



**The**

# Criterion

Serving the Church in Central and Southern Indiana Since 1960

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## Parishes give up own funds to help home missions

By Brandon A. Evans

When talking about the home missions of our archdiocese—those parishes and schools that serve important populations but need financial help to continue operating—the focus is usually on the places receiving help.

But for every success story in the archdiocese of a parish or school that was

given vital financial assistance, there lies behind it the story of a parish's generosity in providing that help.

The home missions are funded through the archdiocese in different ways.

A large portion of the money raised in each year's United Catholic Appeal—more than \$1 million in recent years—goes toward home missions.

Another way that these parishes and schools in need are helped is through grants from the Saint Francis Xavier

Home Mission Fund.

The home mission fund receives all of its money from parishes which choose to give the money they raise above their individual United Catholic Appeal goal—money the parishes could choose to keep for themselves—to the home mission fund.

Last year, 11 parishes and schools received more than \$400,000 from the Saint Francis Xavier Home Mission Fund thanks to the generosity of other parishes.

Parishes may also choose to give money from its weekly collections or from parish fundraisers to the home mission fund.

Holy Name of Jesus Parish in Beech Grove is one parish that has given money raised from parish events to help out home mission parishes and archdiocesan schools that are in need. The parish gave about \$40,000 to the archdiocese last year to help parishes and schools that aren't as

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### REMEMBERING OUR HOME MISSIONS

operating—the focus is usually on the places receiving help.

But for every success story in the archdiocese of a parish or school that was

## Theologians: Pope's relativism homily was call to hold values

VATICAN CITY (CNS)—The day before he was elected pope, then-Cardinal Joseph Ratzinger gave a homily calling on his fellow cardinals to counter forces sweeping the world toward what he called a "dictatorship of relativism."

His words raised concerns for some observers, who worried that they might herald a chill on interreligious dialogue or debate about other issues.

Theologians and Vatican officials, however, say the phrase was a call for the Church to hold fast to its values amid the turbulence of political and social pressures.

Pope Benedict XVI's predecessor, Pope John Paul II, also took aim at relativism in his 1993 encyclical *Veritatis Splendor*.

Pope John Paul "showed that just as there was a fault line in the Soviet empire that eventually brought it down ... there is a fault line in our society, in our culture, between concern for personal freedom and abandonment of objective truth," said Cardinal Francis E. George of Chicago.

Pope Benedict, he said, shares that conviction.

Technically, some theologians say, a "dictatorship of relativism" is a contradiction in terms. While a dictatorship seeks to impose certain values, relativists hold that there is no objective truth, so all views are equally valid.

In practice, however, the pope was referring to a tendency for a government or society to abandon moral principles in an

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The St. John Bosco Medal, the Catholic Youth Organization's distinguished service award, was presented to seven Indianapolis-area volunteers by Msgr. Joseph F. Schaedel, vicar general, during a prayer service and awards ceremony on May 3 at SS. Peter and Paul Cathedral in Indianapolis. Recipients of the top CYO award are, from left, St. Simon the Apostle parishioner Mike Sullivan, Immaculate Heart of Mary parishioner Tom Spalding, St. Jude parishioner Shirley Dreyer, Holy Spirit parishioner Rick Darragh, Nativity of Our Lord Jesus Christ parishioner Joan Jacobs, Christ the King parishioner Joe Bill and Holy Cross parishioner Bob Goyette.

## CYO volunteers and teens honored for their service to community and Church

By Mary Ann Wyand

Archdiocesan officials honored seven adult volunteers in central Indiana with the St. John Bosco Medal, the Catholic Youth Organization's distinguished service award, during a prayer service on May 3 at SS. Peter and Paul Cathedral in Indianapolis.

Twenty adult volunteers also were recognized with Msgr. Albert Busald Awards for outstanding service to youth and 16 teenagers received Spirit of Youth Awards for exceptional Church and community service.

Msgr. Joseph F. Schaedel, vicar general, presided at the prayer service and awards ceremony on behalf of Archbishop Daniel M. Buechlein, who was participating in a province meeting

with other Indiana bishops.

The vicar general began the annual prayer service by thanking the hundreds of adult volunteers at parishes in central and southern Indiana for sharing their gifts and talents during countless hours of coaching CYO sports programs.

Edward J. Tinder, director of the Catholic Youth Organization, also thanked the adult volunteers for coaching a variety of sports and serving as role models for youth.

"Every year, in CYO and parish youth ministry, there are at least a couple thousand volunteers," Tinder said. "The CYO has been operating since 1939 in this archdiocese. ... Those receiving the [St. John Bosco] award are the very best this archdiocese has when it comes to volunteering for the sake of young people.

They have willingly and enthusiastically passed on the values and traditions of our Catholic faith. They have helped ... to develop the leadership of our communities and our Church."

Father Robert Robeson, director of youth and young adult ministry for the archdiocese, also offered his congratulations to the outstanding adults and teenagers who find time to serve the Church and their community.

