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'The Catholic View'

Conference speakers encourage women to engage culture, live out faith, page 9.

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Striving to make a difference in the lives of children in Uganda, Bishop Chatard High School seniors, from left, Claire Schaffner, Elisabeth Patterson, Sarah Commiskey and Eleanor McReynolds have raised money and awareness through their "Invisible Children" efforts.

Papal trip to Brazil turns spotlight on Latin America

VATICAN CITY (CNS)—Pope Benedict XVI is making his first trip to the Western Hemisphere in mid-May, traveling



Pope Benedict XVI

to Brazil to open a strategizing session with Latin American bishops.

The May 9-13 visit begins with a string of pastoral events in Sao Paulo, where the pope will meet with young people and canonize the first Brazilian-born saint.

Then he moves to the basilica of Our Lady of Aparecida, where he will inaugurate the Fifth General Conference of the Bishops of Latin America and the Caribbean, celebrating Mass and delivering a major speech to participants of the May 13-31 meeting.

The trip turns a spotlight on Latin America, a geographical area that has had little attention from this pope to date, but where 43 percent of the world's Catholics live.

It also broadens the horizons of the pope's two-year pontificate, taking him outside Europe, where four of his previous five trips have occurred.

"I think we may have this idea of a pope who has spoken a lot about Europe and who has a 'bookish' culture in the tradition of European thought and reflection," said Jesuit Father Federico Lombardi, the Vatican spokesman.

"But although many people are not aware of it, this is a pope who traveled extensively as a cardinal and who has been able to acquaint himself with diverse realities of the Church," Father Lombardi said.

"I think the messages, gestures and images of this trip will help people understand how the pope sees the 'universal' side of his ministry, in a more evident way than before," he said.

The issues on the Latin American bishops' agenda are not new, and the pope reviewed them in capsule form last February:

- The need to revitalize the faith among the Church's members in order to generate a new sense of mission in society.

- The proselytism of religious sects, which require, in the pope's view, a new

See BRAZIL, page 19

A passion for service

Teens show incredible commitment to improving lives

By John Shaughnessy

Here's the one statistic that Bob Tully wants you to remember when you consider whether young people today are committed to making a difference in their communities and the world.

As he teaches a course called Christian Ministry at Roncalli High School in Indianapolis, Tully requires his students to do 48 hours of community service during the semester-long class. It's a daunting challenge in young lives that also include homework, jobs, college applications, extracurricular activities, and time for friends and family.

So it comes as an eye-opening surprise when Tully shares the average number of community service hours that students in his class actually performed: 104.

More than double the requirement. "What we find is that every person has a spark inside them," says Tully, a teacher, coach and campus minister at Roncalli. "If we can fan the spark, we've found the kids love to make a difference in the world."

Here are the stories of several high school students in the archdiocese who represent the incredible commitment that young people make in improving the lives of others.

A champion for children

In five years, Susie Bickel has gone from wanting to be a track star to being in a wheelchair for a while to becoming a champion for other children in Washington, D.C.

When she was 10, Susie fell during a track practice, hurting her wrist. The pain lingered for months, a period during which

she experienced fevers as high as 103 degrees, and doctors struggled to find the cause of her failing health. She was rushed to the hospital one day by her parents when the pain became unbearable and she turned pale.

While she was hospitalized for a week, doctors determined she had juvenile rheumatoid arthritis—a condition that sounds minor to many until they learn that it's the leading cause of disability for children, Susie says.

"It's different from regular arthritis," she says. "It can affect all my joints at the same time and my organs. Once the pain was so bad I had to be in a wheelchair for a month. I had to be given tons of medicine. I had to be home-schooled my freshman year because the

See TEENS, page 2

Spirit of Service winners use blessings to help others

By John Shaughnessy

Even as she lived her version of the American dream, Betty Nguyen knew she had to do more with her life—especially when she remembered a haunting moment from her childhood.

Born in Vietnam, Nguyen is now a CNN anchor who has contributed to the network's coverage of Hurricane Katrina, the Iraqi elections, the London bombing attacks and the death of Pope John Paul II. Yet it's another historic moment that changed her life forever.

As the Vietnam War came to an end in 1975, Nguyen's family raced toward one of the last American cargo planes taking South Vietnamese residents out of the country. After being sent to three refugee

camp in three different countries, Nguyen's family finally arrived in the United States—a move that has made all the difference, she contends.

Still, she often thinks about what might have been if her family hadn't made that plane, if they had to stay in Vietnam. That thought stays with her, especially when she views news reports from Vietnam showing children struggling to live in poverty.

It's why she became co-founder of Help the Hungry, an organization that strives to alleviate global hunger by providing humanitarian relief to poverty-stricken families.

"Help the Hungry is my way of making a difference and offering some hope," Nguyen said. "It helps me realize I do have

See SERVICE, page 20



CNN anchor Betty Nguyen speaks at the Spirit of Service Awards Dinner on April 26.

Photo by Richard Clark

TEENS

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pain was so bad.”

Now a sophomore at Cardinal Ritter High School in Indianapolis, Susie works hard to increase awareness about the disease that affects 300,000 children in the United States. Earlier this year, she made her second trip to Washington, D.C., to meet with the staffs of U.S. Congresswoman Julia Carson and Senators Evan Bayh and Richard Lugar to seek their support of the Arthritis Prevention, Control and Cure Act.

“Susie is a great educator and a powerful example of someone who lives and breathes this disease,” says Ed Wills Jr., president of the Indiana chapter of the Arthritis Foundation. “Here she is, just 15 years old, struggling to even walk through the halls of Congress just to talk to someone about her condition. Susie should be proud of what she’s accomplished.”

If she is, she keeps it to herself. Instead, she talks about the nationwide shortage of pediatric rheumatologists and the need for early diagnosis to prevent permanent disability. She also mentions the upcoming Arthritis Walk fundraiser in Indianapolis on May 19.

“Right now, I’m doing really good,” she says. “I’m able to participate in things at school, which is great. I just want to help in finding a cure in any way I can. I always want to know if I can do more.”

A drive for independence

Daniel Kent had saved the money he needed to make his dream come true: \$4,000 for a used car that would give him the independence that most teenagers seek.

Yet Kent decided to use the money to jump-start two organizations that he believed could change lives.

Using most of his savings, he founded Senior Connects, a volunteer organization that gives senior citizens the computer training to connect with others. He also started Net Literacy, an organization that provides computers for children to help in their



After wanting to be a track star, Cardinal Ritter High School student Susie Bickel has become a champion for children suffering from juvenile rheumatoid arthritis.

education.

“I really wanted to have this organization grow beyond a backyard project,” says Daniel, a senior at Brebeuf Jesuit Preparatory School in Indianapolis. “To do that required immense paperwork and legal aspects that were mind-boggling.”

Daniel believes the money was well-spent. Since 2003, Senior Connects has provided computer access to about 20,000 senior citizens in independent and assisted-living facilities in three states. His volunteer organization has also raised more than \$500,000 in grants and donations of computers, many of which his group has refurbished and given to children from needy families.

“It started when I volunteered at my public library, teaching computer skills,” he says. “One day, I was teaching a gentleman who said he really enjoyed the program and he was talking about it to a friend at his retirement community. His friend was confined to a wheelchair, and he couldn’t learn how to use a computer because there was no one at the retirement home to teach him. I wanted to help his friend.”

When Daniel couldn’t find a program to help the man, he started Senior Connects. Now, there are about 150 student volunteers in the program that is expanding across the country.

Daniel’s rewards include the cookies that senior citizens sometimes bake for him. His parents also bought him a 2001 green Subaru sedan because “they got really tired of driving me all around,” Daniel says with a laugh.

“Our generation has been labeled ‘The Me Generation’ by a lot of sociologists and the general media,” he says. “My personal goal is to help everyone. By empowering others, not only do you provide them with more opportunities, it builds and leads to other people helping others.”

‘We’ve all been changed by this’

The image of the small boy kept tugging at the hearts and gnawing at the consciences of Sarah Commiskey, Elisabeth Patterson, Claire Schaffner and Eleanor McReynolds.

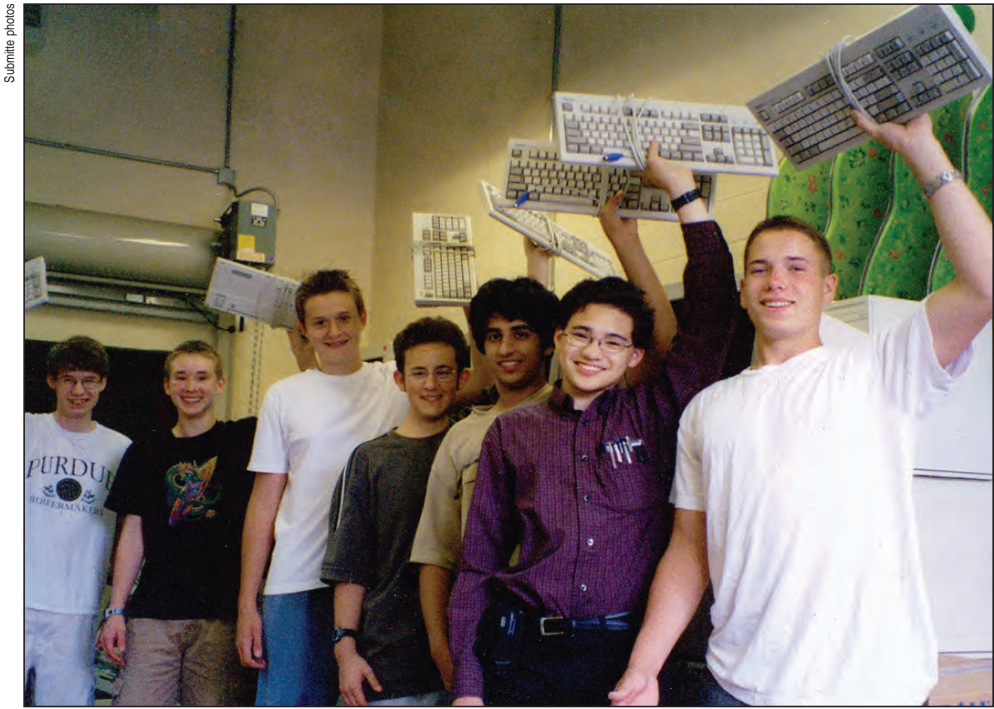
The four seniors at Bishop Chatard High School in Indianapolis kept thinking about the boy after they watched *Invisible Children*, a documentary about the civil war in Northern Uganda that focuses on how children are kidnapped by the rebel army and forced to become soldiers.

“They show different kids,” Claire says. “Some have starved, some have been attacked with machetes. They’re missing legs, and one boy cries because he’s been forced to kill. There’s also this boy who says he can’t cry because if he does it will show his weakness. Then the boy starts crying. It’s like the whole grief of a nation is exemplified in this little boy.”

Touched, the four friends decided to try to help the children who flee from their homes and walk miles to find shelter at hospitals, schools and parks away from the rebel camps.

They raised money for the children by selling DVDs of the documentary and creating T-shirts that read “Invisible Children” on the front and “If you don’t see them, who will?” on the back.

They also raised awareness through their efforts to have the documentary shown in some religion classes at Bishop Chatard and



Above, second from the right, Daniel Kent of Brebeuf Jesuit Preparatory School started an organization that gives computer training to senior citizens and provides computers for children from needy families.

Left, Roncalli High School student Laura Mountel helps to refurbish a home during a weeklong service trip to West Virginia.

by advertising the Web site at www.invisiblechildren.com.

Claire even asked her boss, Michael Sahn of Sahn’s Place, if they could have a fundraiser at the Indianapolis restaurant. He agreed, committing a certain percentage of sales one evening to the effort. All the money the friends have raised will be donated to a school in Uganda.

“We are all made in the image of God,” Sarah says. “No matter what race, color or origin we come from, we all deserve to be treated like God’s children. We should definitely help any way we can.”

Elisabeth nods her head in agreement. “It made me see we can be the change we want to see in the world,” she says.

The experience has touched their lives so much that some have even switched their college plans to medicine and nursing so they can help heal others in the future.

“We’ve all been changed by this,” Eleanor says. “This has helped us find that God has a plan for every person. God has blessed us. He wants his children to look out for other children around the world.”

The small moments that last

In four years at Roncalli, Laura Mountel has performed more than 430 hours of community service. But it’s not the time she remembers; it’s the small

moments that linger forever in her mind.

Like the elderly couple she met during a weeklong service trip to Appalachia last summer, a couple who must have thanked her and her fellow workers at least 20 times for completing a badly-needed paint job for their house. Or the smile on the face of the deaf man after they built a new porch for his house.

“The things we were doing seemed so small to us, but it seemed like a new beginning to them,” Laura says.

There are also the memories of playing bingo nearly every Wednesday afternoon at an Indianapolis nursing home.

“We’d listen to their stories, and it made them happy,” she says. “They actually had a countdown board to when we would come again.”

She has also taught a Sunday School class for 2-year-olds at her parish, St. Barnabas in Indianapolis. And she has led A Promise to Keep sessions for middle-school students, talking to them about chastity and abstaining from sex until marriage.

“I don’t have a lot of free time because I do a lot of extracurriculars,” Laura says. “But when I have the time, I make it. It’s really not that hard for you to do. It makes you think about and appreciate what you have.” †

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Deacon sees human side of prisoners labeled as 'monsters'

MERRILLVILLE, Ind. (CNS)—After nearly seven years in prison ministry, Deacon Malcolm Lunsford has not “seen any monsters” on death row, “just a lot of guys who’ve gone wrong somewhere.”

That includes David Leon Woods, an inmate scheduled to be executed by lethal injection on May 4 at the Indiana State Prison in Michigan City. Deacon Lunsford describes Woods as the most remorseful inmate he has ever met.

Woods, now 42, was 19 when he stabbed a neighbor, Juan Placencia, 21 times during an attempt to steal a television. He was sentenced to death on March 28, 1985.

Deacon Lunsford said that while Woods has been on “the row” he has “learned to forgive himself. He’s never denied his guilt. He’s never created a problem.”

Woods serves as a porter to his fellow inmates, bringing them meals and water.

Deacon Lunsford has been ministering to prison inmates since he was ordained to the diaconate for the Diocese of Gary, Ind., in 2000. During his weekly visits to the state prison, he makes an effort to come early to spend time with Woods, but he can only communicate with the prisoner from outside the cell.

“We talk, and he’s completely at peace,” the deacon said, noting that Woods insists he’s “ready” for his execution.

The deacon cited the efforts of Wanda Callahan, Woods’ spiritual director from the Church of the Brethren in Goshen, Ind., in working with the prisoner.

“The important thing is that he’s forgiven himself. He realizes he’s done wrong,” Deacon Lunsford told the *Northwest Indiana Catholic*, diocesan newspaper of Gary. “In order to be at peace and be with Our Lord, you have to be at peace with yourself.”

