heinous manner, "Forgive them, Father, for they know not what they do" (Lk 23:34).

In this most dejected and vulnerable state, feeling a physical and emotional pain far beyond imagining, our

Savior was able to see far past the evil actions performed by the Roman soldiers at the order of Pontius Pilate to the heart of their humanity—the true core of how God created them to be. Jesus was able to see them with eyes of love and compassion. He saw past their ignorance and pleaded with God to show them mercy.

A feeling of tremendous humility washed over me as I thought about the times that, even under much less harsh conditions, I have not invoked God's mercy for even those that I care about deeply. I began to come to the realization that this was yet one more example from Jesus of the mercy and compassion that we are each called to share with one another.

None of us will ever have to endure the brutal punishment and rejection experienced by our Lord, but nearly a day will pass when we don't have the opportunity to look past a person's actions or words to their true, created goodness—the place where God lives no matter the outside shell.

Consider just a petty example of a fellow driver accidentally—or even intentionally, for that matter—cutting us off in traffic. How quick we are to go to anger and judge the other as a "jerk" or, at the very least, inconsiderate.

How often does a family member, friend or co-worker—out of jealousy, anger, hurt, ignorance or any other reason—project onto us words or actions that cause us to take offense. What if we simply stopped taking offense, and instead reacted with love and compassion? What might change?

What if we began to train ourselves for the kind of mercy that Jesus was able to show by taking these small opportunities to return angry or inconsiderate words or hurtful or inconsiderate actions with a blessing or even that same profound prayer offered by Jesus, "Forgive them, Father, for they know not what they do" (Lk 23:34). I don't mean that we just fake the words or feelings, but that we actually don't react with a shred of negativity.

My own experiment of taking this approach with those around me since Good Friday has proven that what changes is my heart—and more often than not what changes as well is the person in front of me.

They soften and take down their guard, and feel the compassion that I am offering. I can't say for sure what happens to the inconsiderate drivers, but I suspect that they too soften and become more considerate. I suspect that our angry shouts at other drivers have never caused better driving.

If we begin in small ways to return negative thoughts and actions with words and thoughts of love, compassion and blessing, we will also develop this habit when the really tough situations confront us in daily life.

(David Siler is executive director of the archdiocesan Secretariat for Catholic Charities and Family Ministries. E-mail him at dsiler@archindy.org.) †

Sixth Sunday of Easter/Msgr. Owen F. Campion

The Sunday Readings

Sunday, May 9, 2010

- Acts of the Apostles 15:1-2, 22-29
- Revelation 21:10-14, 22-23
- John 14:23-29

The Acts of the Apostles again provides the first reading for a weekend in the Easter season.



As it grew, Christianity not only expanded beyond its original base in the Holy Land, but also drew gentiles as well as Jews. Diversity was a characteristic early in the development of the Church.

However, this increasingly multicultural nature of the Christian community presented problems.

The problem is evident in this weekend's reading. A dispute arose in Antioch, located on the Mediterranean Sea north of the Holy Land, which at the time was one of the major cities of the Roman Empire.

In Antioch's recently formed Christian community, the membership was composed of people from all backgrounds. Jews would have been among them. Yet other converts were not of Jewish background.

Still, the major figures among Christians at the time, most certainly including the Apostles who had known Jesus, or their earliest followers, were Jews.

The dispute was about circumcision, the ancient and requisite ritual followed in Judaism for Jewish males even to this day. Evidently, some Antioch Christians were demanding that converts from paganism submit themselves to this ritual.

Neither Antioch's Christian leaders nor Antioch's individual Christians resolved the dispute. The persons directly involved, namely the converts themselves, were not allowed to decide about the matter for themselves.

So the question was sent to Jerusalem for review by the Apostles.

In their reply, the Apostles called the Antioch Christians "brothers," one and all, without any distinction. The Apostles said that this Hebrew ritual need not be imposed upon converts. They based their decision on their authority, conferred

upon them by the Holy Spirit.