"It was good to see the coaches and other leaders, who make the Catholic Youth Organization programs happen, be recognized for their service," Father Robeson said. "And it was amazing to see the students, who really are the cream of the crop, be honored for their service. I think that we're experiencing

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# CYO

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a renewed commitment among youth to serve their Church and community as a way of serving the Lord.”

St. John Bosco Medals were presented to Indianapolis residents Joe Bill from Christ the King Parish, Bob Goyette of Holy Cross Parish, Rick Darragh from Holy Spirit Parish, Tom Spalding of Immaculate Heart of Mary Parish, Joan Jacobs from Nativity of Our Lord Jesus Christ Parish, Shirley Dreyer of St. Jude Parish and Mike Sullivan from St. Simon the Apostle Parish.

“I’m proud I can serve the CYO,” Joe Bill said after the awards ceremony. “I love it. Back in 1947 and 1948 in Long Island [N.Y.], I had great coaches [as a youth] and that’s one reason I decided to get into this.”

Bill said he coached football, basketball, baseball and girls’ soccer at Christ the King and two other parishes to help boys and girls learn about sports, sportsmanship and life skills.

“We really are preparing the kids for more than just athletics,” he said. “We’re preparing them with life skills, teaching them not to give up on themselves. Self-esteem is so important. We want them to not just think they’re good, we want them to know they’re good, so they have to do certain things to earn their self-esteem, like hard work, which I think is very important.”

Gracie Bill said she has many happy memories of watching her husband coach CYO football teams at Christ the King Parish over the years.

“If he has to correct a little guy on the field,” she said, “... he calls the boy over, puts his hands on his helmet and talks to him real quietly. The little guy looks up with his big eyes and listens to every word Joe says then he goes right back out there and knows what to do the next time.”

St. Jude parishioner Shirley Dreyer, a retired teacher and director of religious

education, has volunteered as a judge for the CYO Music Contest since its inception.

“It just makes me feel wonderful to help the kids and see CYO grow over the years in the parishes,” Dreyer said. “It’s truly a blessing for the Church.”

Catholic Youth Organization activities build community and foster unity by bringing together children from parish schools and religious education programs, she said, as well as serving youth from other faith traditions.

“I think, first of all, it teaches us that we have to keep building community” Dreyer said, “and that there’s nothing like team spirit, which comes from our families then in the school classroom and on the baseball or football field. We’re so fortunate with the coaches that we have because they stress that we have to work together, and that’s what Christianity is all about, so it’s a perfect way for our children to grow up.”

From coaching three sports to baking cookies for team members to volunteering as a judge for the high-jump event at the city track and field meet, St. Simon parishioner Mike Sullivan likes to teach young people that CYO activities are all about having fun.

“I’m just kind of in awe to be in such a prestigious group of Bosco winners,” Sullivan said. “I started coaching because ... the school needed a coach, ... and it seemed like the more I got involved the more fun it was. The kids are so great to be around. It wasn’t about winning or losing. It was about sportsmanship and friendship and fun. After games, we would go up to the other team, shake hands and say ‘Good game’ and congratulate them. Whether or not we won, we always had fun.”

Sullivan said participating in Catholic Youth Organization programs “runs in the family” because his brother, Kevin, is the director of CYO Camp Rancho Framasa in Brown County.

“To me, CYO is all about teaching young kids respect and sportsmanship,” he said, “lessons that they don’t realize

Photo by Mary Ann Wyand



Msgr. Joseph F. Schaedel, vicar general, congratulates Christ the King parishioner Joe Bill of Indianapolis for his distinguished volunteer service to the Catholic Youth Organization during a May 3 awards ceremony at SS Peter and Paul Cathedral in Indianapolis.

they’re learning now, but they see them later in life when they’re adults.”

During the ceremony, Msgr. Albert Busald Awards were presented to Holy Name of Jesus parishioner Michael English of Beech Grove and Indianapolis residents Karen Yount from Immaculate Heart of Mary Parish, Scott Cullen and Mary Jo Stallings of Nativity Parish, Mary Johnson and Jack Warner of St. Barnabas Parish, Bill Nester from St. Christopher Parish and Teresa Keith from St. Gabriel the Archangel Parish.

Also receiving Msgr. Busald Awards were St. Lawrence parishioner Larry Leonhardt, St. Luke parishioners Pat Murphy and Jim Stark, St. Mark the Evangelist parishioner Mike Lewinski, St. Matthew parishioners Mike McNelis, Susie Sokol and Amy Stimpson, St. Pius X parishioners Kevin Bower and Henry Bryant and St. Simon parishioner Gina Faurote, all of Indianapolis.

Holy Spirit parishioner Eric Rhiver of Fishers, Ind., and Our Lady of Mount Carmel parishioner Brian Hunt of Carmel, Ind., both in the Lafayette Diocese, also received Msgr. Busald Awards for outstanding volunteer service to youth as par-

ticipants in archdiocesan CYO sports programs.