The state prison in Michigan City has 21 inmates on death row. Deacon Lunsford and his wife, Shirley, along with other deacons and clergy, spend time with inmates on Tuesday evenings. Services alternate weekly between Masses and Communion services. Permission has recently been granted to bring all the death-row inmates to one cell for Mass.

Two years ago, Deacon Lunsford attended the execution of Gregory Scott Johnson, a convicted murderer. He said



Deacon Malcolm Lunsford and his wife, Shirley, pray with death-row inmate James Harrison during an afternoon Communion call at the Indiana State Prison in Michigan City, Ind., in late February. The couple regularly visits the state prison together, praying and chatting with inmates. (See related story, page 13.)

Johnson gave him “a big smile and a thumbs up” prior to the fatal injection.

Even though Johnson also had made his peace, the deacon is still uncomfortable with the death penalty.

“What are we proving? They’re locked up. They can’t hurt anybody,” he said. “But the law says no, we kill them.”

“We’re killing them because they killed,” Shirley Lunsford added. “It’s not right.”

The deacon, who has met with victims’ families, said they are often still as angry even after the execution.

“There’s no closure until a person has forgiveness,” he said.

Bishop Dale J. Melczek of Gary, who has written Gov. Mitch Daniels for a stay of execution for Woods in

favor of life imprisonment without parole, noted that the death penalty has long been eliminated in other developed countries. Studies have shown, the bishop said, that capital punishment “does not help effect healing in the families of victims and does not deter crimes.”

Woods has some relatives who occasionally visit him. Other visitors have included some of his victim’s children, who came to forgive him, Deacon Lunsford said.

“David’s had a hard life,” the deacon said, citing family and other personal problems. “He’s just a nice young man. You see these guys in prison and you wonder what in the world happened to them to get them in prison?”

“These guys, at one time in their life, have been very, very violent,” he said, “but not now.” †

Deacon: Woods ‘at peace’ and ‘right with God’ as execution date nears

By Mary Ann Wyand

Death row inmate David Leon Woods, who is scheduled to die by lethal injection early on May 4 at the Indiana State Prison in Michigan City, Ind., told a priest and deacon that he is “at peace” and believes that he is “right with God.”

During pastoral visits at the prison in recent months, Woods talked with Holy Cross Father Thomas McNally of Notre Dame, Ind., from the Fort Wayne-South Bend Diocese, as well as Deacons Malcolm Lunsford and Mark Plaiss from the Gary Diocese.

Woods, who is 42, was sentenced to death for the 1984 slaying of Juan Placencia, a neighbor in Garrett, Ind.

On April 23, Indiana Parole Board members voted against recommending clemency for Woods after hearing testimony during a public hearing at the Indiana Government Center in Indianapolis.

As *The Criterion* went to press on May 1, Gov. Mitch Daniels had not commuted Woods’ capital sentence to life in prison without parole.

In a recent appeal to the U.S. Supreme Court, attorneys

for Woods had argued that he is mentally retarded and should not be executed.

The attorneys also had unsuccessfully petitioned the Indiana Supreme Court to consider evidence that Woods suffers from brain damage and dysfunction.

Deacon Plaiss, who ministers as the communications director for the Gary Diocese, said in a May 1 telephone interview that Woods “seemed to be at peace” when he visited him on death row in recent months.

Deacon Plaiss said Deacon Lunsford also ministers to prisoners incarcerated at the state prison and visited Woods, who is not Catholic, on a regular basis.

“It’s one thing to argue the merits of the death penalty in the abstract,” Deacon Plaiss said, “but when you get up on death row and you see the guys, you have a different perspective.”

“I always keep in mind that the men who are on death row have committed heinous crimes and they have victims,” he said, “and those victims have families and they’re suffering as well. But when you talk to the men up on death row and you hear their story ... you want to say, “These men are [made] in

God’s image as well. It’s not right to kill them.’ ”

Deacon Plaiss said he believes that people who are pro-life must oppose capital punishment.

“Those of us who are against the death penalty are not saying that these men should be released in society,” he said. “We’re just saying they should be behind bars for the rest of their natural life. ... They’re not monsters. ... They are human beings.”

“It’s different when you talk to them,” Deacon Plaiss said. “It’s different when you see them face to face and look them in the eye [behind bars]. You can shake their hand. You can give them Communion. You can hold their hands when you pray with them.”

Woods has a spiritual director, Wanda Callahan, from the Church of the Brethren in Goshen, Ind. †

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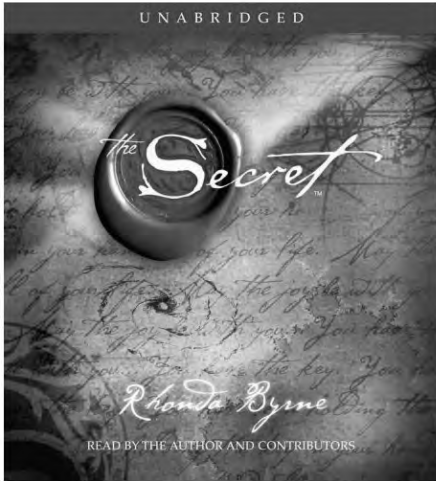
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Editorial



Dangers of *The Secret*

Do you want to know a secret? Enough to pay almost \$60 for it? Plenty of people do.

Simon & Schuster has hit a gold mine with *The Secret*.

Thanks to Oprah Winfrey, Larry King and others, the book (\$23.95) by that name has been at the top of the bestsellers list for three months.

And, of course, if you have the book you really should buy the DVD (\$34.95). The publishing company has reprinted 1 million copies of the book—a record.

What is the secret? It's what the book's author, Rhonda Byrne, calls "the Law of Attraction." It's a law that only a few historical figures knew—people like Plato, Galileo, Einstein, Lincoln and Churchill, for example. You know, the really great people. Naturally, they wanted to keep the law a secret from the *hoi polloi*.

It's a secret, by the way, that, according to Byrne, the Catholic Church did its best to keep. The Church certainly doesn't want the masses to learn it.

This "Law of Attraction" says simply, "Like attracts like." If you think positive thoughts, positive things will happen. If you think negative thoughts, negative things will happen. It's all up to you. If you want something badly enough, and really focus your attention on it, you'll get it—especially if it's something like a new car or a larger home.

Byrne says that she uncovered the secret when she read *The Secrets of Getting Rich*, written by Wallace D. Wattles and published in 1910—almost 100 years ago. Apparently, she had positive thoughts about publishing a bestseller. The "secret" for doing so is actually well-known: determine what lots of people want to read and give it to them. Obviously, there are plenty of people who want to know the secret of getting wealthy.

Haven't we heard all this before? Of course we have. Norman Vincent Peale's book on *The Power of Positive Thinking* was a bestseller for decades. And it's hard not to hear the preachers who assure us that we'll get wealthy if only we listen to them—and, of course, send money to help their ministry.

We're certainly not opposed to positive thinking. In fact, we wholeheartedly encourage it. But we would venture to suggest that there is more to life than thinking positive thoughts. Frankly, we find the whole matter superstitious and part of the New Age nonsense.

It came from the New Age movement, according to an article in the March 25 issue of *Our Sunday Visitor*, which reported on the success of *The Secret*.

It said that Byrne stumbled across Esther Hicks, a New Age guru who had already taught the "Law of Attraction" for 20 years. They teamed up, and Hicks narrated the original DVD released in 2006. Hicks insisted, though, that it wasn't really her doing the narrating, that she was merely channeling a collection of otherworldly spirits who call themselves "Abraham."

Hicks and Byrne subsequently had a falling out, and the present DVD was produced without her narration—or, presumably, "Abraham's."

Sometimes lost in the idea of thoughts controlling events is the idea that negative thoughts cause negative events. This means that the individual is to blame for all the suffering that comes into his or her life. If you're sick or poor or have a bad accident, it's because you weren't thinking positively. This can be dangerous stuff.

Byrne is right about one thing: The Catholic Church has opposed this type of thinking ever since it opposed Gnosticism, an early heresy that taught that Jesus and only a few of his followers, including Gnostics, shared a secret knowledge.

We agree with the editors of *Our Sunday Visitor* who editorialized about *The Secret*. They wrote: "In contrast to the self-centeredness of this year's 'prosperity gospel,' the real Gospel asks us to lose our lives so that we can save them. It warns against putting one's faith in material possessions, and it asks us first and foremost to recognize that God is creator and master of our universe. In short, the real Gospel asks us to be humble before God, while this ersatz gospel would make us gods."

— John F. Fink

Looking Around/*Fr. William J. Byron, S.J.*

Reflections on Virginia Tech: Is there any defense against malice?

Ever since the Columbine High School massacre in 1999 and the Washington-area Beltway sniper attacks of 2002, "lockdown" is a word that's been lifted out of the penitentiary lexicon and dropped into student handbooks across the nation. When shots are heard, go immediately into a protective lockdown mode and await further instructions from authorities.



But how do you lock down a sprawling campus? How do you make hundreds of campus buildings, replete with entrances and exits, safe from armed attackers or hidden bombs? Is there any defense against malice, and if there is, how can you tell if and when it's coming?

It is malice, by the way, that was operative in the Beltway shootings, Columbine killings and Virginia Tech massacre. There is evil in the world.

Malice can find its way into the minds and hearts of persons young or old. Once there, malicious intent can release destructive force. Two high school students killed 12 of their peers and a teacher, and wounded 24 others at Columbine before taking their own lives. One gunman killed 32 people and then himself at Virginia Tech. The suicide at Virginia Tech ended the search for a perpetrator, but shed no light on the motive. We are left to wonder why as we ponder prevention possibilities on campuses everywhere.

On what would have been an otherwise-normal morning on April 16 at Virginia Tech, a campus community of some 26,000 people was neither ready nor able to prevent the largest massacre in the history of American higher education.

But was the campus community unprepared? To ask the same question in another way, was any preparation possible?

The campus community was not necessarily unprepared. Yes, preparation is indeed possible. In the Christian view of life after death, preparation for life through death is a definite possibility. Indeed, it is a necessity for the successful completion of a Christian life.

Prevention—as opposed to

preparation—neither is nor was possible at Virginia Tech.

Why?

Because there is no defense against malice in our world.

But preparation is always possible. There is a preparation for anything in a person whose human will is aligned with the will of God. Preparation for any eventuality is the story of a human life lived in accord with the will of the Creator of that life.

That's why campus ministry is as important as the counseling center on a college campus. Certainly, psychological trauma requires immediate attention, but so does the stress on faith and the strain on spirituality.

Moreover, the power of faith and religion to ready the human spirit to withstand any assault, physical or psychological, cannot be overestimated. That's why the Church has to provide this ministry in campus settings that are not Catholic.

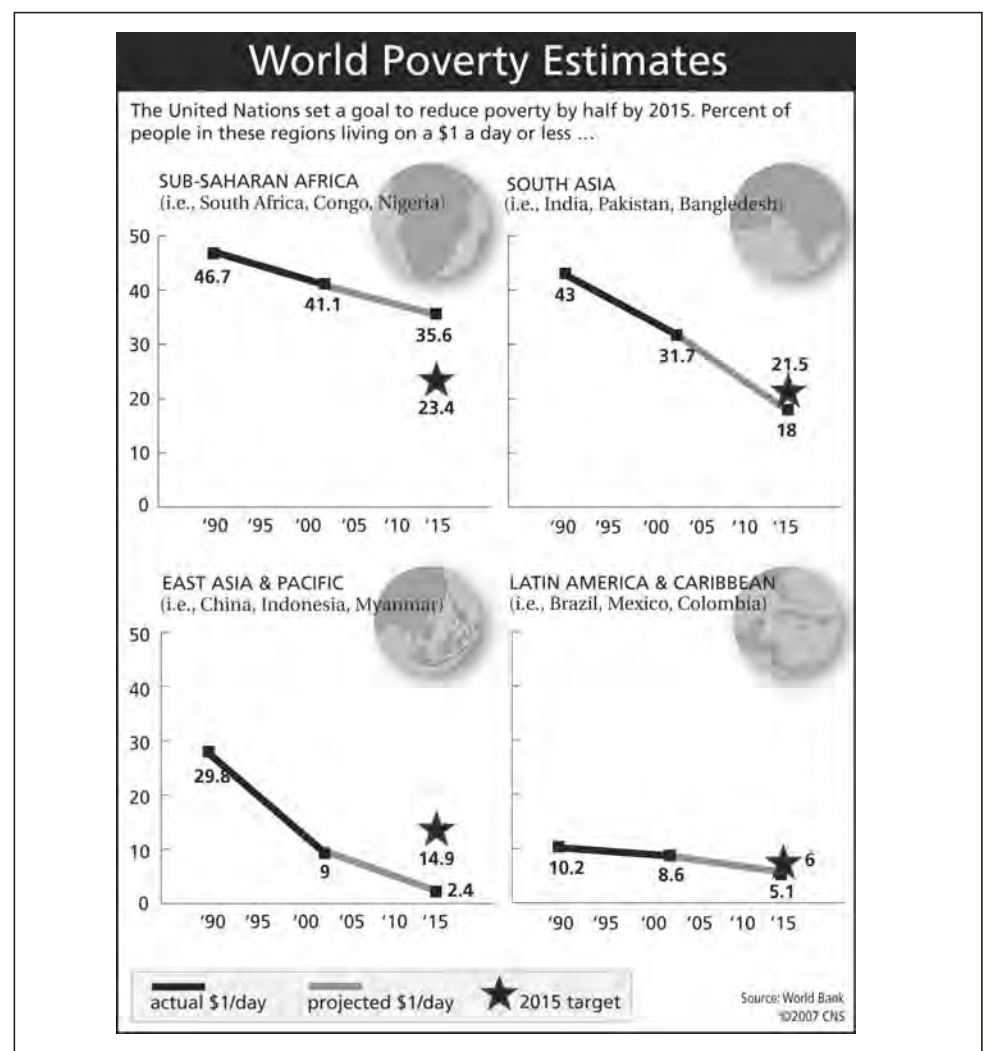
Liturgically—especially sacramentally—the believer must be helped to heal in the broken places. Near-campus parishes and on-campus ministry centers provide the space and facilitate the reflection that students need if they are to permit sacramental grace and the interpretative framework provided by the Christian Gospel to work the wonders they are capable of working.

The physical attractiveness and proximity of Catholic ministry facilities to the students is important. The young must be drawn to them during their formative years so that they can reflect on the meaning of life, their purpose in life and the laws of God within which the good life is to be lived.

Without ministry, we will be permitting our young to sleepwalk at their peril through a world of good and evil.

Preparation is always possible even where prevention fails.