The Book of Revelation furnishes the second reading.

This reading is poetic and highly symbolic. The city, of course, is heaven, but is called the "heavenly Jerusalem." This heavenly city awaits all those who love God.

On each of its four sides are three gates, which are open and available to anyone wanting entry. Three was a perfect number. The four sides refer to the four corners of the Earth. All of the people are welcome to enter this city.

The names of the 12 tribes of Israel appear on the city's walls, another symbol that salvation is offered to all of the people. No tribe is excluded from the city.

St. John's Gospel gives this weekend the third eloquent reading.

It makes three points.

Jesus calls upon the disciples to love each other. It will not be easy all the time.

However, following Christ will not be impossible because the Holy Spirit will assist and strengthen the faithful.

Finally, for those who truly love God, peace will be with them. Peace is not necessarily an absence of conflict or necessarily so broad as only to exist, hopefully, among people or among nations. It is the peace of the individual human heart and soul, which comes from knowing that God is present.

Reflection

Already the Church is directing us to Pentecost, but—far from merely pointing us to an anniversary—the Church is telling us that if we accept Jesus and live by the Gospel then God will be with us in the presence of the Holy Spirit.

Then the Church gives us very practical advice. Since being with God in the heavenly Jerusalem is the only true source of peace and anything else is death, we reach God's heavenly Jerusalem by our daily decisions to follow Jesus.

The route to heaven is revealed not just by personal insight, but also by God's illumination of the path. Relying upon Christ and upon the Lord's Apostles, the Church illuminates the way, guiding us to answer, with Christian faith and love, the questions that confront us in life.

As we look ahead to Pentecost, the Church already calls us to strong faith, but also to realism. We need the Church's guidance in our daily life. †

Daily Readings

Monday, May 10
Damien Joseph de Veuster of Moloka'i, priest
Acts 16:11-15
Psalm 149:1b-6a, 9b
John 15:26-16:4a

Tuesday, May 11
Acts 16:22-34
Psalm 138:1-3, 7c-8
John 16:5-11

Wednesday, May 12
Nereus, martyr
Achilleus, martyr
Pancras, martyr
Acts 17:15, 22-18:1
Psalm 148:1-2, 11-14
John 16:12-15

Thursday, May 13
Our Lady of Fatima
Acts 18:1-8
Psalm 98:1-4
John 16:16-20

Friday, May 14
Matthias, Apostle
Acts 1:15-17, 20-26
Psalm 113:1-8
John 15:9-17

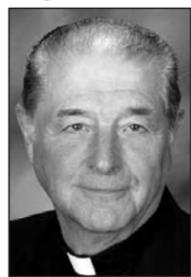
Saturday, May 15
Isidore
Acts 18:23-28
Psalm 47:2-3, 8-10
John 16:23b-28

Sunday, May 16
The Ascension of the Lord
Acts 1:1-11
Psalm 47:2-3, 6-9
Ephesians 1:17-23
or Hebrews 9:24-28; 10:19-23
Luke 24:46-53

Question Corner/Fr. John Dietzen

Church teaches that guardian angels watch over and care for human family

Q At our parish "Why Catholic?" meeting, we discussed your recent



column on guardian angels.

Everyone disagreed with your statement that, while the doctrine of personal guardian angels is a "rich and joyful treasure of our Catholic heritage, it is not an 'article of faith,'" and acceptance

of that belief is not an essential of Catholic life.

Scripture—Psalm 91 and Hebrews 1:14—and the liturgy—the feast of the Guardian Angels on Oct. 2—both proclaim the existence of guardian angels as does the *Catechism of the Catholic Church* (#336).

You should correct your statement that this dogma is not an article of faith. (New Jersey)

A Good question! There is in Catholic theology what the *Catechism of the Catholic Church* (#90 and #234) calls a hierarchy of doctrines.