Spirit of Youth Awards were presented to Good Shepherd parishioner Greg Kocher, Holy Cross parishioner Angela Werle, St. Luke parishioners Tom Berg, Claire Breen and Stacy Traylor, and St. Mark parishioners Casey Lewinski and Andrew Morris, all of Indianapolis.

Also receiving Spirit of Youth Awards were St. Matthew parishioner Alisa Benjamin, St. Michael the Archangel parishioner Theresa Hammond, St. Monica parishioners Josh Bolles and Colleen Scarry, and St. Roch parishioners Karen Dicks, Chris Feltman and Brian Leppert, all of Indianapolis.

St. Louis de Montfort parishioners Caitlyn Kelly and Elizabeth Perrin of Westfield, Ind., in the Lafayette Diocese, also were honored with Spirit of Youth Awards.

Catholic Youth Organization awards for distinguished youth and adult volunteer service in the New Albany Deanery are presented during a separate ceremony in southern Indiana. Those award recipients will be featured in a story in a future issue. †

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# The adventures of a Franciscan sister continue

By Brandon A. Evans

Last year, the generous gifts of friends and alumni of Cardinal Ritter Jr./Sr. High School in Indianapolis paid for Franciscan Sister Rita Vukovic to ride four laps around the Indianapolis Motor Speedway with racecar driver Sarah Fisher.

This year, the adventure of the long-time Cardinal Ritter teacher will continue with a stunt ride in a T-6 Texan Warbird airplane.

The new experience for Sister Rita will garner donations at the school's annual Race Party on May 26 at Primo West in Indianapolis.

The annual event, which includes dinner and both a silent and live auction, will raise funds to support student scholarships and financial aid. Tickets are \$60 per person.

Even though Sister Rita isn't fond of flying, she said that she's looking forward to her ride in the plane.

Last year, in her trip around the track, everything was carefully prepared and she was able to enjoy herself and feel safe, she said—and being a big racing fan helped.

When she came back to school in the fall, Sister Rita had stories to tell her students about her big day.

"They thought it was awesome," she said.

Sister Rita has been teaching for 55 years. She started in elementary education then moved on to high school, and ended up at Cardinal Ritter in 1970, where she has taught ever since.

Though she occasionally teaches senior theology and English in the higher grades, she mostly teaches freshman English.

"I just like to get them off to a good start in their high school years," she said.

Catholic education—a venue for her not only to educate but also to share her love of God and the Eucharist—is important to Sister Rita.

"To teach is to touch a life, and the number of students that I've touched in my lifetime is incredible," she said.

And teaching is a two-way street, she added, saying that she has gained a lot from those under her care.

It is a particular pleasure, she said, to encounter former students and see what they have done with their lives. It is an opportunity that comes up especially at events like the Race Party.

"She's an institution within the institution," said Paul Lockard, president of the school. "She's a real asset to the community."

"Now she's going to be a fighter pilot of sorts."

Sister Rita said that she has full confidence that the school will continue to come up with creative ways for her to help raise money for Catholic education through her "adventures."

"I have some ideas, but I'm not going to tell anybody," she said. "Whatever's for the good of the school, I'll pitch in to do."

(For more information, call 317-927-7920 or e-mail [raceparty@cardinalritter.org](mailto:raceparty@cardinalritter.org) or log on to [www.cardinalritter.org](http://www.cardinalritter.org).) †



Above, Franciscan Sister Rita Vukovic speeds by in the back seat of a two-seater Indy car at the Indianapolis Motor Speedway on July 10, 2005. The ride was paid for by donations of people who attended Cardinal Ritter Jr./Sr. High School's annual Race Party at the Indianapolis West Deanery interparochial school.

Left, Sister Rita gears up for her 175-mph ride around the track.



CNS photo by Daebie Hill

## Pilgrimage to Jerusalem

Palestinian youths Terese Saadeh, 13, and Daliah Rabie, 14, ride a camel on the Mount of Olives during the "Journey to Jerusalem," which brought together 780 youths on May 6 for a pilgrimage into Jerusalem.

## Archdiocese to hold VIRTUS Protecting God's Children programs

The Archdiocese of Indianapolis is holding VIRTUS Protecting God's Children workshops in parishes.

VIRTUS is an education and awareness program that the archdiocese has implemented for employees and volunteers who work with young people to teach them more about child sexual abuse and how to help prevent it.

Employees and volunteers should register in advance for the programs online at [www.virtus.org](http://www.virtus.org) and let their parish know if they are attending. They also should check to make sure the time and date of their parish program has not changed.

Programs scheduled for May will be held at:

- Holy Angels Parish in Indianapolis on May 21 at 10 a.m.
- Holy Name of Jesus Parish in Beech Grove on May 16 at 6 p.m.
- Holy Spirit Parish in Indianapolis on May 13 at 12:30 p.m.
- St. Gabriel the Archangel Parish in Indianapolis on May 11 at 6 p.m.
- St. Pius X Parish in Indianapolis on May 21 at 9 a.m.
- St. Simon the Apostle Parish in Indianapolis on May 31 at 8:30 a.m.
- Holy Family Parish in New Albany on May 14 at 9 a.m. †

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## Editorial



Pope Benedict XVI pauses while reading his text to wave to cheering pilgrims during his general audience in St. Peter's Square at the Vatican on May 4. During his speech, the pope said that "God will take care of us at every moment with love, protecting our life from every evil."