(*Jesuit Father William J. Byron is a former president of The Catholic University of America in Washington, D.C., and the University of Scranton in Scranton, Pa. He is currently the president of St. Joseph's Preparatory School in Philadelphia. His e-mail address is WByron@sjprep.org.) †*



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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Modesty helps us live according to God's plan

Recently, after Mass at one of our parishes, a woman told me that with the coming of spring and summer I need to tell folks they should dress modestly when they come to Church.

I would make the case that modesty should be characteristic at any time, not just "in church," so I will address the sensitive issue in two parts. It is one thing to talk about how we conduct ourselves in church. It is another topic to talk about modesty in dress.

If one follows recent liturgical directives, both from the Holy See and from our U.S. Conference of Catholic Bishops, one of the recent themes concerns a sense of the sacred and the respect due to the celebration of the liturgy, the Eucharist in particular.

The reform of the liturgy over the last decades has promoted an awareness that we gather to celebrate the Mass as a community. In fact, Pope Benedict XVI's recent apostolic letter on the Eucharist calls it the "Sacrament of Charity."

The ideal of promoting active participation in the Eucharist has led to a kind of informality of presence at Mass. I also believe that the provision for Saturday and Sunday evening Masses (to make the Eucharist more accessible) may have triggered for some the sense that these are more "laid back," "come as you are" celebrations.

We may have gone overboard. Loss of a sense of the sacred is a loss. It is essential that we keep in mind the principle that

how we celebrate the Eucharist affects how we believe in the sacrament and what we believe.

Active participation does not mean we are merely participating in a socializing event with friends. The eucharistic banquet which unites us also celebrates an awesome mystery. Each time Mass is celebrated, the sacrifice of Christ is re-presented in mystery; it is the decisive event of our salvation.

Greater approachability to this marvelous gift is important. But so is respectful awe. Active participation includes respectfully listening to God's Word, responding in song as well as being attentive to the eucharistic mystery and worthy reception of Communion. This requires a certain degree of composure, stillness and silence.

The architecture of our more recent churches provides a narthex or gathering space for friend-making and visiting before and after Mass.

St. Charles Borromeo once told his priests that if they are seriously distracted during Mass, perhaps they need to ask what they were doing in the sacristy beforehand. The need for composure and focus applies to all of us. Part of that stillness and composure does, indeed, include how we dress and whether or not we think we are participating in something special.

That leads me to the matter of dress. There is a difference between informality in dress and modesty. No doubt, informal dress is more acceptable in our culture and that is not all bad.

But I get the impression that because of what currently passes as culturally and socially acceptable deportment in dress has, as it were, immunized many folks' sensitivity to modesty.

The term "modesty" itself has virtually disappeared from common parlance; its use embarrasses some people.

I have remarked before that I am often amazed when parents allow their daughters to present themselves for the sacrament of confirmation in less than appropriate apparel, dress that by ordinary standards would not be acceptable in any situation.

Some sponsors and parents are similarly attired. Their lack of embarrassment makes me wonder whether they may be unaware of the immodesty of their dress, though I would find that surprising.

Apparently, the prevailing style of dress for young women is simply accepted by many people. I realize this is a sensitive topic to raise with mothers and fathers. Some tell me it is difficult to find modest clothing for their daughters. Others tell me they simply lose the argument because youth are so style-conscious. And still others look at me as if I am hopelessly out of touch.

Yet this is a serious issue. "Modesty is a virtue necessary for purity. It flows out of the virtues of temperance, chastity and

self-control. A modest person dresses, speaks and acts in a manner that supports and encourages purity and chastity, not in a manner that would tempt or encourage sinful sexual behavior. Modesty protects the mystery of the person in order to avoid exploiting the other. ... Modesty ensures and supports purity of heart, a gift that enables us to see God's plan for personal relationships, sexuality and marriage" (*United States Catholic Catechism for Adults*, USCCB, pp. 441-42).

Admittedly, our Church's promotion of the virtues of modesty and purity is a sign of contradiction in an overly eroticized society. The awesome mystery of the human person is at stake and that has serious consequences. †

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

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

La modestia nos ayuda a vivir según el plan de Dios

Recientemente después de Misa en una de nuestras parroquias una mujer me dijo que con la llegada de la primavera y el verano debía decirles a los feligreses que se vistieran modestamente cuando fueran a la Iglesia.

Debo señalar que la modestia debería ser una característica demostrada en todo momento, no solamente "en la iglesia", de modo que abordaré este tema tan delicado en dos partes. Una cosa es hablar sobre cómo nos comportamos en la iglesia. Hablar sobre la modestia a la hora de vestirse es otro tema.

Si uno sigue las directivas litúrgicas recientes, tanto de la Santa Sede como de la Conferencia de Obispos Católicos de EE.UU., uno de los temas de discusión se refiere al sentido de lo sagrado y del respeto que merece la celebración de la liturgia y en particular, la Eucaristía.

En las últimas décadas, la reforma de la liturgia ha fomentado la conciencia de que nos reunimos para celebrar la Misa como comunidad. De hecho, la carta apostólica más reciente del Papa Benedicto XVI sobre la Eucaristía, se refiere a ella como el "Sacramento de la Caridad."

El ideal de promover una participación activa en la Eucaristía ha conllevado a un cierto tipo de presencia informal en la Misa. Asimismo, considero que la creación de las Misas de los sábados y los domingos en la tarde (para hacer la Eucaristía más accesible), quizás haya despertado en algunos la sensación de que éstas son celebraciones más "informales" o "según su conveniencia."

Tal vez se nos haya pasado la mano. La carencia del sentido de lo sagrado es una pérdida. Es esencial que recordemos el

principio de que la forma cómo celebramos la Eucaristía afecta cómo creemos en el sacramento y qué creemos.

La participación activa no significa meramente que participemos en un evento de socialización con unos amigos. El banquete de la Eucaristía que nos une también celebra un misterio increíble. Cada vez que se celebra la Misa, el sacrificio de Cristo se representa en el misterio; éste constituye el evento decisivo de nuestra salvación.

Es importante poder tener mayor acceso a este obsequio tan maravilloso. Pero también lo es demostrar un temor reverencial. La participación activa comprende escuchar respetuosamente la Palabra de Dios, respondiendo a los cánticos, así como estar atentos al misterio eucarístico y recibir de modo adecuado la Comunión. Esto requiere un cierto grado de compostura, sosiego y silencio.

La arquitectura de nuestras iglesias más modernas presenta un nártex o espacio de reunión destinado a la socialización y conversación antes y después de la Misa.

San Carlos Borromeo les dijo una vez a sus sacerdotes que si se está verdaderamente distraído durante la Misa, tal vez debería preguntarse qué estaba haciendo antes en la sacristía. La necesidad de compostura y concentración se aplica a todos nosotros. Parte de dicho sosiego y compostura ciertamente incluye cómo nos vestimos y en el hecho de si consideramos que estamos participando en algo especial.

Esto me lleva al tema de la vestimenta. Existe una diferencia entre la vestimenta informal y la modestia. Sin duda, una vestimenta informal es más aceptable en nuestra cultura y esto no tiene nada de malo.

Pero me da la impresión de que, debido a

lo que se toma hoy en día como aceptable desde el punto de vista cultural y social en lo atinente a la ropa, muchas personas se han vuelto inmunes a la modestia.

El término "modestia" en sí ha desaparecido prácticamente del vocabulario común; su uso avergüenza a algunas personas.

He comentado anteriormente que muchas veces me sorprende que algunos padres permitan que sus hijas se presenten al sacramento de la confirmación en trajes que están muy lejos de ser presentables, ropa que según los estándares comunes no serían aceptables en ninguna situación.

Algunos padrinos y padres se visten de modo similar. Su falta de vergüenza me hace cuestionarme si tal vez no serán conscientes de la falta de recato de su ropa, aunque esto me parecería sorprendente.

Aparentemente el modo de vestir predominante entre las jóvenes es simplemente aceptado por muchos. Entiendo que este es un tema muy delicado para tratar con padres y madres. Algunos me dicen que es difícil encontrar ropa modesta para sus hijas. Otros argumentan que simplemente no pueden ganar la discusión ya que los jóvenes se preocupan mucho por la moda. Y también hay aquellos que me miran como si estuviera irremediablemente desconectado de la realidad.

Sin embargo, este es un tema serio. "La modestia es una virtud necesaria para la pureza. Se deriva de las virtudes de la moderación, la castidad y el autocontrol. Una persona modesta se viste, habla y actúa de un

modo que fomenta y fortalece la pureza y la castidad, no de un modo que tiente o invite comportamientos sexuales pecaminosos. La modestia protege el misterio de la persona a fin de evitar la explotación del otro... La modestia garantiza y promueve la pureza de corazón, un don que nos permite ver el plan de Dios para las relaciones personales, la sexualidad y el matrimonio" (*Catecismo Católico de Estados Unidos para Adultos*, USCCB, pp. 441-42).

Ciertamente el estímulo de las virtudes de la modestia y la pureza de nuestra Iglesia es un símbolo de contradicción en una sociedad plagada por el erotismo. El maravilloso misterio de la persona humana está en juego y eso tiene graves consecuencias. †

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

Lista de oración del Arzobispo
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Traducido por: Daniela Guanipa,
Language Training Center, Indianapolis.

La intención de vocaciones del Arzobispo Buechlein para mayo

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

Survivor says God uppermost in his mind during rampage

ROANOKE, Va. (CNS)—Derek O'Dell has a lot of stories to tell as a survivor of the nightmare shootings at Virginia Tech in Blacksburg on April 16.

A fundamental one is that his faith in God was foremost in his consciousness from the first moment the shooter, Seung-Hui Cho, entered the Norris Hall classroom where sophomore O'Dell was in German class.

He said his faith was with him "just about the whole time" as Cho fired on O'Dell and his classmates. When the shooter left the room, O'Dell, who had been shot in the arm, and another student barricaded the door against his possible return. Indeed, after more shots were heard outside, Cho came back to their classroom and tried to force his way in.

"When I was holding the door, I was praying to God that we—all of us in the class—would survive," O'Dell recalled a few days after the tragedy. "I felt like God really answered my prayers. I found out today [four days later] that four more people from our class survived who I thought had died. It was truly a miracle."

O'Dell, 20, a lifelong member of Our Lady of Nazareth Parish in Roanoke, said that most of the students in his introductory German class had become good friends.

In the immediate aftermath of the shooting when police arrived to hustle survivors out of the building, O'Dell said, "I thought maybe only about four of us made it." It turned out that in a class of about 20 students, only five in his classroom, including his professor, died in the massacre.

Of the horrific moments in the classroom, O'Dell remembered he was aware of God's presence "in the midst of all of it."

"I can't even remember all that I did," he told *The Catholic Virginian*, newspaper of the Richmond Diocese. "It was like an angel or God guiding me when I was barricading the door," he added about an act that surely saved lives.

"I've always been a pretty strong Catholic," O'Dell explained, saying he regularly attends Sunday Mass at

Memorial Chapel on campus. He said he always knew his faith would play an important role in his adult life, "but never thought it would be in this context."

O'Dell provided one of the first faces of the tragedy in the media as he appeared on worldwide television coverage, his injured arm in a sling, and gave his eyewitness account of events in his classroom only a few hours after it happened.

Over the next several days, he would be interviewed numerous times by the national media as the phones continually rang at his family's Roanoke home. But he was not bothered by the attention.

"Actually, the media helps," he explained.

"I get to tell the story over and over. But the people who died, they can't tell their story. I can try, but I can't ever do them justice," he said quietly.

He noted that he "definitely saw acts of heroism," including the police who he said had to shoot chains that Cho used to lock the doors, "all the while protecting us while trying to get us out." He added that he believed his professor tried to stop the shooter when he first entered their classroom, "but he just got shot too quickly, I guess."

Shortly after his parents retrieved him from campus, O'Dell and his mother, JoAnn Hawley, talked with their pastor at Our Lady of Nazareth, Msgr. Joseph Lehman.

One thing from the conversation that stayed with him, he pointed out, was that "Father Joe said to leave the killer's actions as a mystery of faith. I want to do that."

Regarding the killer, "I did forgive him," O'Dell continued, explaining, "I figured he just snapped. But later, after hearing he sent all that stuff to the TV network and planned it—now it's harder to forgive."

Cho sent a package to NBC News that included a video he made and his hate-filled written ramblings.

"I'll try to continue to pray and try to forgive, but it definitely will be a long journey," said O'Dell.

Roger O'Dell, his father, said the messages of love and caring that the family received in the hours and days after his son's ordeal came from all over the world and were uplifting

'I can't even remember all that I did. It was like an angel or God guiding me when I was barricading the door.'

— Derek O'Dell



Derek O'Dell talks with fellow parishioner and Virginia Tech alum Renee Gagnier after an April 20 prayer service at Our Lady of Nazareth Church in Roanoke, Va. O'Dell is a survivor of the April 16 shootings at Virginia Tech that left 33 dead, including the student gunman who also took his own life.

to the family.

He said he thinks having a large network of support "comes with being part of a spiritually based community." Being a family "based on love and forgiveness, not anger and hatred" has helped them deal with the experience, he added. †

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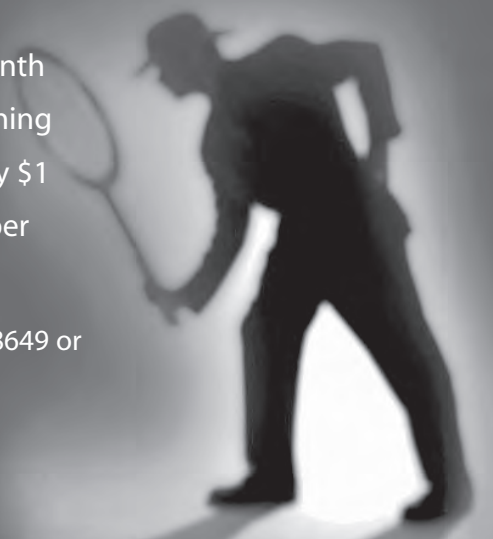
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Teresa Tomeo



Marjorie Murphy Campbell



Rosalind Moss

‘The Catholic View’

Conference speakers encourage women to engage culture, live out faith

By Mary Ann Wyand

They jokingly called their program “The Catholic View,” but their speeches and fast-paced panel discussion addressed a variety of serious issues in contemporary society.

Three nationally known speakers—author and broadcast journalist Teresa Tomeo of Detroit, “Catholic Answers” staff apologist Rosalind Moss of El Cajon, Calif., and attorney Marjorie Murphy Campbell of San Francisco—enthralled 400 women with insightful comments during “Treasuring Womanhood,” the fourth annual Indiana Catholic Women’s Conference, on April 28 at the Indiana Convention Center in Indianapolis.

“The Great Dignity, Potential and Responsibility of Women” was the theme for the conference, which was sponsored by the Marian Center of Indianapolis and archdiocesan Office for Pro-Life Ministry.