This means that some doctrines are more closely linked to divine revelation in the Scriptures or Christian tradition while other doctrines are to some degree deductions from those directly revealed by God. Some doctrines, therefore, are more central and essential to Catholic faith than others.

Articles of faith are generally those dogmas defined, for example, by papal declaration or by ecumenical councils, such as the truths included in the Nicene Creed, or proclaimed in the constant ordinary teachings of the magisterium of the Church.

Over the centuries, Catholic theologians have assigned to individual teachings what are called theological notes, which are based on the source of the teaching, how they developed in tradition, how they relate to other dogmas and so on.

These notes range from dogmas "of divine faith" ("*de fide divina*") to doctrines that are common and certain—all the way down to teachings that are "offensive to pious ears."

Several years ago, someone claimed that the impossibility of the ordination of women is an article of faith because it is in the catechism and all bishops were consulted before the catechism was published.

Others replied that, using that criterion,

every statement in the catechism would be an article of faith, which is obviously not true.

In 1993, when asked about the theological weight of doctrines in the catechism, then-Cardinal Joseph Ratzinger—who was prefect of the Congregation for the Doctrine of the Faith and is now Pope Benedict XVI—explained, "The individual doctrines that the catechism affirms have no other authority than that which they already possess" before the catechism was published.

Something similar sometimes happens in the liturgy. We have a feast of Anna and Joachim as the parents of Mary, for example, but there is no doctrinal implication about it. We have no official teaching, only an apocryphal Gospel to cite that these were their names.

In other words, some Church teachings—the primacy of the Bishop of Rome is an example—are clearly articles of Catholic faith.

Determining the theological note of others may require serious study and research concerning their development in the teaching history of the Church. But making that determination is not an exact science so some ambiguities are inevitable.

Concerning guardian angels, the following assigned levels of authenticity for faith are generally common:

- That angels watch over and care for the entire human family is an article of faith, based in the universal and ordinary teaching of the Church's magisterium.

- That each of the Christian faithful has a guardian angel is a certain and common position.

- And that all human beings have such a personal guardian angel is regarded theologically as more common and probable.

Such distinctions may seem academic, but they can be important. Much of today's Catholic polarization and name-calling—unbeliever, heretic, dissenter, etc.—would be muted if more people were aware of these distinctions and observed them.

(A free brochure describing basic Catholic prayers, beliefs and moral precepts 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 to jjdietzen@aol.com.) †

My Journey to God

I'm Sorry

Two small words, a world of healing. At times there is pain, remembering events of the past, hurts from friends, from family, from strangers and from life, and I long for someone to gently, tenderly, sincerely say, "I'm sorry," and somehow some of the pain might go away. But that usually does not happen with the hurts that hurt the most. So sitting here with my longing for those words, I look up at the crucifix and remember His friends' betrayals, His painful torture from words and whips and nails, and I will say, as tenderly as I can, "My Lord, I'm sorry." And maybe my apology will bring Him comfort in some unknown way. And so, for anyone out there hurting, yet receiving no apology, I will say to you, "I'm sorry for



CNS photo/Tony Gentile, Reuters

your hurt, and you and I will together bring comfort to our Lord alone in His Passion."

By Mary Kuhns

(Mary Kuhns is a member of Holy Name of Jesus Parish in Beech Grove.)

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.

BOEHLE, Dorothy E. (Lewis), 91, St. Jude, Indianapolis, April 20. Mother of Darlene Calvert, Leslie Flaherty, Judy Salts and Antoinette Susemichel. Grandmother of nine. Great-grandmother of 13.

BRAUN, Richard Thomas, 80, St. Simon the Apostle, Indianapolis, April 20. Husband of Mildred Braun. Father of Tricia Fox, Mary Heller, Kelly Schopmeyer, Nancy, Chris, Drew, Mark, Matt, Nick, Paul, Rick and Thom Braun. Brother of Margaret and Harold Braun. Grandfather of 40. Great-grandfather of 25.