## Relativism and conscience

The day before he was elected Pope Benedict XVI, Cardinal Joseph Ratzinger spoke out against what he called a new "dictatorship of relativism" that has pervaded society. It was interesting to see the secular media try to define relativism, none very accurately.

Basically, relativism is the belief that there is no such thing as absolute truth, that truth is relative. What is true for you might not be true for me. We see the results of such a philosophy in our society's embrace of tolerance.

Harvey Cox taught Harvard University undergraduates a course in "Jesus as a moral teacher" for about 20 years. In his book *When Jesus Came to Harvard*, Cox says that, in his discussions with his students, he soon learned that the virtue his students valued most was tolerance. They loathed being looked upon as judgmental.

They were, he said, "benevolent but uncomfortable relativists." However, he wrote, "I was glad they were coming to realize that a nation with 250 million separate moral codes is an impossibility, and a world with 6 billion individuals each doing his or her own thing would become unlivable."

Pope Benedict probably had long discussions about the falsity of relativism with his predecessor, Pope John Paul II, while our present pope was head of the Congregation for the Doctrine of the Faith for 24 years. John Paul II condemned relativism often, including in his encyclical *Veritatis Splendor* ("The Splendor of Truth") that he issued in 1993 just after the publication of the *Catechism of the Catholic Church*. The third sentence of that encyclical said, "People are constantly tempted by Satan to exchange 'the truth about God for a lie' (Rom 1:25), giving themselves over to relativism and skepticism."

The encyclical called everyone to "act in accordance with the judgment of conscience." However, it said—as John Paul II also had said in his encyclical *Dominum et Vivificantem* ("Lord and Giver of Life")—"Conscience does not establish the law; it bears witness to the authority of the natural law" and, "In order to have a 'good conscience' one must seek the truth and make one's judgments accordingly" (# 60).

The catechism, by the way, devotes 27 paragraphs (1776-1802) to the conscience, including the formation of conscience, which, it says, "is a lifelong task."

Unfortunately, too many people today have a mistaken idea of the role of conscience. It has come to mean the freedom to act as one thinks best, each person choosing his or her own ideas of morality: "If it feels good to me, it must be OK." This is almost synonymous with relativism.

Cardinal John Henry Newman wrote often about the role of conscience. For him, conscience meant much more than a person's preference or the right to reject a teaching of the Church. In his *Letter to the Duke of Norfolk*, he wrote, "Conscience is not a long-sighted selfishness, nor a desire to be consistent with oneself; but it is a messenger from him who, both in nature and grace, speaks to us behind a veil, and teaches and rules us by his representatives."

A well-formed conscience is difficult to achieve. If we find ourselves at odds with the Church over some matter, our obligation is not to reject the teaching, but rather to form our conscience in conformity with the Church as the most reliable authority on matters of faith and morals.

In the May issue of *First Things*, Cardinal George Pell, archbishop of Sydney, Australia, asks, "Why would anyone try to oppose conscience to objective truth?" Part of the answer, he says, lies in a distorted attitude toward tolerance. Tolerance, as Harvey Cox said, has come to mean "never judging." But, Cardinal Pell wrote, "Believers in tolerance themselves usually acknowledge unspoken limits. Tolerance rarely means refraining from judging racists, or sexists, or pedophiles, or political cheats—naturally enough: these are morally wrong and should be judged so. In effect, the only things we must be tolerant of are people's sexual choices, or perhaps their choices about such life issues as abortion or euthanasia."

We feel sure that Pope Benedict will write and speak more about the evils of relativism and the ill-formed consciences that result from this philosophy.

— John F. Fink

## Letters to the Editor

### Prayer before the Blessed Sacrament is needed

I am writing in regard to the article in the April 22 issue of *The Criterion* entitled "Seminarians told good preaching must be their top priority as a priest."

I am blessed to be a parishioner at Immaculate Heart of Mary Parish, where we believe our pastor, Father Jeff Godecker, is one of the best homilists in the diocese. I always leave Mass feeling that I have been enriched, enlightened and challenged in my spiritual growth. Good preaching is important and I agree with Father Forrest when he said, "The job of preaching stands miles ahead of administration, organizing sports teams or anything else."

Later in the article, Father Forrest added, "Fellas, you have to pray! And the prayer is: 'Holy Spirit, use me!'" I agree—but I feel that the relationship between prayer and preaching should have been emphasized more strongly. A phrase commonly used in the Cursillo Movement is "we must talk to God about men before we talk to men about God."

Bishop Fulton Sheen was asked on many occasions how he had such power in his preaching. His reply, "Every day I make a Holy Hour before the Blessed Sacrament." If more priests and seminarians were committed to a regular Holy Hour, good homilies would follow. I would have preferred to have seen the title of the article to be: "Seminarians told making a daily Holy Hour and having a deep prayer life is top priority to formation as a good preacher."