Tomeo, a media specialist who left secular journalism because God called her to work for Catholic Radio, criticized the entertainment industry for producing movies, TV shows, video games and music that promote sex and violence.

The author of *Noise: How Our Media-Saturated Culture Dominates Our Lives and Dismantles Families* cited a new report by the Federal Communications Commission about the impact of TV violence on children.

“They are so concerned about it that they are now going to work with Congress to try to legislate [restrictions on] violence on television, which they are not allowed to do at this point,” Tomeo explained. “The FCC is only allowed to regulate indecency, obscenity and profanity on radio and television.”

Urging the women to become “culture warriors,” she said Catholics need to engage the culture to combat the spiritual war that hurts families and individuals.

“Satan hates women,” Tomeo said. “It’s pretty

obvious—with abortion, birth control and pornography—the way women are being used and abused.”

As a teenager, Tomeo said she struggled with an eating disorder caused by media pressure about the importance of beauty, which is continually emphasized in TV programs and advertisements.

“No one can ... tell me it’s just a TV show or it’s just a movie or it’s just a video game because the debate is over,” she said. “The research ... shows a connection between the impact that the media is having on women, primarily in the areas of body image, pornography and sexual promiscuity.”

Discouragement is one of the devil’s greatest tools, Tomeo explained, and Satan uses the entertainment media to spread discontent and envy.

Citing a report on the sexualization of girls that was released by the American Psychological Association in February, Tomeo said the study showed that women and girls suffer greatly from media images that glorify beautiful actors and models.

“The APA report found out that they have problems when their value is directly related to sexual appeal or behavior, emphasis is placed on personal appearance and a person is made into an object for sexual use,” she said, “and that all media forms—music, TV, radio and movies—contribute to this problem. ... They saw an increase in eating disorders, depression and low self-esteem related to the way women are portrayed in the media.”

Tomeo said the association’s report corresponds with Pope Paul VI’s concerns about the misuse of human sexuality detailed in his encyclical “*Humanae Vitae*” (“On Human Life”) in 1968.

“One out of every four TV commercials contains messages about appearance,” Tomeo said. “Eighty percent of women questioned by *People* magazine said media images make them feel insecure. ... One out of

every three women is on a diet at any given time in this country. Diet products and programs are a \$33 billion a year business. The average age for young girls to start dieting is 8 years old, and 81 percent of 10-year-olds in this country say they are afraid of being fat.”

Pornography and sexual promiscuity undermine marriage and family life, she said, and are encouraged by content on the Internet, in movies and on TV shows.

“It is greatly affecting families,” Tomeo said. “It’s affecting marriages. It’s affecting kids, and it’s right out of the pit of hell because it totally distorts the God-ordained relationship between man and woman that was meant for the sacrament of marriage.”

About 200,000 Americans admit to an addiction to pornography, and 38 percent of Americans say they think it is morally acceptable, she said. Pornography generates \$10 billion to \$20 billion a year.

“Nearly 70 percent of all programming on TV contains sexual content,” Tomeo said. “Young people view 14,000 sexual messages a year [in the media]. Forty-six percent of high school students in the U.S. have had sexual intercourse, and one case of a sexually transmitted disease is diagnosed for every four sexually active teens.”

Inappropriate Internet use by teenagers on social chat room Web sites also is extremely alarming and dangerous, she said. “One-third of teens have talked with strangers online about meeting in person.”

Violence portrayed in the media also is a huge problem, Tomeo said. “The Parents Television Council came out with a study in January called ‘Dying to Entertain.’ They found that violence increased in every major time slot on television. On all the crime shows, the violence is very perverse and involves some sort of sexual activity.”

Researchers also found that at least 10 percent of youth violence was caused by anti-social behavior

See CONFERENCE, page 12

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Study finds U.S. Hispanics drawn to charismatic Churches

WASHINGTON (CNS)—The Church familiar to and preferred by Hispanic Catholics in the United States is a livelier, more charismatic place than the one most American Catholics are used to, finds a new survey on Latinos and religion.

A detailed survey by the Pew Hispanic Center and the Pew Forum on Religion and Public Life released on April 25 says about a third of U.S. Catholics are Latinos and that they are bringing a more evangelical style of faith into the broader Church as their numbers grow.

Despite an overall drop in the percentage of U.S. Hispanics who are Catholic—due largely to those who joined evangelical and Pentecostal Churches—Latinos will continue to represent an ever-larger share of the U.S. Catholic population because of immigration and high birthrates, it said. About 68 percent of U.S. Hispanics say they are Catholics.

While in many respects Latinos differ little from the general U.S. population in their religious attitudes and activities, Roberto Suro, director of the Pew Hispanic Center, said analysts were surprised to see the depth of what he called “renewal Christianity” among people of Latino origin or descent.

In a telephone press conference about the study, “Changing Faiths: Latinos and the Transformation of American Religion,” Suro said Latinos are much more likely than the general U.S. public to be involved in Churches where an enthusiastic, hand-clapping, arms-raised style of worship and prayer is typical.

Fifty-four percent of Hispanic Catholics were identified as charismatics on the basis of what religious practices people said they have in their Churches, the survey said. Among the characteristics the survey used to classify people as charismatics was participation in prayer groups where participants pray for miraculous healing or deliverance or where people speak in tongues.

The survey found that 62 percent of Catholic Hispanics say the Masses they attend at least occasionally have “displays

of excitement and enthusiasm, such as raising hands, clapping, shouting or jumping.”

Among non-Hispanic Catholics, only about 12 percent consider themselves charismatics, Suro said.

Luis Lugo, director of the Pew Forum, said at the same teleconference that becoming involved in the charismatic style of religious practice strengthens people’s religious identity. Whether Catholic, Anglican or mainline Protestant, Latinos who adopt a more charismatic style of practicing their faith remain within their original Church and become stronger in their religious commitment, he said.

“There’s absolutely no evidence that it’s diminishing or undercutting their Catholic orthodoxy or their connection to parish life,” he said.

Hispanic Protestants were proportionally even more likely to belong to “renewal” Churches, with 57 percent in that category. Thirty-one percent of Hispanic Protestants said they were Pentecostals, and 26 percent described themselves as charismatics.

“The contrast to the non-Hispanic population is stark: Less than one in five non-Hispanic Protestants are renewalists,” the survey said.

About 18 percent of all Hispanics said they had changed Churches or stopped considering themselves members of a faith altogether. Former Catholics (13 percent) were the majority.

Conversion was much more common among second- and third-generation Hispanics than among recent immigrants, the survey found. And the majority left Catholicism to join evangelical Churches. Forty-three percent of evangelical Hispanics said they formerly were Catholic. Just 2 percent of Hispanic converts became Catholics.

Catholics who became evangelicals were asked to discuss their feelings about the Catholic Church and why they left.

The greatest dissatisfaction was voiced about liturgy.

Sixty-one percent of former Catholics said they found the Mass “unexciting,” although only 36 percent said that was a factor in why



Worshippers sing during a Spanish Mass at St. Martin of Tours Church in Gaithersburg, Md., last year. A new study from the Pew Hispanic Center shows that Latinos are influencing U.S. religious practice, especially Catholicism. Latinos account for about a third of all Catholics in the United States.

they left. Forty-six percent said they disapprove of Church restrictions on divorce, but only 5 percent said that was why they left.

In response to questions about other possible areas of dissatisfaction, majorities of former Catholics said they think the Church respects women at least as much as men (66 percent) and is welcoming toward immigrants (75 percent).

Among all Hispanics surveyed, 83 percent of those who converted said their main reason for changing faiths or Churches was a desire for a more direct, personal experience of God. The second most common reason, given by 35 percent, was the inspiration of a particular pastor, followed by 26 percent who said it was related to a personal crisis and 14 percent who converted because of a marriage.

The study counted as a conversion any change such as leaving one Protestant Church for another, moving into or out of

the Catholic Church, or dropping out of religious practice altogether.

A personal invitation also was important. Among all Hispanic converts, 74 percent said they first heard about their new Church from a family member or friend.

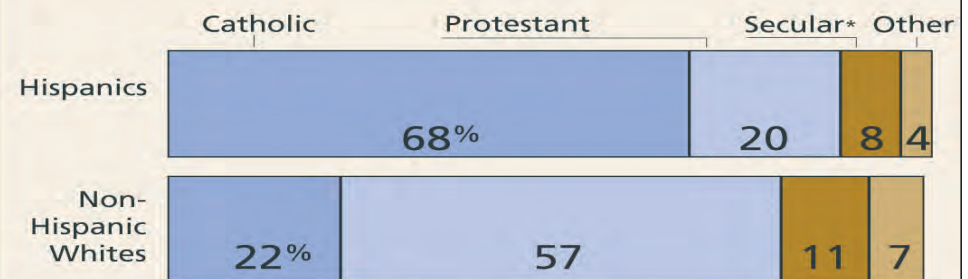
The study of 4,016 Hispanic adults was conducted by telephone between August and October 2006. The sample size was larger than is typical in sociological surveys to get a better sense of what non-Catholic Hispanics had to say, Suro and Lugo said.

The margin of error for the entire survey is plus or minus 2.5 percent; plus or minus 3.3 percent for Catholic respondents; and plus or minus 4.8 percent for evangelicals. Interviews were conducted in both English and Spanish, depending upon the preference of the person being interviewed.

The survey also delved into connections between religious beliefs and politics, the role of ethnic Churches, and religious practices and beliefs. †

Denominational Distribution

Hispanics in the U.S. are primarily Catholic and most U.S. non-Hispanic whites are Protestant.



*Secular category includes those who say they have no specific religious affiliation or say that they are agnostic or atheist.
Source: The Pew Forum on Religion and Public Life/Pew Hispanic Center

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The staff, Board of Advisors and volunteers of Our Lady of Fatima Retreat House offer their heart-felt congratulations to Senior Priest-in-Residence, Fr. Don Schmidlin, on the 50th anniversary of his ordination!

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Rev. Donald L. Schmidlin, ordained May 3, 1957

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Soon-to-be graduate returning to Africa to build clinic

By John Shaughnessy

When Margaret Khan steps forward to receive her diploma on May 5, she will be like most college seniors—reaching another important milestone in the remarkable journey of life.

Yet Khan's journey seems even more special because of how it began and where she hopes it will lead.

Just seven years ago, Khan left her home in Africa and came to the United States to help her sister-in-law care for her child who was born with severe disabilities.

That experience was part of Khan's motivation for getting a job at a hospital then later deciding to become a registered nurse.

Now, at 43, Khan is preparing to receive her bachelor of science degree in nursing from Marian College in Indianapolis—a degree she hopes to use to return to her village in Uganda to build a needed clinic for the people there.

"I had gone back there this summer," Khan says. "In the whole region, there were

only two registered nurses. In the area where I was born, most of the people don't have access to health facilities. The more information I got, the more inspiration I got to do something."

Her dream has gained the support of Sister Demetria Smith, a member of the Missionary Sisters of Our Lady of Africa and a mission educator for the archdiocese, who lived and worked in Uganda for 20 years.

"I would never have the energy and the courage to pursue this like she has done," Sister Demetria says. "She has a dream to help her country and her village."

Serving as a consultant, Sister Demetria told Khan that the clinic will need two important elements: water and an extra room where people can stay for the night because many of them will have to walk miles to reach the clinic. She also told Khan that collecting donations of aspirins, Vaseline, bandages and plastic gloves will help the clinic better serve its patients.

"We need the strength of God to do this," Sister Demetria says. "We need the help of the Holy Spirit and other people to do this."

One person who has already stepped forward to help Khan is Michael Olson, a physician assistant at St. Vincent Hospital in Indianapolis. Olson had been seeking the right international project to make a difference when his wife, Patricia, told him in December about one of her friends from work—Khan—and her dream.

"I've traveled a lot," says Olson, a member of Our Lady of Mount Carmel Parish in Carmel, Ind., in the Lafayette diocese. "I've seen how much need there is in the world. Another reason I want to become involved is that Christ taught us we need to take care of the sick and children. And this is a project where



Margaret Khan hopes to make a difference in the lives of African children and families by building a clinic in her native Uganda.

we can do both."

Khan and Olson made a fact-finding trip to Uganda in March. They were both moved by the children affected by malaria and the families devastated by the AIDS pandemic in Africa.

They have set up a non-profit organization for the Muira Village Health Center, and their goal is to open the clinic in 2009. Besides providing basic care to people, they want the clinic to have a birthing room and offer midwife services.

Before her dream of a clinic becomes a reality, Khan wants to pursue her master's degree and continue working as a bedside

nurse to develop her skills. Right now, she also wants to savor the feeling of graduating from college.

"It's unbelievable," she says, her eyes dancing. "It's not been easy, but with everyone's encouragement, I've done it."

Her friend, Patricia Olson, gives her all the credit. She's amazed at how Khan pursued her college degree while working full time at Seton Specialty Hospital in Indianapolis, where they first met.

"She's inspirational," Patricia Olson says. "She's overcome huge obstacles, muscled through, and created a dream for herself and other people." †



Michael Olson and Margaret Khan's goal is to have a clinic open in Uganda by 2009.

Nearly 600 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 College

With 386 graduates, Marian College will have the largest graduating class in its history when it holds its 70th annual commencement at 10 a.m. on May 5.

The commencement address will be given by Kevin Koers, principal of Franklin Central High School in Indianapolis and the 2006 Indiana Principal of the Year.

A 1976 graduate of Marian and a former teacher and coach at Bishop Chatard High School in Indianapolis, Koers will be among three people receiving honorary degrees from Marian College. The father of four will receive an honorary Doctor of Public Service degree.

Senior class president Joseph S. Newton will also speak at the

commencement.

Marian will also present honorary degrees to Jeanne (Wieck) Atkins and Michael Browning.

Atkins is the president and founder of Atkins International Foods, which was recognized in 2006 as the Indiana family-owned business of the year by the U.S. Small Business Administration. Atkins started the business in 1980, selling cheesecakes from the family's home in Carmel, Ind.

She is a member of the Order of Secular Franciscans and a former board member of the Catholic Community Foundation, the Little Sisters of the Poor and Our Lady of Fatima Retreat House in Indianapolis.

Atkins will receive an honorary Doctor of Business Administration degree for her life and career of "prayer, perseverance and perspiration."

Browning will receive the honorary Doctor of Humane Letters degree for his "extraordinary contributions to the economic, cultural and entertainment landscape of central Indiana."

A 1968 graduate of the University of

Notre Dame, Browning is the chairman of the board and president of Browning Investments Inc. in Indianapolis.

He serves as the chairman of the athletics initiative of the "Make History" campaign at Marian. He is also a member of the board of directors and the executive committee of the Indiana Sports Corporation. He also led the negotiations which resulted in the relocation of the National Collegiate Athletic Association headquarters to Indianapolis.