BUSH, Daniel J., 57, St. Simon the Apostle, Indianapolis, April 19. Husband of Patricia Bush. Father of Michael and Steven Bush. Son of Joseph

Bush. Brother of Karla Haxter, Cynthia Mosely, Joseph and Louis Bush.

DAUGHERTY, Thelma, 94, St. Andrew, Richmond, March 14. Mother of James Daugherty. Sister of Patricia Krasnowski. Grandmother of two.

DAVIS, Alfred, Jr., 80, St. Mary, Richmond, April 16. Husband of Betty Davis. Father of Jamie Smith and Brad Davis. Grandfather of two.

DAVISSON, Gertrude (Brill), 79, St. Mary, New Albany, April 24. Wife of Gerald Davisson. Mother of Linda Fowler. Sister of Heinz, Karl and Rudi Brill. Aunt of several.

FITZGERALD, Barbara A., 62, St. Matthew the Apostle, Indianapolis, April 18. Wife of John Fitzgerald. Mother of Lindsay, Tracy and Adam Fitzgerald. Sister of Mary, James and Jeffrey Clapp.

FUREY, Ann, 89, American Martyrs, Scottsburg, April 26. Mother of Mary Ann Kerrigan. Grandmother of six. Great-grandmother of eight.

GALLAGHER, Paul H., Sr., 78, Our Lady of Lourdes, Indianapolis, April 28. Husband of Carolyn (Johanningman) Gallagher. Father of Cecilia

Light of Christ



Catholics light candles with a flame from the baptismal candle during the Easter Vigil Mass celebrated by Father John McCaslin on April 3 at St. Anthony Church in Indianapolis. He is the pastor of St. Anthony Parish and the administrator of Holy Trinity Parish in the Indianapolis West Deanery.

Crone, Joseph and Paul Gallagher Jr. Grandfather of four. Great-grandfather of one.

HARMON, Elizabeth L., 81, American Martyrs, Scottsburg, April 23. Wife of Donald Harmon. Mother of Isabelle Dale, Lucinda Johnson, Elizabeth Rosenberg, John, Robert and Thomas Harmon. Sister of Margaret Moore and Beverly Thallemer. Grandmother of 19. Great-grandmother of eight.

HERBERG, Janet M., 86, Holy Spirit, Indianapolis, April 25. Mother of Joan Koenig, Jeanne Vogt, Joe and John Herberg. Grandmother of three.

INMAN, William, Jr., 84, St. Vincent de Paul, Bedford, April 24. Father of Jennifer Embree and J. Timothy Inman. Brother of Mary Ann Fiddler. Grandfather of three. Step-grandfather of four. Step-great-grandfather of 11.

KREIMER, James J., 63, St. Charles Borromeo, Milan, March 13. Husband of Irma (Silcott) Kreimer. Father of Cathy Hughes and Michael McCarty. Brother of Joann Rackley, Betty Smith, Bill, Bob and Darrell Kreimer. Grandfather of one.

LAWRENCE, Rita Marie, 80, St. Mary, Greensburg, April 20. Mother of Mary Humpert, Alberta McQueen, Loretta Suding, Daniel and William Lawrence. Grandmother of four. Great-grandmother of 10.

MANN, Margaret (Schmidt), 89, St. Mary, New Albany, April 21. Mother of Margaret Beck Speaker, Mark, Robert and Ronald Mann. Sister of Bernice Banet and Dorothy Gettelfinger. Grandmother of 10. Great-grandmother of 17.

MESSER, Mary Irene, 81, St. Augustine, Jeffersonville, March 3. Mother of Robert Hyatt. Sister of James and Lester Bortorff. Grandmother of four. Great-grandmother of two.

MINA, Aldo Salvatore, 77, St. Jude, Indianapolis, April 23. Husband of Ada Mina. Father of Angela, Enza, Maryann, Aldo, Anthony, Dominic and Gino Mina. Grandfather of 13. Great-grandfather of one.