St. Francis taught that we should "preach the Gospel at all times; if necessary, use words."

The example of prayer before the Blessed Sacrament, of a priest actively pursuing a life of holiness, is the best homily any priest could deliver.

Judy Hoyt, Indianapolis

### Failing to dress up for Mass is disrespectful

I fail to understand why our local Catholic parishes do not have and enforce a dress code for attending the Holy Sacrifice of the Mass or any other service.

It is simply unacceptable to attend Holy Mass dressed as if you were attending a picnic, a sporting event or a concert. This indicates a terrible lack of respect for what is the greatest gift Our Lord gave us ... his Real Presence.

The argument that it is better to come no matter how one is dressed than not to come at all is not acceptable. We must restore a profound respect for the Holy Eucharist. Young children should be taught from an early age that Holy Mass is so special that one must dress properly. Even servers arrive improperly dressed. No one, male, female or children over the age of 5, ought to enter the church for Mass or any other service dressed in shorts or with too much skin showing, such as with low-slung pants.

Would you attend a wedding dressed in shorts, a tank top and flip flops? Would you attend a banquet at the White House or the governor's residence, or a meeting with the pope without proper attire? In all probability, you would be barred from entering. The banquet at the Mass is far greater than these.

The fact that it might be a warm summer day is no excuse. The majority of people leave their air-conditioned homes, arrive in air-conditioned cars and quickly enter an air-conditioned church.

Many places of employment now have dress codes and they are enforced. Public schools have begun to realize the importance of a dress code. Even organizations where one might volunteer have dress codes.

This country has tossed aside its sense of modesty along with morality.

Virlee Schneider, Indianapolis

### Take part in the Global Day of Prayer on May 15

May 5 was the National Day of Prayer. Many people gathered around the Statehouse throughout the afternoon to join their voices in prayer, invoking the name of the Lord. It was a beautiful day in more ways than one.

Believers of diverse denominations gathered together to proclaim the Word of the Lord and to witness to others their love for our Lord. There was no distinction between color, gender, socio-economics, etc. There was only love, faith, music and unconditional love—the kind that can only come from God.

On Sunday, May 15, Pentecost Sunday for Christians, believers from around the world will join their voices together as one, just as Jesus is one with the Father, for a Global Day of Prayer. Pray expecting miracles, pray believing that something great is going to happen.

With the descent of the Holy Spirit upon them, the Apostles were able to go out and spread the Good News to people of all languages. The Jewish feast of Pentecost had celebrated the wheat harvest; the Apostles received the harvest of the Holy Spirit at Pentecost—the courage, confidence and zeal to go out into the world and proclaim God's salvation in Jesus Christ.

Everyone is invited to join the voices of their brothers and sisters in Christ around the world on May 15 to proclaim the Good News and to pray in thanksgiving that Jesus is still the reason for the season. Whether as a church or parish, an organized group or with your family, you are invited and encouraged to take "15 with 15 on the 15th"—take at least 15 minutes on the 15th with at least 15 other pray-ers, several times throughout the day if possible, to pray for yourself and your family, each other, for local, state, national and world leaders, and for world peace. Do it however it works best in your life, but just do it!

Let us remember that whenever two or more are gathered in Christ's name, he shall be in our midst, and that the fervent, faithful and effective prayers of a righteous person availeth much. Let us let the rest of the world know that Jesus Christ is risen and that he lives, then let us go out and be Christ-like to others, to be the witness to the Gospel that Jesus commissioned us to be.

Maria C. Pimentel-Gannon, Indianapolis

### Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

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

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

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

Send letters to "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717.

Readers with access to e-mail may send letters to [criterion@archindy.org](mailto:criterion@archindy.org).

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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### Character of seminarians gives our Church hope

If you want to be inspired with enthusiasm and hope for the future of our Church, spend some time visiting our seminarians.

A couple of weeks ago, Saint Meinrad School of Theology sponsored a National Catholic Seminarians' Conference. I was invited to attend and to celebrate one of the conference Masses. The positive spirit of the 150-plus seminarians from around the country and their enthusiastic preoccupations about preparing to serve the Church in the future were contagious. I was proud to note that our archdiocesan seminarians figured prominently in the leadership of the conference.

In the theater (where the major presentations were held), a large portrait of the late Pope John Paul II was prominently displayed. I was not surprised to learn of the seminarians' love and respect for the late Holy Father. Many had known no other pope. Most who spoke to me cited Pope John Paul II as a major factor in their discernment to become a priest.

I was impressed by the fact that the schedule for the conference clearly featured prayer as the top priority. The manner in which preparations were made for morning, evening and night prayer, along with the daily Eucharist, was gratifying. Prayer and adoration before the Blessed Sacrament and for the recitation of the

rosary were made available. So was the sacrament of penance and reconciliation.

The national conference was focused around the theme from the prophet Jeremiah, "A Future Full of Hope." Presentations on evangelizing with hope living a celibate life as a pledge of hope, and priestly identity as a source of hope were major topics of the conference and soundly affirmed.