Saint Mary-of-the-Woods College

Affectionately known as "Sister Tricia" to the thousands of children she has served, Charity Sister Patricia A. Cruise will be the main speaker at commencement for Saint Mary-of-the-Woods College on May 5.

The commencement for the 149 members of the graduating class will begin at 2 p.m. in the Cecilian Auditorium of the college's Conservatory of Music.

As the president of Covenant House since 2003, Sister Patricia leads the international organization—with 21 sites in

six countries—that is dedicated to serving "suffering children of the street with absolute respect and unconditional love." She will receive an honorary Doctor of Humane Letters degree.

The college will also honor Providence Sister Marie Kevin Tighe with an honorary Doctor of Humane Letters degree. She served as the vice postulator and promoter of Mother Theodore Guérin's cause for sainthood.

Saint Meinrad School of Theology

Forty-eight students are expected to receive master's degrees when Saint Meinrad holds its commencement at 2 p.m. on May 12.

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

The commencement address will be given by Bishop Frederick Campbell of the Diocese of Columbus, Ohio. †

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Archdiocese hosting pilgrimage to 2008 World Youth Day

The Archdiocese of Indianapolis is hosting a pilgrimage to World Youth Day in Sydney, Australia, from July 9-22, 2008.



At the time of the pilgrimage, youths must be at least 16 years old to participate. Youths under the age of 18 must be accompanied by a parent or legal guardian. Legal guardianship must be signed over for the duration of the trip to an adult attending World Youth Day. The appointed

guardian must also sign the visa requirement for the minor.

Minors under 18 must be chaperoned at a ratio of five minors per one adult. Chaperones must be at least 25.

The pilgrimage is open to parish groups and individuals.

The cost of the trip is \$3,359 per person. The package includes:

- Round-trip airfare from Indianapolis to Australia.
- World Youth Day registration. (Youth in Europe will register the archdiocesan group for World Youth Day.)
- Ground transportation in Australia.
- Simple accommodations.
- Meals provided by Harvest Tours during the pre-pilgrimage tour.
- Most meals provided by World Youth Day during the pilgrimage.
- Admission to all World Youth Day venues.
- Tour guide assistance.
- Daily Mass and prayers.
- World Youth Day journal, backpack and T-shirt. A \$1,000 deposit is due by June 15, with future

payments also due on Sept. 15 (\$786), Nov. 15 (\$786) and April 15, 2008 (\$787).

World Youth Day insurance is highly recommended. It will cover medical treatment. The estimated cost is \$100, and it is not included in the package cost. World Youth Day insurance will not cover anyone age 65 or older.

The two-week pilgrimage will include stops in Brisbane, Sydney and other parts of Australia.

The highlight of the pilgrimage will be the celebration of the World Youth Day Mass with Pope Benedict XVI in Sydney on July 20, 2008. More than 2 million Catholic youths are expected to attend.

(To learn more or to register online for the 2008 World Youth Day pilgrimage, visit www.archindy.org/youth. For more information, call Kay Scoville, program coordinator for the archdiocesan Office of Youth and Young Adult Ministry, at 317-236-1477 or 800-382-9836, ext. 1477. E-mail her at kscoville@archindy.org.) †



The highest level of care also requires the softest touch.

Please join us for a community open house and tour the new Seton Specialty Hospital in Indianapolis on April 25, 2007 from 4-7 p.m. Seton Specialty Hospital is now located at 8050 Township Line Road in Indianapolis, across from St. Vincent Women's Hospital.

The opening of Seton Specialty Hospital begins a new day in the delivery of long-term acute care. We are dedicated to improving the quality of life for patients in their journey from acute care to a stable health condition – in body, mind and spirit. To learn more, call 317.338.CARE.



Seton Specialty Hospital

seton.stvincent.org

Celebrating 10 Years and Growing

CONFERENCE

continued from page 9

attributed to violence on television, she said. "Over 1,000 studies connect media violence to aggressive behavior in children. We have to start silencing the noise."

A quotation from Pope Benedict XVI on the cover of her book explains, "Put simply, we are no longer able to hear God. There are too many different frequencies filling our ears."

In Pope John Paul II's message for World Communications Day in 2004, Tomeo said, the late pope noted, "Parents need to regulate the use of the media in the home. This would include planning and scheduling media use, strictly limiting the time children devote to the media, making entertainment a family experience, putting some media entirely off limits and periodically excluding all of that for the sake of other family activities. Above all, parents should give good examples to children by their own thoughtful and selective use of media."

Read the *Catechism of the Catholic Church*, papal writings and bishops' documents, she said, to form an enlightened conscience then practice moderation and discipline regarding the use of media.

"This isn't just me talking," Tomeo said. "It's the Holy Mother Church [and] the Blessed Mother. The Church is right on target. ... The vicars of Christ are telling us that we have to get involved, we have to engage the culture, we have to engage the media."

Tomeo advises parents to "do a media reality check in the home" then limit its usage, establish values-based guidelines, and keep TVs and computers in family areas of the house, not in bedrooms.

Attorney Marjorie Murphy Campbell, contrasting feminism and womanhood within the Christian tradition, said the genius of women is a treasure.

Early feminists supported traditional values as well as equality for women, she said, but by the 1970s feminism had evolved into a liberal movement.

In recent years, she said, Feminists for Life reclaimed traditional values as a secular organization whose motto is "Women deserve better" than abortion.

Catholic women are blessed by the writings and advocacy of Pope John Paul II, Campbell said. "He has and will continue to save the lives of women. ... He wrote a document called '*Mulieris Dignitatem*' ('The Dignity of Women') ... about the meaning and purpose of life ... and the true path to happiness. ... He said both man and woman were created in the image and likeness of God."

Back by popular demand, "Catholic Answers" staff apologist Rosalind Moss told the women to always remember they are God's beloved then encouraged them to frequently share their faith with others.

"What is the secret to loving the Church, to loving God, every moment?" she asked. "What is the secret to the greatest possible happiness we can know on earth—in the midst of struggle, in the midst of tragedy, in the midst of heartbreak, in the midst of Church scandals, in the midst of heresies, in the midst of families breaking up?"

Moss said Scripture tells us that as God's beloved we are temples of the Holy Spirit, members of Christ's body, new creations, saints, holy ones, prisoners of Christ and sheep of his pasture chosen by and reconciled to God.

"His love for us is based on who he is—a God of love," she said. "Don't let anyone or anything rob you of your worth and dignity as a woman of God ... or rob you of your faith. ... Walk with Christ."

Christians witness their faith by everything they say and do, Moss said. "A vocation to love is a vocation to holiness. They're one and the same. ... God has a plan for you. Seek him with all your heart. Be holy. Spend time before the Blessed Sacrament. ... Give love away. God made us with hearts to give and hearts to love and hearts to sacrifice. ... We need to love as Jesus loved." †

Christ calls us to share his love with others

By Fr. Robert L. Kinast

Pope Benedict XVI's first encyclical, "God Is Love" ("*Deus Caritas Est*"), surprised a number of observers by offering a reflection on love.

The encyclical is divided into two parts.

The first part is a speculative discussion of the nature of love and its two basic forms—"eros" and "agape."

The second part is more practical and describes two basic ways of practicing love: justice and charity.

Throughout the encyclical, the pope emphasizes the unity and interrelatedness of the topics he addresses: love of God and love of neighbor, the body and soul of the whole person, reason and faith, Church and state, justice and charity, "eros" and "agape."

"Eros" is the fundamental form of love, a person's impulse to possess someone or something as his or her own. It is a response to another's appealing qualities, and indicates a desire for what one lacks or yearns for.

To achieve its goal, however, "eros" must mature and be purified. Otherwise, it will remain focused exclusively on the satisfaction of self-centered, material desires.

"Agape" is the form of love that fulfills the natural impulse of "eros." It is self-giving love that seeks the good of the beloved to whom one is attracted.

As such, it is exclusive love, showered on the beloved alone, and

permanent, lasting forever. This is the love the Bible extols. It is the basis for the love story between God and creation that the Bible recounts. Such love virtually is equated with the nature of God.

As the pope makes clear, both forms of love derive from God. While God lacks nothing essential to the divine nature, God's desire to receive the love and gratitude of creatures is a manifestation of divine "eros." However, people can choose to return the love or withhold it.

When we respond positively to God's desire for our love, God surrounds us with "agape," enabling us to extend ourselves in love of neighbor. This is a self-giving love—pouring oneself out for the other.

From the perspective of Christian faith, God's "agape" most fully and clearly is revealed in the love of Jesus.

But because human freedom entails the possibility of turning away from this love, God's "agape" takes the form of complete self-giving in the crucifixion and death of Jesus. This is the utmost expression of God's desire for our love, and it is an unconditional invitation for us to receive God's love in return.

Drawing on this general background, in the second part of the encyclical the pope discusses the practice of love—charity. He emphasizes that charity is an essential responsibility of the Church and should be carried out in an organized way if it is to be effective.

Eucharist shows us God's love

By Fr. Lawrence E. Mick

In the celebration of the liturgy, the words we use speak of God's love for us.

The Penitential Rite reminds us of God's love and forgiveness. We call out "Lord, have mercy" because we know God's steadfast love never gives up on us.

In the preparation of the gifts, we present bread and wine with monetary offerings. We think of these as our gifts to God, but they are God's gifts to us. We present a portion back to God from all that God has given to us as signs of his love.

In the Eucharistic Prayer, especially the Preface, we recall the multitude of ways that God has blessed us, both throughout

salvation history and in our own time.

Creation is a result of God's love. God created the universe and human beings to enter into a love relationship with us.

The core of the Eucharistic Prayer brings us to the central way the Eucharist reveals God's love. Every Eucharistic Prayer recalls the paschal mystery, the death and resurrection of the Lord. Here, the depth of God's love is revealed: "God so loved the world that he gave his only Son" (Jn 3:16).

Whenever we eat this bread and drink this cup, we proclaim the death of the Lord and experience the God who is love.

(Father Lawrence Mick is a priest of the Archdiocese of Cincinnati, Ohio.) †



Deacon Malcolm Lunsford and his wife, Shirley, pray with death row inmate Norman Timberlake during a Monday afternoon Communion call on Feb. 19 at the Indiana State Prison in Michigan City. The couple regularly visits the state prison together, praying and chatting with inmates.

The pope then addresses a frequent criticism, raised most pointedly by Marxists, namely, that charitable works leave unjust social structures in place and in effect perpetuate injustice.

The pope makes one of his sharpest distinctions between Church and state where Church is understood as the official, divinely structured form of the body of Christ presided over by its appointed leaders.

In this sense, it is not the role of the Church to establish the just ordering of society. That is the responsibility of politics and, of course, of the lay faithful engaged in that work.

The pope explains that the Church's role is to contribute to a just society by forming the consciences of those who serve in political life, stimulating greater insight into the requirements of justice.

Moreover, even in the most just society, the ministry of charity always will be necessary. Love of neighbor is not a goal attained once and for all. It is an ongoing part of human life.

The Church's ministry of charity should be characterized by a direct response to specific situations, taking the form, for example, of feeding the hungry, sheltering the homeless, caring for the sick and visiting those in prison.

The pope says it should be independent of political parties and ideologies, and should not be used as a method for proselytizing or imposing the Christian faith on others.

Those who carry out this ministry should be professionally competent and also filled with heartfelt concern for people. They should cooperate with other charitable organizations, cultivate a humility that reminds them they are instruments of the Lord and maintain a vigorous prayer life.

In his Lenten message for 2007, Pope Benedict XVI summarized the distinction between "eros" and "agape," and he used the image of Christ "whom they have pierced" as the symbol of our responsibility to recognize "the wounds inflicted upon the dignity of the human person" and "to fight every form of contempt for life and human exploitation."

In short, the "agape" that God desires to share with us—and abundantly bestows when we respond—is intended to be given again to others as love of neighbor.

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

Discussion Point

Positive attitude strengthens love

This Week's Question

When is it most difficult to love? Is it still possible to love under those circumstances?

"It is difficult [to love] when you are hurt or disappointed by someone. If I think about the good qualities ... of the person, ... the bad feelings dissipate." (Monica DeCarlo, Philadelphia, Pa.)

"It is most difficult to love someone who is filled with negativity. ... As we get older, we can learn that we can love that person but not their actions." (Betty Flach, Cleveland, Ohio)

"It is most difficult to love when you are angry. ... You can get over your anger, but you can't get over your love for the people you care about most." (Randy Schilling, New Hampton, Iowa)

"When someone has harmed a child, such as a mother who would sell her child, [it is difficult to love]. But it is not our place to judge. ... As Christians, we should still love and pray for the person." (Kim Baenziger, Lebanon, Tenn.)

"It is a human condition to naturally hate the one who hates you. ... You could try [to love in return]. But what you need is God's grace." (Faith Flaherty, Franklin, Mass.)

Lend Us Your Voice

An upcoming edition asks: Why do you consider the Sunday Eucharist important?

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



From the Editor Emeritus/John F. Fink

The message in the first chapters of Genesis

(Third in a series of columns)

Genesis, the first book of the Bible, begins, "In the beginning," which are also the first words of the Prologue to John's Gospel.



Genesis can be divided into two parts. The first 11 chapters discuss the time of creation and the earliest humans while chapters 12 through 50 describe the traditions of Israel's earliest ancestors. The first part is myth, with every story describing some sort of model of the proper relations of God to the world of humans. In the second part, the stories of the patriarchs and matriarchs relate individual events that shaped the special identity of Israel.

Here are the differences between the two parts. The first part is set in time that is before human history. Its exact place is vague—somewhere to the East. The persons

seem like symbols—nothing is known of their lives. Many of the stories have the form of myths like others that are known to have existed in Mesopotamia. Most of the events take place in a supernatural setting unlike our own. And the purpose deals only with the beginnings of humanity long before Israel's time.

By contrast, the second part of Genesis is set in historical times well-known to ancient records. It takes place in Mesopotamia, Palestine and Egypt. The persons have names and engage in actions typical of the second millennium B.C. The stories are largely saga-like or epic history narratives similar to oral lore of tribal groups. The major stories keep events close to the type of experience all human eras share. And the purpose is to trace the direct tribal and clan ancestors of Israel.

Genesis had more than one author. It's a complex work. The final editor, whoever he might have been, used several sources or literary traditions. There are, for example, two accounts of the creation, one in the first chapter and the other in the second chapter.

The message that the myths of chapters 1-11 tries to convey is that there is a tension between God's goodness to the earth and the human response of disobedience or sin. The first three chapters tell the story of God's creation, which was very good, but also the first human sin. The fourth and fifth chapters show how the evil of sin spread through the world. God then decided that he must begin again, so he sent the great flood. He then began again with Noah and his family. People again multiplied across the earth, but sin persisted.