NICKUM, Ruth C., 95, St. Mark the Evangelist, Indianapolis, April 23. Sister of Esther Biggs and Theresa Denson.

NOCKS, Wilma, 85, St. Charles Borromeo, Milan, March 12.

Mother of Kathy Braun, Susan Ison, Janey Jenks and Michael Nocks. Grandmother of 10. Great-grandmother of 19.

O'CONNOR, Vera Irene, St. Patrick, Indianapolis, April 26. Sister of Kathleen Craig.

O'ROURKE, Sean Michael, 25, St. Gabriel, Connorsville, Feb. 6. Husband of Keli (Archer) O'Rourke. Son of Timothy O'Rourke. Stepson of Kellie O'Rourke. Brother of Emily and Kyle O'Rourke.

SALEWICZ, Richard J., 61, St. Simon the Apostle, Indianapolis, April 21. Husband of Theresa Rae (Harvey) Salewicz. Father of R.J. II and John Salewicz. Brother of Edward Salewicz. Grandfather of one.

SCHILLING, Muriel H., 84, St. Agnes, Nashville, April 6. Mother of Barbara and Fred Schilling Jr. Grandmother of two. Great-grandmother of six.

SCHRIMPF, William C., 78, Holy Spirit, Indianapolis, April 23. Father of Karen Kinning, Earl Jr., John and Patrick Phillips. Grandfather of 12. Great-grandfather of 14.

THOMPSON, Mary Carolyn, 78, St. Luke the Evangelist, Indianapolis, March 27. Aunt of Colette Scott.

TINDER, Eileen M., 91, St. Matthew the Apostle, Indianapolis, April 13. Mother of Ellen Dumm, Patty Stephens, Mary Ann Wagner, Susan White, James and John Tinder. Sister of Mary Jo Dearing. Grandmother of 13. Great-grandmother of 10.

TURPIN, Therese, 51, St. Therese of the Infant Jesus (Little Flower), Indianapolis, April 14. Wife of Dale Turpin. Mother of Anna Therese and Joseph Walters. Daughter of Francis and Eliner Klain.

WESSEL, Dorothy I., 88, St. Mary, Greensburg, May 1. Sister of Clarissa Kist and Wilfred Schneider.

WRIGHT, Patricia E., 72, Holy Spirit, Indianapolis, April 19. Mother of Kathleen Davis and Elizabeth Doeblner. Sister of Sharon Roeschlein. Grandmother of three.

WUENSCH, Mary Shelley, 93, St. Christopher, Indianapolis, April 21. Mother of Nancy Buis. Sister of Lora Lee Gerbick. Grandmother of two. Great-grandmother of eight. †

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Pro-life 'freedom rides' set to begin this summer in Birmingham

BIRMINGHAM, Ala. (CNS)—Calling for an end to the nation's "enslavement to legal abortion," Father Frank Pavone of Priests for Life announced on April 27 that a series of "freedom rides" for the unborn would begin this summer.

The rides will be nonpartisan, interdenominational and nonviolent, and will involve a diverse cross-section of people, Father Pavone said at a news conference in Birmingham's Kelly Ingram Park.

"Like the freedom rides of five decades ago, these freedom rides symbolize the principle ... that justice and equal protection of human rights belong to each and every human being, regardless of size or age or any other condition," he said.

Among those joining Father Pavone in the announcement was Alveda King, director of African-American Outreach at Priests for Life and niece of the late civil rights leader, the Rev. Martin Luther King Jr. Her father, the Rev. A.D. King, is depicted in a statue of praying ministers at Kelly Ingram Park.

"When I lived in Birmingham, when our home was bombed in this very city, when my classmate was part of the group of four little girls killed in the bombing of historic Sixteenth Street Baptist Church across the way, I dreamed of a world when life would be better, when freedom would prevail for all," King said. "Now, today, almost 50 years later, we pay tribute to the freedom riders of 1961."