Seminarians wanted to talk about how they can encourage vocations to the priesthood. They asked how they could reach out to young men who have the thought in their minds and hearts, but find it difficult to share with other peers. I thought of the late Pope John Paul II's Holy Thursday Letter to Priests, which he signed in the Gemelli Clinic in Rome on the Fifth Sunday of Lent.

In that letter, which contained some of his very last thoughts and words, the Holy Father wrote about how the words of consecration in the Eucharist should shape the spirituality of a priest.

Reflecting on the fact that after the consecration, the priest with the faithful profess that Christ will come again, he said, "The priest must live with an attitude like that of the Apostle Paul: 'Forgetting what lies behind but straining forward to what lies ahead, I press on toward the goal'" (Phil 3:13-14).

The Holy Father said that the priest is someone who, despite the passing of years, should continue to radiate youthfulness, spreading it almost "contagiously" among those he meets along the way. "[A priest's] secret lies in his 'passion' for Christ." He said that people turn to priests in the hope of "seeing" Christ; this is especially true of young people. "Vocations will not be lacking if our manner of life is truly priestly, if we become more holy, more joyful, more impassioned in the exercise of our ministry. A priest won by Christ more easily wins others (cf. Phil 3:12) so that they too decide to set out on the same adventure."

As one who is about to celebrate the 41st anniversary of ordination to the priesthood, the words of the late Pope John Paul II are a timely encouragement. Needless to say, in the same letter to priests, the pope emphasized the absolute need for a priest to be a man of prayer. He encouraged us in this Year of the Eucharist to follow the fervor of those saints who were vigorous proponents of eucharistic devotion. He said, "To place

ourselves before Jesus in the Eucharist, to take advantage of our 'moments of solitude' and to fill them with his Presence, is to enliven our consecration by our personal relationship with Christ, from whom our life derives its joy and its meaning."

These very last words of Pope John Paul II to priests are all the more poignant because they came from his sickbed. He wrote, "My thoughts turn to you, my dear priests, as I spend this time recuperating in the hospital, a patient alongside other patients, uniting in the Eucharist my own sufferings with those of Christ. In this spirit I want to reflect with you on some aspects of our priestly spirituality." I trust this, his last legacy for priests, which is focused on the Eucharist, to be one that will continue to emanate for years to come.

Our seminarians have been inspired by the pope of their youth and they continue to embrace his legacy. I find their spirit truly hopeful and contagious. †

#### 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.

## El carácter de los seminaristas le da esperanzas a nuestra Iglesia

Si desea sentirse inspirado con entusiasmo y esperanzas sobre el futuro de nuestra Iglesia, dedique tiempo para visitar a nuestros seminaristas.

Hace un par de semanas la Escuela de Teología de Saint Meinrad patrocinó una conferencia nacional de seminaristas. Fui invitado a asistir y a celebrar una de las misas de la conferencia. El espíritu positivo de los más de 150 seminaristas de todo el país y sus inquietudes entusiastas sobre su preparación para servir a la Iglesia en el futuro, resultaban contagiosos. Me llena de orgullo resaltar que nuestros seminaristas arquidiocesanos se destacaban predominantemente en el liderazgo de la conferencia.

En el teatro (donde se llevaron a cabo las principales presentaciones), se encontraba muy a la vista un enorme retrato del difunto Papa Juan Pablo II. No me sorprendió enterarme del amor y el respeto de los seminaristas para con el difunto Santo Padre. Muchos de ellos no habían conocido otro Papa. La mayoría de aquellos con quienes conversé, citaron al Papa Juan Pablo II como un factor crucial en su decisión de convertirse en sacerdotes.

Me impresionó el hecho de que el horario de la conferencia claramente destacaba a la oración como la prioridad principal. Era gratificante observar cómo se realizaban los preparativos para la oración matutina y las oraciones vespertinas, así como también la Eucaristía diaria. Se dedicaba tiempo a la oración y la adoración ante el Sagrado Sacramento, al

igual que para el Rosario. Lo mismo ocurría con el sacramento de la penitencia y reconciliación.

La conferencia nacional se concentró en torno al tema del profeta Jeremías "Un futuro lleno de esperanza". Las presentaciones sobre la evangelización con esperanza, la vida célibe como una promesa de esperanza y la identidad sacerdotal como fuente de esperanza, constituyeron temas importantes de la conferencia, ampliamente reiterados.

Los seminaristas deseaban hablar acerca de cómo fomentar las vocaciones al sacerdocio. Preguntaban cómo podían llegar a aquellos jóvenes que contemplaban esa idea en sus mentes y en sus corazones, pero a quienes les resultaba difícil compartirla con sus compañeros. Recordé la Carta a los Sacerdotes en Ocasión del Jueves Santo, que el difunto Papa Juan Pablo II firmó en la Clínica Gemelli en Roma, el Quinto Domingo de Cuaresma.