There's a general pattern to these stories: God acts lovingly toward humanity, people disobey God and sin, God announces punishment, the punishment is given and God ends in compassion by showing mercy and a new blessing.

Adam and Eve, Cain and Abel, the angels and the women, the wicked generation of the flood, the sons of Noah, the people who build the tower of Babel, all are given signs of God's love and bountiful providence as they fill the earth. Yet each generation rises in disobedience. †

Cornucopia/Cynthia Dewes

What kids absorb from their childhoods

One of our sons and a grandson dropped in for a couple of days while



they were in the area visiting prospective colleges.

We had dinner for them and another son and his family who live nearby, and enjoyed some favorite foods and reminiscences, laughing a lot and

reinforcing the love we all share.

After the visitors left early on their last day, I felt the usual letdown. No matter how old they are or how old I get, I cry when my children leave. I guess it's genetic because my mom did the same thing.

At any rate, when I pulled myself together and went around the house straightening up, I discovered something that made me cry all over again. My son had made his bed. Neatly.

Now, that may not sound like much, but it meant something special to me. When they lived at home, my kids were expected to make their beds reasonably well every day. This was for my comfort level, not theirs; it was just a given. But now, many years later, here was this 48-year-old man pleasing his mom by

thoughtfully making his bed. It got to me.

When they leave home, you wonder what residual values, attitudes and customs your kids will take from their experiences as children. It warmed my heart to see my son's bed, not because he'd made it, but because he knew I would like it.

Our oldest son instituted our old "popcorn party" custom when his children were small. Every Sunday evening, freshly bathed and dressed in their 'jamies, the kids would take their seats in front of the television set to watch the Walt Disney show and eat special snacks.

Back in the day, if we were pretty solvent that week, the snacks would be soda pop and potato chips. This was a big deal because our kids never got to drink pop otherwise. If it was a lean week, they settled for popcorn and Kool-Aid, but either way they thought it was a special occasion.

Yet another son (we were blessed with several of them) is involved today in home building and renovation. He says it's because we used to drag him and the other kids around to "look at historic houses" almost every Sunday and wherever we were on vacation.

Speculating on how it would be to

live in this or that house was fun and cheap entertainment for the entire family. Our oldest son adopted this custom also, taking his family to realtors' open houses on weekends. He said his children would run from room to room, exclaiming, "I get dibs on this room!"

Not to be outdone in reliving her childhood, our daughter taught her children to play with toys like blocks and mom's castoffs for dress-up clothes. She took them to see museums and art fairs as she'd been taken, taught them "eensy weensy spider" and show them how to blow bubbles.

We always hope and pray that our children will carry forward the moral values and practices we think are important, along with the fun customs and events they remember fondly from childhood.

They may not seem terribly important at the time, but I think those little popcorn parties and show house visits can add up to stability. They become part of the way kids learn to be morally responsible adults, spouses, parents and seekers of a good God's will.

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

Faithful Lines/Shirley Vogler Meister

An awakening to Christ's Divine Mercy

My home is a few blocks from my parish church so I often hear our relatively new bells chiming at the usual Angelus times as well as for Masses and special spiritual events.



However, when I first heard the bells at Christ the King Church in Indianapolis chiming at

3 o'clock that afternoon, I was perplexed. I soon learned that this is the time for Divine Mercy devotions, which were initiated by St. Maria Faustina Kowalska of the Congregation of Sisters of Our Lady of Mercy (1905-38).

I knew little about the practice or St. Faustina. I found this strange since I am a cradle Catholic. Then when *The Criterion* listed the parishes that were planning Divine Mercy holy hours on the Sunday after Easter, I was curious enough to make it a priority.

The first thing I read when opening the

Divine Mercy program that afternoon at Christ the King Church was this quotation from Pope John Paul II: "... the light of Divine Mercy will illumine the way for men and women of the third millennium."

Then I happily realized that this devotion was well-attended, but not just because there had been exposition of the Blessed Sacrament the hour before. In fact, exposition and adoration continued afterward, too.

I was edified by this as well as by the service itself—the heartfelt singing by the congregation, Father Tony Volz's inspiring message and the Divine Mercy prayers themselves. The dignified presence of the Knights of Columbus holding vigil and participating in the procession of the Holy Eucharist also provided a reverent ambience.

Divine Mercy devotions began with Christ's apparitions to Sister Faustina—who was canonized in 2000—apparitions in which Jesus recalled his death on the cross as noted by the sister in her diary:

"At three o'clock, implore my mercy,

especially for sinners; and, if only for a brief moment, immerse yourself in my Passion, particularly in My abandonment at the moment of agony. This is the hour of great mercy. In this hour, I will refuse nothing to the soul that makes a request of Me in the virtue of My Passion."

At www.thedivinemercy.org, readers will find everything they need to know about how to approach these daily prayers, including the Chaplet of Divine Mercy, which includes special use of the rosary.

If nothing else, I have learned that whenever I hear the bells or notice it is 3 p.m. when elsewhere, I might not be able to make the Stations of the Cross or be present before the Blessed Sacrament, but I can certainly mentally pause for an instant and say, "Jesus, Mercy" or "Jesus, for the sake of Your Sorrowful Passion, have mercy on us and on the whole world."

How simple that is!

(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

Share the pride

Every year at this time, Catholic Charities agencies throughout the country are asked to complete a survey to collect data about the types of services provided and the number of people receiving services.



The variety of care that is given to the poor and vulnerable and the number of

people served are impressive, and should be a tremendous source of pride for all Catholics. As I often say, the work of Catholic Charities is the work of the Church—loving, personal concern given by a few on behalf of us all.

The sheer number of people served each year by Catholic Charities is staggering. In our own archdiocese during the 2006 calendar year, we had the privilege of intervening in the lives of more than 94,577 individuals at a cost of nearly \$8 million. Combined with all of the other Catholic Charities agencies throughout the country 7,449,119 people were provided assistance regardless of religion, race or social background.

The numbers tell only a small part of the story because this care may be very brief—as in the form of a single hot meal or a single counseling session—or as extensive as several months of housing for an entire family or a pregnant teenager. The real stories are found in the profound ways that lives are changed and sometimes even saved through our intervention.

The services of Catholic Charities in the Archdiocese of Indianapolis are provided by six agencies: Catholic Charities Bloomington, Catholic Charities Indianapolis, Catholic Charities Tell City, Catholic Charities Terre Haute, St. Elizabeth/Coleman Pregnancy and Adoption Services in Indianapolis and St. Elizabeth-Catholic Charities in New Albany. Together, these six agencies provide 36 different programs to meet the needs of the poor and vulnerable. A full listing and description of each program can be found on our Web site at www.CatholicCharitiesIndy.org.

Our staff of nearly 150 full and part-time employees, combined with 2,504 volunteers giving in excess of 88,000 hours of service, were able to be the hands and feet of Christ to many homeless families, dozens of refugee families seeking to resettle in Indianapolis after escaping persecution in other war-torn parts of the world, hundreds of school-aged children who have no place to go after school, 35 families who adopted a child, hundreds who received counseling services and more than 300 seniors in need of loving care—just to name a few.

On behalf of the thousands who experienced the love of Christ through our staff and volunteers, I want to thank you. Many of you contribute financially to the work of Catholic Charities through your gifts to the United Catholic Appeal, the United Way or through direct gifts.

In addition, many of you provide much needed prayer support for our work. If you would like to join us by praying for our employees, volunteers and those we serve, you can find our Catholic Charities common prayer on our Web site.

The most common response that I get from people when I speak about the work of Catholic Charities is, "I had no idea we did all that!"

You now have a better idea, and I hope that you will share in the pride of knowing that every day our Church is living out Jesus' call in the Gospel of Matthew, Chapter 25, to serve him by serving the poor.

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

Fifth Sunday of Easter/Msgr. Owen F. Campion

The Sunday Readings

Sunday, May 6, 2007

- Acts of the Apostles 15:21-27
- Revelation 21:1-5a
- John 13:31-33a, 34-35

Once again in this Easter season, the Acts of the Apostles supplies the first reading for the Mass.



This weekend's reading tells the story of some of the missionary activities of Paul and Barnabas. Although they eventually parted, Paul and Barnabas, Paul's disciple, visited several places

in Asia Minor that were prominent cities in the Roman Empire of the first century A.D.

Ancient traditions see all the Apostles as missionaries, and most of them went far and wide to proclaim the Gospel.

However, Acts gives an account of many of Paul's missionary efforts. No Scripture gives similar details about the other Apostles.

The reading is more than a travelogue. It is a lesson about the faith of Paul and Barnabas. It also reveals some of the living conditions of these two great figures in early Christianity.

As they spoke to Christians in the cities they visited, they warned these followers of Christ that hostility and difficulties faced them. During their travels, Paul and Barnabas met hostility and endured difficulties. Their warnings hardly came from paranoia or as a strategy to build regard for themselves by fabrication.

The culture of the Roman Empire was absolutely hostile to the values of the Gospel. The political order was becoming hostile as well.

Nevertheless, Paul and Barnabas were undaunted. They continued to move from city to city, from Christian community to Christian community, to reassure believers in Christ. Despite the risks and the more than occasional rejections, their faith inspired them and impelled them.

For the second reading, the Church this weekend offers a passage from the Book of Revelation.

This book, the last book of the

New Testament in the translations and versions that have been used for centuries, is highly poetic and symbolic. It is moving and strikingly beautiful in its imagery, but often its symbolism is so involved or so unique to the first century that understanding the book is not easy without reading scholarly commentaries along with the text itself.

In this reading, the vision is of heaven, symbolized by the holy city of Jerusalem, but it is a transformed Jerusalem and is of God. It is a look into eternity and to the reward promised to those who love God.

St. John's Gospel is the source of the last reading.

This is not a Resurrection Narrative, but is strongly reminiscent of the Resurrection and the Lord's death on Calvary.

Jesus obliquely refers to the Crucifixion. He refers to rising from the dead. Eternal life is an option for humans who follow the Lord in obedience to God, in sacrifice and in faith. With Jesus, the faithful will die, but also rise to eternal life.

Reflection

A month ago, the Church called us with joy and the deepest faith to celebrate the resurrection of Jesus after the terrible event of the Crucifixion.

Gradually, gently, but unrelentingly, the Church has called upon us personally to respond to Jesus, to bond ourselves with the salvation brought to humanity by Jesus.

This weekend's readings proclaim the sacrificial death as well as the rising of Jesus from the dead, but also call upon us to respond by following the Lord.

As the second reading from Revelation explains, eternal life with God in heaven will be our reward.

While still in this life, we authentically become disciples by loving God, each other and all people as Jesus loved us. In this divine love, Jesus died on Calvary as a sacrifice. In God's plan, divine love triumphed when Jesus rose.

We are not alone in our efforts to be with God and to love as Jesus loved. The Apostles are with us in their successors to the early bishops, such as Barnabas, who still guide us and strengthen us in the Church. †

Daily Readings

Monday, May 7

Acts 14:5-18
Psalm 115:1-5, 15-16
John 14:21-26

Tuesday, May 8

Acts 14:19-28
Psalm 145:10-13ab, 21
John 14:27-31a

Wednesday, May 9

Acts 15:1-6
Psalm 122:1-5
John 15:1-8

Thursday, May 10

Blessed Damien Joseph de
Veuster of Moloka'i, priest
Acts 15:7-21
Psalm 96:1-3, 10
John 15:9-11

Friday, May 11

Acts 15:22-31
Psalm 57:8-12
John 15:12-17

Saturday, May 12

Nereus, martyr
Achilleus, martyr
Pancras, martyr
Acts 16:1-10
Psalm 100:1-2, 3, 5
John 15:18-21

Sunday, May 13

Sixth Sunday of Easter
Acts 15:1-2, 22-29
Psalm 67:2-3, 5-6, 8
Revelation 21:10-14, 22-23
John 14:23-29

Question Corner/Fr. John Dietzen

Church opposes death penalty for theological, justice reasons

What is the Catholic Church's position today on the death penalty? My understanding is that the Church strongly opposes capital punishment,



but some friends insist there is no clear position one way or another. Who is right? (Pennsylvania)

The latest authoritative Catholic statement concerning the death penalty was issued in a position paper prepared by the Vatican for the World Congress Against the Death Penalty, which was held in Paris in February 2007.

Its stand against killing another human being, for whatever crime, is clear and strong, as is, by the way, the teaching of many national bishops' conferences, including our own.

The document notes that there has been a growing awareness of the challenges posed by recent executions. But Christians recognize the inalienable dignity of human beings, it said, and this is the basis for recognizing "the universality and totality of human rights, beginning with the right to life."

Use of the death penalty, it continues, is not only a denial of the right to life, but also "an affront to the human dignity shared by all humankind."

Societies and nations have a duty to protect their citizens from aggressors, but it is "hardly possible" to justify the use of capital punishment today.

States now have at their disposal other means of "effectively preventing crime by rendering one who has committed an offense incapable of doing harm—without definitively taking away from him the possibility of redeeming himself" (quoting Pope John Paul II's encyclical titled "The Gospel of Life").

The position paper notes that every instance of capital punishment incurs a number of risks: the danger of punishing innocent persons, the tendency to promote a violent form of revenge rather than a real sense of justice in society, and contempt for the Gospel teaching on forgiveness.

Taking of life, it claims, "never attains the worthy objectives for which societies punish offenders, although it

may temporarily assuage the appetite for vengeance."

An increasing number of law enforcement and judicial officials agree that the death penalty rarely if ever deters people from criminal activity, that it is administered with gross inequities, that men and women are executed only to discover later that they were innocent, and that blind revenge—not any higher moral motive—too often powers demands for the execution of criminals.

The point was made strongly two years ago by U.S. Supreme Court Justice Ruth Bader Ginsberg.

"I have yet," she wrote, "to see a death case among the dozens coming to the Supreme Court on eve-of-execution stay applications in which the defendant was well-represented at trial. People who are well-represented at trial do not get the death penalty."

It is another way of saying that poor people get executed while rich people do not.

These are the reasons that Pope Benedict XVI claimed, in an address last February, "non-violence for Christians is not mere tactical behavior, but a person's way of being, the attitude of one who is convinced of God's love and power, who is not afraid to confront evil with the weapons of love and truth alone."

They are also the reasons the new Vatican document speaks appreciatively of "groups and individuals that are working with renewed commitment and vigor for the abolition of capital punishment and for the imposition of a universal moratorium on its application."

It is worth noting that our country is not in very respectable company on the death penalty. Approximately 95 percent of all known executions took place in China, Iran, Saudi Arabia and the United States.

Since 1990, nine countries are known to have executed child offenders. The total for the United States and Iran is larger than for all the other seven countries combined.