The pro-life freedom rides will begin with a July 23 send-off concert and rally at the Birmingham-Jefferson Convention Center followed by a ride to Atlanta through July 25. Father Pavone said dozens of rides in all parts of the country could be scheduled over the next year.

The rides commemorate the civil rights rides protesting forced segregation in public transportation in the South, despite Supreme Court rulings that such

segregation was illegal. The first ride left Washington on May 4, 1961, headed for New Orleans. Hundreds of riders were beaten and/or arrested during the rides.

"We join our lives and hearts together with those who have gone before us," King said at the Birmingham news conference. "We take to the bus, to the streets of America, riding for justice and freedom for all, from conception till natural death."

Although "a woman has a right to choose what she does with her body," King added, "the baby is not her body."

"Where is the lawyer for the babies whose civil rights are violated by the act of abortion?" she asked. "How can the dream survive if we murder our children?"

Father Pavone said the rides would be preceded by a period of intense prayer to end abortion beginning on Pentecost Sunday, May 23, and continuing until July 4.

Others participating in the Birmingham news conference were the Rev. Clenard Childress, a Baptist minister from New Jersey who is director of the Life Education and Resource Network; the Rev. Stephen Broden, senior pastor of Fair Park Bible Fellowship in Dallas and a candidate for Congress; Father Michael Deering, vicar general for the Diocese of Birmingham; members of Catholics United for Life of Huntsville, Ala.; and Bishop Demetrios Roscoe, founder of Living Church Ministries in Birmingham.

Members of the Priests for Life pastoral team at the news conference included Janet Morana, executive director and co-founder of the Silent No More awareness campaign; associate directors Father Peter West and Augustinian Father Denis Wilde; and Dominican Father William Scott Daniels and Theresa and Kevin Burke, founders of Rachel's Vineyard, a healing ministry for women and men harmed by abortion. †



Father Frank Pavone of Priests for Life and Alveda King, director of African-American Outreach at Priests for Life and the niece of the late civil rights leader, the Rev. Martin Luther King Jr., pose in the Freedom Ride Bus in Birmingham, Ala. The pro-life freedom rides will begin with a July 23 send-off concert and rally at the Birmingham-Jefferson Convention Center followed by a ride to Atlanta through July 25.

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The Director of Alumni Relations and Communications reports to the Vice President of Institutional Advancement and is responsible for:

- Developing and implementing planning and programs to engage and connect alumni to the school through events and fund-raising activities.
- Cultivating positive relationships with alumni and volunteers to develop, maintain and engage key constituents in the school and its mission.
- Engaging and developing the Alumni Committee of the Board of Trustees.
- Developing, implementing and distributing all media related to alumni, all media releases and ensuring all communications and publications are consistent with the brand.

Position requires a minimum B.S. degree with preferred five years experience in management. Individuals must have proven track record in successful event and volunteer management together with strong relationship and communication skills.

Résumés to be sent to:

Office of the President
Our Lady of Providence Junior-Senior High School
707 Providence Way
Clarksville, IN 47129

No calls please.

Employment

BISHOP CHATARD HIGH SCHOOL

Vice President of Institutional Advancement

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Qualified candidates must possess a passion for the mission of Bishop Chatard High School, have experience in leadership/sales and marketing in the private or non-profit sector, and possess a bachelor's degree.

A position description may be found on the school Web site at www.bishopchatard.org/aboutUs/Employment.

Please send cover letter and résumé to:
Margaret Ruffing
assistant to the president
5885 Crittenden Ave.
Indianapolis, IN 46220

Information may be e-mailed to mruffing@BishopChatard.org. The deadline for submission of résumé and cover letter is May 14, 2010.