En esa carta, que contenía algunos de sus últimos pensamientos y palabras, el Santo Padre escribió acerca de cómo las palabras de la consagración en la Eucaristía deberían modelar la espiritualidad de un sacerdote. Reflexionando en el hecho de que después de la consagración el sacerdote profesa, junto con los fieles, que Cristo volverá, dijo: "Ésta es una tarea que exige del sacerdote una actitud interior similar a la que el apóstol Pablo vivió en sí mismo: 'Olvidándome de lo que queda atrás y lanzándome hacia lo que está por delante, corro hacia la

meta'" (Flp 3, 13-14).

El Santo Padre dijo que el sacerdote es alguien que, no obstante el paso de los años, continúa irradiando juventud, y como "contagiándola" a las personas que encuentra en su camino. "(Su) secreto reside en la 'pasión' que tiene por Cristo". Dice que la gente recurre a los sacerdotes con la esperanza de "ver" a Cristo; esto es especialmente cierto en los jóvenes. "No faltarán ciertamente vocaciones si se eleva el tono de nuestra vida sacerdotal, si fuéramos más santos, más alegres, más apasionados en el ejercicio de nuestro ministerio. Un sacerdote 'conquistado' por Cristo (cf. Flp 3, 12) 'conquista' más fácilmente a otros para que se decidan a compartir la misma aventura."

A la víspera de celebrar el aniversario número 41 de mi ordenación como sacerdote, las palabras del difunto Papa Juan Pablo II resultan oportunamente alentadoras. Por supuesto, en la misma carta a los sacerdotes, el Papa hizo énfasis en la necesidad fundamental de que el sacerdote sea un hombre de oración. Él nos exhortó en este año de la Eucaristía a seguir el fervor de aquellos santos que fueron defensores vehementes de la devoción eucarística. Expresó: "Estar ante

Jesús Eucaristía, aprovechar, en cierto sentido, nuestras 'soledades' para llenarlas de esta Presencia, significa dar a nuestra consagración todo el calor de la intimidad con Cristo, el cual llena de gozo y sentido nuestra vida"

Estas palabras póstumas del Papa Juan Pablo II a los sacerdotes son mucho más conmovedoras ya que provienen de su lecho de enfermo. Escribió: "Os envío mi mensaje desde el hospital, donde estoy algún tiempo con tratamiento médico y ejercicios de rehabilitación, enfermo entre los enfermos, uniendo en la Eucaristía mi sufrimiento al de Cristo. Con este espíritu deseo reflexionar con vosotros sobre algunos aspectos de nuestra espiritualidad sacerdotal". Confío en que éste, su último legado para los sacerdotes dedicado a la Eucaristía, continúe reverberando por muchos años.

Nuestros seminaristas han recibido la inspiración del Papa de su juventud y continúan acogidos a su legado. Encuentro que sus espíritus están verdaderamente llenos de esperanza contagiosa. †

Traducido por: 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!

# Events Calendar

## May 13

Holy Rosary Church, 520 Stevens St., Indianapolis. **Lumen Dei meeting**, Mass, 6:30 a.m., breakfast in Priori Hall, \$15 members, \$20 guests. Information: 317-919-5316.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Our Lady of Fatima Feast Day**, Mass, 9 a.m., morning reflection, Msgr. Joseph F. Schaedel, vicar general, presenter. Information: 317-545-7681.

St. Michael Parish, 519 Jefferson St., Greenfield. **Natural Family Planning class**, 7-9 p.m. Information: 317-462-2246.

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. **Saint Meinrad School of Theology workshop**, "The Spirituality of Our Stories: Telling, Treasuring and Reshaping the Narratives that Form Our Lives," 9:30 a.m.-noon. Information: 317-955-6451.

Our Mother of Sorrows Church, 770 Eastern Parkway, Louisville, Ky. **Charismatic Mass**, 7 p.m. Information: 502-239-0208.

## May 13-15

Our Lady of Fatima Retreat House, 5353 E. 56th St.,

Indianapolis. **Tobit Weekend**, marriage preparation retreat. Information: 317-545-7681.

Saint Meinrad Archabbey, 100 Hill Dr., St. Meinrad. Weekend retreat, "**Peace the Benedictine Way**," Benedictine Father Eric Lies, presenter. Information: [www.saintmeinrad.edu](http://www.saintmeinrad.edu) or [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).

## May 14

St. Vincent Hospital, 2001 W. 86th St., Indianapolis. **Natural Family Planning class**, 9-11 a.m. Information: 317-228-9276.

Saint Mary-of-the-Woods, Providence Center, St. Mary-of-the-Woods. "**Reconciling Spirituality and Science**," 10 a.m.-3 p.m., \$30 per person. Information: 812-535-4531 or [spiritpro@spsmw.org](mailto:spiritpro@spsmw.org).

Saint Meinrad Archabbey, 100 Hill Dr., apiary, St. Meinrad. **Spring field clinic for beekeepers**, 10:30 a.m.-2:30 p.m. Information: 812-357-6501.