(A free brochure on ecumenism, including questions on intercommunion and other ways of sharing worship, 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 at jjdietzen@aol.com.) †

My Journey to God

Sacrament of Love

The bread of life
The body of Christ
A circle of forgiveness
The cross of redemption
Waiting for my acceptance
Laying in the palm of my hand
Time stopped, the world suspended
He and I alone together in one accord
and one mind

No voices were heard, no choir sang
A vision of my Savior standing before me
In my hand I held His love
In His hands He held the scars for me
Carried away into His presence
He and I alone together in one accord
and one mind

My lips tasted of the sweet vine
The precious blood of the Lamb
The gift of eternal life for me

(Patty Boller made her profession of faith and was confirmed at the Easter Vigil on April 7 at Nativity of Our Lord Jesus Christ Parish in Indianapolis. She wrote this poem about receiving the Eucharist for the first time after participating in a Rite of Christian Initiation of Adults Mystagogy reflection on Holy Week.)



Unworthy of such an honor
Yet He did this for me
Such a love to lay down His life, for a sinner such as me
My heart cried, Oh Father
My soul fell at His feet
He and I alone together in one accord
and one mind

By Patty Boller

Indianapolis to host National Pastoral Musicians convention

By Sean Gallagher

In the next two years, the way that many people experience liturgy in the archdiocese and across the United States will undergo significant changes.

A new text for the Mass will be implemented, and a new *Directory for Music and the Liturgy* will guide bishops in their review of texts for songs used in the liturgy.

Included in the directory will be a list of standard hymns and songs that will be required to be in all future hymnals and missalettes.

These major developments, as well as the practical ins and outs of leading liturgical music effectively, will be the subject of much discussion at the national convention of the National Association of Pastoral Musicians (NPM) to be held in Indianapolis from July 9-13.

Charles Gardner, liturgical music director for the archdiocese and an NPM board member, sees the convention as a special opportunity for music leaders in archdiocesan parishes as well as people who volunteer in choirs or as cantors or instrumentalists, noting that the convention will have many practical break-out sessions.

"Helping people to prepare to do their job, to raise their skill levels as cantors, as organists, those are consistently needed things," Gardner said. "Not only will they learn something, but one of the large benefits is to be a part of several thousand people who are like a choir. It gives you a boost."

He also said that the convention will be an opportunity for those in the archdiocese interested in liturgical music to volunteer to greet the thousands of attendees who will descend upon Indianapolis from across the nation.

"Helping to welcome people here is very [important]," Gardner said. "We want to be hospitable in this town."

Gardner noted that the uncertainty of what will be happening in the liturgy in the coming years will have an effect on at least one significant part of the convention: people's buying habits.

"At these conventions, a lot of times people will buy music. And right in this period of transition, the paperback publishers of worship aids have the edge," he said, "because if you're going to make an investment in a bound book—even though the great majority of the music isn't service music—you probably are going to hold back a little bit and say, 'I want to wait and have the new texts in there.'"

Another topic of discussion may be a recent online survey that the NPM undertook to determine the priorities of leaders of pastoral music, on the one hand, and the priorities of those in the congregation, on the other.

The survey, which was not scientific, asked the question, "What helps you to sing the liturgy?"

The most important factor for the 1,541 respondents involved in music ministry was the leadership of organ or instruments (66.4 percent), while only 39.9 percent of those not involved in music ministry said that this was an important factor for them.

According to the survey, the leading aid to help those 808 respondents not involved in a music ministry to sing during Mass was familiarity of the melody (52.2 percent) followed closely by the easy-to-sing nature of a melody (51.4 percent).

These two factors were, respectively, the seventh and eighth most important factors for those involved in music ministry, coming in respectively at 46.7 percent and 43.5 percent.



Members of St. Mary Parish in New Albany lead a congregation in singing during a Mass celebrated at the parish's church on Dec. 10, 2006. Liturgical musicians from across the archdiocese and around the country will gather in Indianapolis on July 9-13 for the national convention of the National Association of Pastoral Musicians.

"This is going to be a matter for discussion, especially in the practical workshops," Gardner said. "When we give people things to sing, we need to always remind ourselves that people need familiar things."

Convention participants will be treated to nightly concerts at various locations around the city as well as addresses given by major figures in liturgical music in the United States. Presenters will include Steve Warner, longtime leader of the University of Notre Dame's Folk Choir, and Paulist Father Ricky Manalo, a composer of liturgical music and writer of books and articles on the liturgy.

Two other well-known liturgical musicians will receive awards at the convention.

Father J. Michael Joncas, a liturgical music composer and a faculty member at the University of St. Thomas in St. Paul, Minn., will receive the NPM's *Jubilare Deo* Award, which is given annually to a person who has made a significant contribution to the development of pastoral liturgy or music on the national or international level.

The NPM's Pastoral Musician of the Year will be awarded to well-known liturgical composer Marty Haugen, also of Minnesota.

(Those interested in attending the convention should log on to www.npm.org and click on the convention's logo. Those interested in volunteering at the convention should call 317-236-1483 or 800-382-9836, ext. 1483, or log on to www.archindy.org/worship.) †

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Rest in peace

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

BASCH, John R., 85, St. Barnabas, Indianapolis, April 15. Husband of Rebecca Basch. Father of Shirley Linne, Susan Pennington, Barbara, Bill, Jerry, John and Mark Basch.

BAUDER, Frances Josephine, 83, Holy Spirit, Indianapolis, April 21. Wife of Joseph Bauder. Mother of Sharon Norris and John Bauder. Stepmother of Ann Haggard, Kathleen Kiemeyer and Joseph Bauder. Grandmother of six. Step-grandmother of six. Great-grandmother of seven. Step-great-grandmother of four.

BAUMANN, Paul W., 71, Sacred Heart of Jesus, Indianapolis, April 13. Father of Paulette Pettigrew, Billy Jo, Dennis, James, John, Robert and Thomas Baumann. Brother of St. Joseph Sister Lillian Baumann, Anthony and Francis Baumann. Grandfather of 23. Great-grandfather of 18.

CONSOLINO, Gabrielle Marjorie, infant, Our Lady of Perpetual Help, New Albany, April 8. Daughter of Brian and Michelle Consolino.

DOWNEY, Agnes, 84, St. Barnabas, Indianapolis, April 6. Wife of Jack Downey. Mother of Patricia Hanna. Grandmother of three. Great-grandmother of several. Great-great-grandmother of several.

HAHN, Lester V., 90, St. Mary (Immaculate Conception), Rushville, April 20. Brother of Louise Childers.

HORNER, Elsie Lee (Sarles), 83, St. Mary, New Albany, April 18. Mother of Suzette Been, Jerry Lee and Dennis Horner. Grandmother of 11. Great-grandmother of 19.

HURM, William, 59, St. Paul, Tell City, April 14. Brother of Margie James.

JARBOE, Marie G., 86, St. Paul, Tell City, April 15. Mother of Vicky Hermann, Henrietta Tenbarger and Patricia Voges. Sister of Bessie and Martha Genet and Raymond Goffinet. Grandmother of 12. Great-grandmother of 23.

JOY, Patricia T., 94, St. Augustine, Jeffersonville, April 17. Mother of Tracy, Thomas and Timothy Joy. Grandmother of five. Great-grandmother of four.

KOERS, Roberta M., 91, Holy Spirit, Indianapolis, April 11. Mother of Anita Boyle, Theresa Martinez, Kevin, Patrick, Raymond and Stephen Koers. Grandmother of 24. Great-grandmother of 26.

KOCZAN, Bonnie L., 67, St. Monica, Indianapolis, April 20. Wife of Joseph Koczan. Mother of Cara Berkely, Brenda Desotell, Gina Payne, Sandra and Joseph Koczan. Sister of Mona DeSimone and Joan Koehler.

LA BRECQUE, Robert L., 85, St. Roch, Indianapolis, April 22. Husband of Loretta La Brecque. Father of Susan Hall, Barbara Spurgeon, Jeanne, James and Robert La Brecque. Brother of Mary Charpentier. Grandfather of 10. Great-grandfather of 13.

MADER, Marie C. (Ley), 87, Sacred Heart of Jesus, Indianapolis, April 18. Wife of Alfred Mader. Mother of Agnes Anderson, Theresa Dillon, Linda Eads, Mary Lou Jones, Patricia Shepardson, James, John, Kenneth, Kevin, Raymond and Thomas Mader. Sister of Delores Reitman and Robert Ley. Grandmother of 28. Great-grandmother of 11.

MARTIN, Frank C., 83, St. Anthony of Padua, Morris, April 20. Cousin of several.

MATTHEWS, John E., Dr., 84, St. Simon the Apostle, Indianapolis, April 19. Husband of Jeanne Matthews. Father of Stepheny Tays. Brother of Joseph Matthews. Grandfather of two. Great-grandfather of two.

McMILLAN, Norma Jean, 79, Holy Name of Jesus, Beech Grove, April 14. Wife of Robert McMillan. Mother of Dan, Gary, Joe, John, Larry and Tim McMillan. Sister of Laverne Shepherd and Richard Lohman. Grandmother of several. Great-grandmother of several.

MOUNTAIN, Joan M., 78, St. Barnabas, Indianapolis, April 9. Sister of Merl and George Mountain.

PARROTT, Marie L. (Hildebrand), 73, St. Barnabas, Indianapolis, April 15. Wife of Frank Parrott. Mother of Mary Downing, Susan von Grimmenstein and Edward Parrott. Grandmother of four.

RICHARDSON, Robert K., 77, St. Lawrence, Indianapolis, April 2. Husband of Shirley Richardson. Father of Ann Hightower, Catherine Rubenstein, Donald and R. Michael Richardson. Grandfather of seven. Step-grandfather of three. Great-grandfather of one. Step-great-grandfather of two.

ROSEMEYER, Robert J., 82, St. Barnabas, Indianapolis, April 25. Father of Janet Springer and Stephen Rosemeyer. Grandfather of three. Great-grandfather of one.

SAVAGE, James L., 66, Sacred Heart, Clinton, April 14. Husband of Laura Savage. Son of Dorothy Savage.

SHANK, Gloria H., St. Matthew, Indianapolis, April 17. Wife of John Shank. Mother of Pamela Hubbard, Suzanne Ryan, Barbara Shurina, John and Michael Shank. Sister of Joseph Hendriksen.

Grandmother of 14. Great-grandmother of five.

SPRINGER, Mary Margaret, 78, St. Mark the Evangelist, Indianapolis, April 13. Sister of William Springer. Aunt of several.

TIMPE, Vera M., 83, Sacred Heart of Jesus, Indianapolis, April 26. Mother of Mary Ann Ullrich, Michael and Patrick Timpe. Grandmother of seven. Great-grandmother of eight.

VAN NOY, Bernice H. (Wilson), 95, Our Lady of the Greenwood, Greenwood, April 20. Mother of Charlotte Allstatt, Madonna Gentry, Frances McMahon, Margaret Murphy, Gregory, Michael, Richard and Robert Van Noy. Sister of Robert Wilson. Grandmother of 25. Great-grandmother of 26.

VAN SICKLE, Ruby M. (Finney), 84, St. Mary (Immaculate Conception), Rushville, April 21. Mother of Mike and Terry Van Sickle. Grandmother of two. Great-grandmother of four.

WERNER, Mary Ann, 72, St. Anthony of Padua, Morris, April 20. Mother of Joyce Hansell, Dan, Daryl and Roger Werner. Daughter of Agnes Kuhn. Sister of Wilma Hoffmeier and David Kuhn. Grandmother of 10. †

William A. Brennan Jr. served the Church and community

William A. Brennan Jr., a charter member of Immaculate Heart of Mary Parish in Indianapolis and dedicated Church and community volunteer for more than six decades, died on April 26 in Indianapolis. He was 89.

The Mass of Christian Burial was celebrated on April 30 at Immaculate Heart of Mary Church in Indianapolis. Burial followed at Calvary Cemetery in Indianapolis.

A 1935 graduate of Cathedral High School in Indianapolis, Brennan earned degrees from Georgetown University and Harvard University. He was a captain in the U.S. Army.

Brennan was president of W. A. Brennan Inc. Commercial and Industrial Realtors from 1946-97 and a partner in Brennan Associates LLC from 1997-2007.

He was founding president of Immaculate Heart's parish council, a 40-year member of the Catholic Cemeteries Association and a 30-year real estate consultant for the Archdiocese of Indianapolis.

He helped the Little Sisters of the Poor establish the St. Augustine Home for the Aged, the Daughters of Charity relocate St. Vincent Hospital and the Society of Jesus establish Brebeuf Jesuit Preparatory School on farmland that is now West 86th Street.

Brennan was the first president of the board of directors of Brebeuf Jesuit Preparatory School, past president of the board of directors of Saint Mary-of-the-Woods College, a charter member of the lay board of advisers of St. Vincent Hospital and a past member of the board of directors of the St. Augustine Home for the Aged. He was honored by the Jesuits and Little Sisters of the Poor.

Surviving are five children, Martha Legue, Mary Ann Tobin, Louise, John and William Brennan III, and nine grandchildren.

Memorial gifts may be made to the St. Augustine Home for the Aged, Immaculate Heart of Mary Parish or St. Vincent Foundation, all in Indianapolis. †

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Interested persons should contact or send resumé to:
Rob Rash
Archdiocese of Indianapolis
Office of Catholic Education
1400 North Meridian Street
Indianapolis, IN 46202-2367
317-236-1544
rrash@archindy.org

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St. Simon the Apostle
Attn: Liturgy Committee
8155 Oaklandon Road
Indianapolis, IN 46236

Communications Director

Glenmary Home Missioners, a small domestic Catholic missionary organization seeks a Communications Director. Responsible for public, media & donor-related communications. Serves as editor for Glenmary Challenge, a quarterly magazine; the Glenmary Website, and various print and Web publications. Also responsible for helping create and implement a communications plan promoting Glenmary's annual giving program which includes direct mail appeals.
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Interested persons should send a cover letter and resumé to:
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P.O. Box 465618
Cincinnati, Ohio 45246

BRAZIL

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effort in Catholic education.

- The “growing influence of postmodern hedonist secularism,” which is seen as dramatically eroding the traditional values of the predominantly Catholic continent.

- Marriage and the family, which the pope said show “signs of yielding under the pressure of lobbies” that push for legislative changes and which are threatened by the increase in divorce, cohabitation and adultery.

- Economic injustice and the fight against poverty, along with the growing phenomenon of migration, which also impacts family unity.

The pope is well aware that many Latin American bishops believe the Church stands at a turning point after losing ground in recent decades.

At the last Synod of Bishops in 2005, the pope listened as Brazilian Cardinal Claudio Hummes told the assembly that in Brazil—the most populous Catholic country in the world—the number of Catholics was declining by about 1 percent each year, with many lost to Protestant sects.

“We have to wonder: How long will Brazil be a Catholic country?” Cardinal Hummes said.