Employment

PROVIDENCE

Our Lady of Providence Junior-Senior High School

Vice President Institutional Advancement

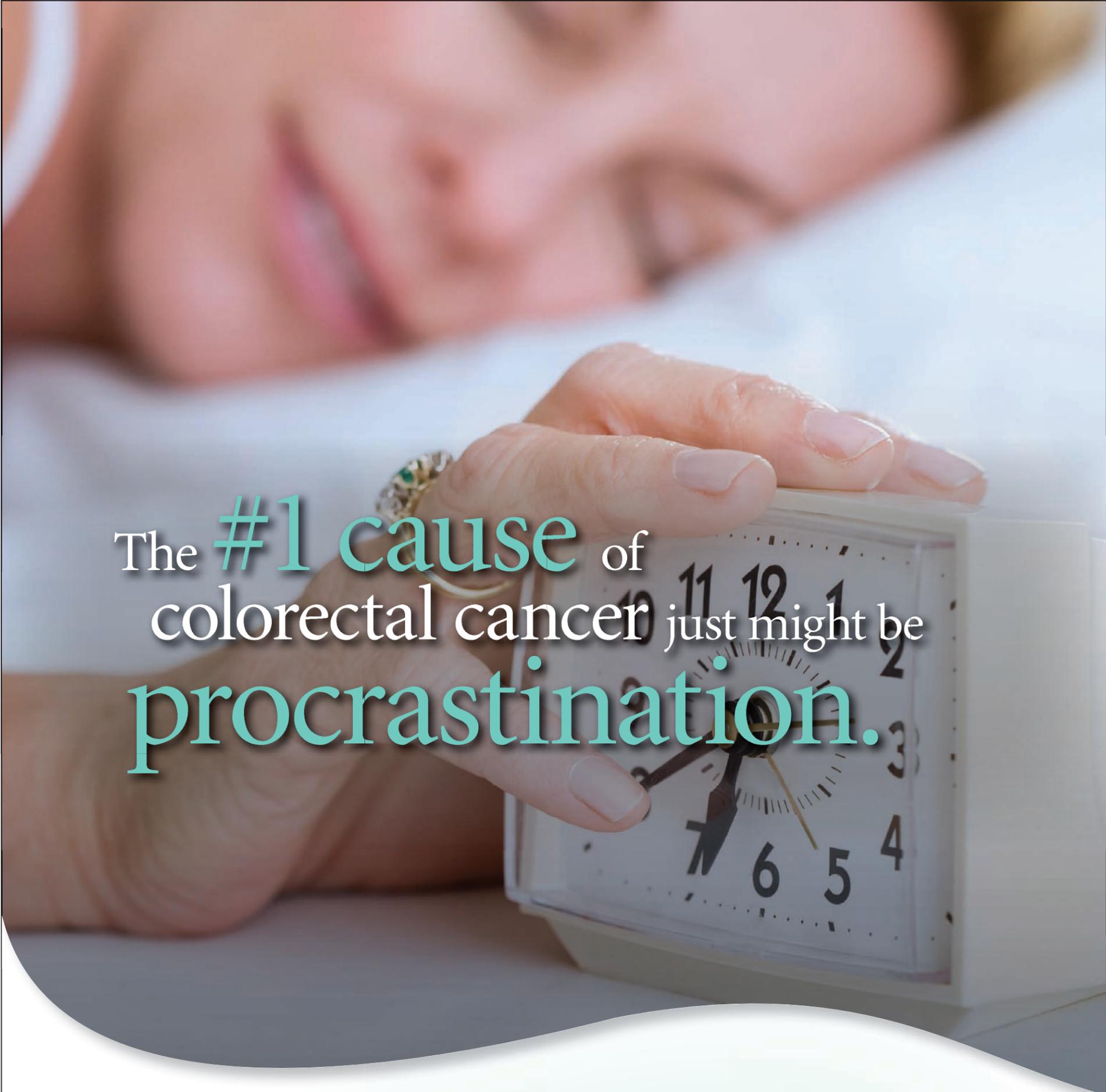
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