According to the Vatican’s statistics, the Catholic percentage of Latin American populations has dropped about 4 percent over the last 25 years, but many believe the official figures don’t tell the real story.

In Brazil, for example, the Vatican says 85 percent of the population is Catholic, but experts who follow census figures say the real number may be closer to 70 percent.

The general conferences of Latin American bishops are considered

milestone events, and some have produced important shifts in pastoral direction.

This year’s edition will reflect the impact of globalization and the need for greater collaboration among Churches of North and South America, especially on issues like economic migration.

To favor that kind of exchange, the more than 160 voting members of the conference will include four U.S. bishops as well as U.S. Cardinal William J. Levada, head of Vatican’s doctrinal congregation.

Two bishops and a cardinal from Canada also will attend.

In Sao Paulo, Brazil’s largest city and one of the most populous metropolitan areas in the world, the pope is likely to talk about persistent social issues like urban violence, homelessness, corruption and economic disparity.

Outside Aparecida, the pontiff will visit a Franciscan-run drug rehabilitation center called *Fazenda da Esperanca* (Farm of Hope). In addition to illustrating Christian charity in action, the visit will give the pope an opportunity to highlight the deep human and social damage done by the drug trade throughout Latin America.

When the Vatican recently critiqued Jesuit Father Jon Sobrino, a pioneer in liberation theology, some saw it as a sign of things to come from the pope and the May bishops’ conference.

But Father Lombardi, the Vatican spokesman, said he does not expect liberation theology to be a crucial issue during the papal visit. Instead, he said, the pope is likely to focus on concerns like secularization, the activity of the sects and urbanization, and their relationship to the fundamental question of how to announce Jesus Christ in an evolving culture.

The impact of papal visits, of course, does not depend solely on official events and papal



CNS photo/Pablo Whittaker, Reuters

Recovering drug addicts take part in Mass in the chapel at Fazenda da Esperanca (Farm of Hope), a Franciscan-run drug rehabilitation center in Guaratingueta, Brazil, on April 25. Pope Benedict XVI is scheduled to visit the center during his May trip to Brazil, where he will open the once-a-decade meeting of Catholic bishops from Latin America and the Caribbean.

speeches. Perhaps more than on previous trips, the world will be watching to see how Pope Benedict, an academic at heart, interacts with the more outwardly emotional culture of the region.

During his first trip to Brazil, Pope John Paul II walked through a slum neighborhood of Rio de Janeiro, where he chatted with residents and, moved by what they told him, left his papal ring as a gift to local parishioners. No one is suggesting a repeat performance by Pope Benedict, but many are interested to see whether the pope uses gestures as well as words to communicate his concern for the poor.

With 14 major events, it’s a relatively busy schedule for the 80-year-old pope. But

almost from the beginning of his pontificate, he has made this trip a priority. According to Latin American bishops, it was the pope who chose the Marian sanctuary as the site for the conference and announced that he would be coming.

The pope also chose the theme “Disciples and Missionaries of Jesus Christ, So That Our Peoples May Have Life in Him.” The focus on the person of Jesus Christ is typical of the pope, who just published a book on the figure of Jesus.

The bishops of Latin America have said they hope the conference will launch a new evangelizing mission across the continent, a type of spiritual mobilization throughout the Church. †

Mirroring wider debate, Vatican seminar on global warming gets heated

VATICAN CITY (CNS)—Despite being held in a cool, climate-controlled conference room, some early discussions at a Vatican-sponsored seminar on global warming and climate change got pretty heated.

The rifts and tensions still dividing the global debate on the causes of and remedies for drastic climatic shifts were gently simmering in the small microcosm of the two-day Vatican meeting.

Sponsored by the Pontifical Council for Justice and Peace, the seminar gathered experts representing the scientific, political, economic and spiritual sides of the climate-change debate on April 26-27 to discuss “Climate Change and Development.”

“I have to commend the planners,” said Lucia Silecchia, a professor of environmental law at The Catholic University of America in Washington, because “nobody can accuse them of bringing in a group of people who will agree with each other.”

Disagreements even spilled out into the corridor during the closed-door seminar’s first morning break when a Vatican official

had to use his pastoral prowess to calm one participant.

“The scientific community has been so divided and so bitter” over the climate-change debate that experts who disagree with each other don’t talk to each other, Silecchia told Catholic News Service.

But by bringing the opposing sides together under the neutral roof of the Vatican, she said, the Church is helping give a fresh approach to an issue mired in conflict, confusion and, often, inaction.

The Vatican is reminding people that the environment and development cannot be helped by economics, science or politics alone, “that there are moral, ethical considerations” to take into account, said Silecchia.

She said policymakers have to avoid falling into the extremes that either see “the human almost as evil and destroying a beautiful planet” or consider development and technology as saviors of the world.

John Carr, the U.S. Conference of Catholic Bishops’ secretary for social development and world peace, said

Christian values seen in “the virtue of prudence, the pursuit of the common good and the protection of the poor” are important contributions to the climate-change debate and should be at the heart of policies aimed at addressing global warming.

Because real consensus among politicians and scientists is not around the corner, the Church can still band divergent groups together under its universal umbrella of Christian values.

The Catholic Church is “not the Sierra Club at prayer,” Carr told CNS. It embodies centuries of tradition of calling for “sacrifice, restraint, moderation,” promoting the common good and the option for the poor.

Cardinal Renato Martino, head of the justice and peace council, said the Church’s concern for the environment and creation goes all the way back to the Book of Genesis. In the two stories of creation, God gave mankind the mandate to subdue and have dominion over the earth, but he also expected humanity “to cultivate and care for it,” he said.

Humanity’s dominion over creation “does

not have to be despotic” nor should it be used for purely selfish and economic needs, he said. Hurting the environment is a sin, he told reporters, as it “is an offense not only against yourself, but against all others” whose lives depend on its resources.

Nonetheless, he said, the Vatican is cautious about what sort of pronouncements it makes about global warming.

Church leaders are aware scientific findings can sometimes be skewed by special-interest groups or overblown by an audience-hungry media.

The Church, therefore, “seeks to draw fully from the treasury” of all scientific knowledge and experience and looks for “a true and balanced response” based on Church teaching, Cardinal Martino said.

In a papal telegram to seminar participants, Pope Benedict XVI said he hoped the conference would foster the “research and promotion of lifestyles and models of production and consumption that respect creation and the real demands of sustainable progress of peoples.” †

Classified Directory, continued from page 18

Positions Available

Pastoral Associate

Seeking an experienced professional prepared to take on increasing responsibility for administration and pastoral care of a small, urban, multi-cultural parish with a resident priest: administration and supervision; coordinate volunteers for ministries and fundraisers, liturgy planning and preaching; evangelization; total parish catechesis for children and adults; Bi-lingual with experience in Hispanic ministry a plus; MS in related field or comparable experience; Salary and benefits package designed for a professional.

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Evansville, IN 47714
www.nativitycatholicchurch.com
hkuykendall@evansville-diocese.org

Custodial Staff

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

Requirements include a high school diploma (or its equivalent) and at least one year of custodial experience. Applicants should be self-starters and be able to work well with others. Applicants should be able to lift, carry and push at least 75 lbs.

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Jackie Buchanan
SS. Francis and Clare Church
5901 Olive Branch Road
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Phone: (317) 859-4673
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Youth Minister

St. Gertrude’s Church, a suburban Cincinnati parish of 2000 families staffed by the Dominican Friars, is seeking a full time youth minister to further the development of a dynamic, comprehensive youth ministry. Applicant must be a practicing Catholic with a strong grounding in the Catholic faith and good communication, leadership and organizational skills. Applicants are required to have a BA in Theology/Religious Studies or a related field and at least three years of pastoral experience. Competitive salary commensurate with education and experience. Send résumé with references to:

Search Committee
St. Gertrude Catholic Parish
7630 Shawnee Run Road
Cincinnati, Ohio 45243-3009
Fax: (513) 527-3971
Parish website: www.stgertrude.org

SERVICE

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a purpose beyond the work I do.”

Nguyen shared her story and that message during the April 26 Spirit of Service Award Dinner in Indianapolis, an event that raised more than \$220,000 to benefit Catholic Charities Indianapolis in its efforts to help the poor and the vulnerable.

The dinner was also a celebration of this year's seven Spirit of Service Award winners, who live these words from Nguyen: “I have been blessed, and with that blessing I must take responsibility.”

Consider the work of Dr. Mercy Obeime, a member of St. Luke Parish in Indianapolis who is also the medical director of St. Francis Hospice and St. Francis Neighborhood Health Center in Indianapolis. In 2003, on her 40th birthday, the native of Nigeria extended her care for others by starting the Mercy Foundation, dedicating her organization to bringing hope, mission trips and medical supplies to the people of her homeland.

Consider the efforts of Louise Collet, who has dedicated more than four decades of volunteering to help children, the poor, the sick, the hungry, the elderly and patients with Alzheimer's disease. A member of Immaculate Heart of Mary Parish in Indianapolis, she has always looked out for the less fortunate through her commitments at the Cathedral Kitchen, St. Augustine Home for the Aged and A Caring Place, a Catholic Charities Indianapolis program that provides adult day care services.

Martha and Bill Kuntz earned their award for the countless ways they have quietly worked behind the scenes to improve the lives of others. Bill has also volunteered for more than 40 years with the Catholic Youth Organization, the organization that his father led when Bill was a child. And Martha is also involved with Christ Renews His Parish efforts at their parish, St. Jude in Indianapolis.

Dr. Raymond Pierce Jr. was saluted for his lifelong commitment to the Church, the



Award winners, seated from left, are Louise Collet, Dr. Raymond Pierce Jr., Martha Kuntz, Bill Kuntz and Dr. Mercy Obeime. Standing, from left, are Natalie Guzman and John Pelizzari, representing Fifth Third Bank Central Indiana; Betty Nguyen, Archbishop Daniel M. Buechlein and Gil Viets.

community and the improvement of people's lives. A member of St. Monica Parish in Indianapolis, the retired orthopedic surgeon was one of the original board members of the archdiocese's Multicultural Ministry Commission. He is involved in efforts to improve the health care of the poor and to fight sickle-cell anemia, a disease that predominantly strikes the black community.

Gil Viets received the Community Service Award for his contributions to the archdiocese and the city of Indianapolis, including being a board member of St. Vincent Health, and helping the United Way and the American Heart Association. He is a member of St. Alphonsus Parish in Zionsville in the Lafayette Diocese.

The Corporate Leadership Award was given to Fifth Third Bank for its many contributions to the central Indiana community and the archdiocese, including being a generous

sponsor of the Spirit of Service Awards Dinner and the Celebrating Catholic School Values Awards Dinner.

Archbishop Daniel M. Buechlein saluted the award winners, saying, “Your commitment to selflessly serving the poor, the sick, the elderly and anyone in need is an inspiration to us all. You are humble servant-leaders who have truly answered God's call to be compassionate toward others.”

The need for that compassion continues to grow because of the increasing number of people who need help, said David J. Bethuram, the executive director of Catholic Charities Indianapolis.

“Last year, Catholic Charities Indianapolis helped nearly 20,000 through our 11 programs,” he said. “We served people in our support programs that include counseling, family education, and after-school and summer camp programs for at-risk youth. We

served the elderly and their caregivers in our community through Adult Day Services and the Senior Companion programs, and provided those in need with temporary shelter, food, clothing and job assistance.”

The generosity of donors and volunteers has allowed Catholic Charities Indianapolis to reach more people every year, he added.

That spirit of generosity was echoed by the award winners, who each made a videotaped acceptance speech that was shown to the audience as they received their awards.

“We are all called by God to serve,” Obeime said.

A depth of humility also bonded the award winners.

“We are humbled by this honor,” Bill Kuntz said. “What we have been given pales in comparison to the many gifts God has given us, starting with our Catholic faith.” †

LEGACY FOR OUR MISSION:

For Our Children and the Future

ST. MICHAEL'S MINISTRIES SEEK ROOM TO GROW

St. Michael Parish in Bradford now offers 70 different ministries to its members and the surrounding community. As the ministry outreach has grown over the decades, so has the demand for space. Today, the parish hall that has served so well for 35 years is now simply inadequate for current needs. With the help of proceeds from the *Legacy for Our Mission* campaign, St. Michael hopes to build a parish life center that will provide additional space and truly be the hub of parish activity.

“Some time ago, we realized that our religious education facilities were not keeping pace with the increasing enrollment in our faith formation programs. Classes are being held in every available space in our church complex. We've reached seating capacity for our annual parish festival in September. While the educational and service needs of our parish are barely being met, we are unable to grow and flourish as we are called to do by Scripture,” said Father John L. Fink, pastor since 2003.

Activities currently held in the parish hall would be moved to the new parish life center, along with offices of the parish staff. The center would have a gymnasium, rooms for smaller gatherings and an open area twice the size of the current hall, along with a much larger kitchen and pantry. Plans are also included for restrooms that meet the needs of all parishioners.

“Through the *Legacy for Our Mission* campaign, we also hope to raise the funds necessary to enlarge our



current parish hall and remodel it into a long-needed education building,” Father Fink said. The building would house all faith formation classes in a single facility, accommodate pre-school programs and provide accessibility to a shared library and resource room.

Roger Harbeson, *Legacy for Our Mission* campaign chairman and St. Michael parishioner for 23 years, commented, “We have a strong youth program that revolves around religious education and provides activities to build the connection with the church. We hope that with a new parish life center, that program will continue to grow. The *Legacy for Our Mission* campaign is integral to getting that project completed.”

St. Michael Parish was founded in 1835 to provide services to immigrants who had moved into southern Indiana. Currently, there are 420 families in the parish and 60 students in its preschool. Membership is growing by about 10 families per year with many of them moving from nearby Louisville, Father Fink explained.

“The *Legacy for Our Mission* will help us realize our vision for the future and the mission we must fulfill. This is our chance to turn this vision of a parish life center into reality so we can leave our legacy, as those before us have, for generations to come. We have the obligation to continue in the spirit of our forefathers and leave a legacy for them,” Father Fink said.

Legacy for Our Mission, the archdiocesan capital campaign, is guided by the principles of Christian stewardship and addresses future ministry needs of the archdiocese. By contributing to Legacy for Our Mission, you are helping your parish address its most urgent capital, operating and ministry needs as well as the shared ministries and home missions of the archdiocesan community.

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

Parishioners Make Unconventional Donations

While parishioners across the archdiocese are willingly making contributions to the *Legacy for Our Mission* campaign, not everyone is making the traditional three-year pledge and writing a check.

At St. Michael, some parishioners are giving what they can but sometimes in slightly less conventional ways. A dance instructor is donating proceeds from lessons she gives. A cattle rancher donated a heifer. Still another contributed 12 new plates depicting the Blessed Virgin Mary that will be raffled off, one per month.