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. "**Mary—Our Model, Our Sister, Our Hope**," Franciscan Sister Norma Rocklage, presenter, 9:30 a.m.-3 p.m., \$45 includes lunch. Information: 812-933-6437 or e-mail [center@oldenburg.com](mailto:center@oldenburg.com).

[oldenburg.com](http://oldenburg.com).

## May 15

Holy Cross Parish, Kelley Gymnasium, 125 N. Oriental St., Indianapolis. **Health Fair**, public invited, no charge. Information: 317-637-2620, ext. 406, or [jerlenbaugh@holycrossindy.org](mailto:jerlenbaugh@holycrossindy.org).

Our Lady of Fatima Retreat House, chapel, 5353 E. 56th St., Indianapolis. **Catholic Charismatic Renewal, Pentecost Sunday Mass**, 2:30 p.m. Information: 317-797-2460.

St. Paul Parish, Parish Hall, 9788 N. Dearborn Road, Guilford. **Ladies Sodality, breakfast bar buffet**, 7:30 a.m.-noon EDT, free-will donation. Information: 812-623-2349.

MKVS and DM Center, Rexville (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). **Covenant Sunday, Mass**, 3:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail [frburwink@seidata.com](mailto:frburwink@seidata.com) or log on to Schoenstatt website at [www.seidata.com/~frburwink](http://www.seidata.com/~frburwink).

## May 16

Marian College, Allison Mansion, 3200 Cold Spring Road, Indianapolis. "**The Catholic Church in Communist China**,"

Franciscan Father Albert Haase, presenter, free public discussion, 7 p.m.

Our Lady of Perpetual Help Church, 1752 Scheller Lane, New Albany. "**Catholics Returning Home**," session 6, 7-9 p.m. Information: 812-945-2374.

## May 17

Holy Rosary Parish, 520 Stevens St., Indianapolis. **Lumen Dei social, Mass**, 5:30 p.m., \$20 per person includes dinner and program. Information: 317-919-5316.

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. "**Contemplative Praying of the Rosary**," session 3 of 5, 1-2:30 p.m., x44 \$30 includes book. Information: 812-933-6437 or e-mail [center@oldenburg.com](mailto:center@oldenburg.com).

## May 18

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. "**Annual Sister-to-Sister Celebration**," Bible study, "Women in the Bible," 6:30 p.m. Information: 317-632-9349.

St. Thomas More Parish, 1200 N. Indiana St., Mooresville. "**Catholics Returning Home**," 7-8:30 p.m. Information: 317-831-4142.

## May 19

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. "**Annual Sister-to-Sister Celebration**," Gospel concert, 6:30 p.m. Information: 317-632-9349.

## May 20

Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange, Mass**, 6:30 a.m., buffet breakfast, \$10 per person. Information: 317-469-1244.

St. Mary Church, 317 N. New Jersey St., Indianapolis. **Benefit concert, wine and cheese reception**, 7 p.m., \$20 per person, cash bar. Information: 317-637-3983.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. "**Annual Sister-to-Sister Celebration**," youth night, "Women in the Bible," 7 p.m. Information: 317-632-9349.

## May 20-22

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. "**Joy—The Gigantic Secret of Roman Catholicism**," Father John Catoir, presenter. Information: 317-545-7681.

Mount St. Francis Retreat Cen-

ter, 101 Anthony Dr., Mount St. Francis. Women's retreat, "**Grace: Gift and Mission**," \$110 per person. Information: 812-923-8817 or e-mail [mtstfran@cris.com](mailto:mtstfran@cris.com).

## May 21

Marian College, Room 157, Marian Hall, 3200 Cold Spring Road, Indianapolis. **EcoLab, "IBA Bird Festival"**, 7 a.m.-noon. Information: 317-997-8086 or e-mail [dbauman@marian.edu](mailto:dbauman@marian.edu).

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. "**Annual Sister-to-Sister Celebration**," prayer breakfast, 9 a.m. Information: 317-632-9349.

## May 22

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Pre-Cana Conference**, 1:45-6 p.m., \$30 per couple. Information: 317-236-1596 or 800-382-9836, ext. 1596.

St. Luke Parish, 7575 Holliday Dr. East, Indianapolis. **Retirement party for teacher Sussanne Sullivan**, 12:30-3 p.m. Information: 317-255-3912. †

## Check It Out . . .

### Daily

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Liturgy of the Hours**, morning prayer, 7:30 a.m., evening prayer, 5:15 p.m.

Holy Rosary Church, 520 Stevens St., Indianapolis. **Tridentine (Latin) Mass**, Mon.-Fri., noon; Wed., Fri., 5:45 p.m. Information: 317-636-4478.

St. Joan of Arc Parish, 4217 Central Ave., Indianapolis. Leave a telephone number to be contacted by a member of the **prayer group**. Prayer line: 317-767-9479.

St. Therese of the Infant Jesus (Little Flower) Church, Chapel, 4720 E. 13th St., Indianapolis. **Perpetual adoration**. Information: 317-357-3546.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. **Perpetual adoration**.

St. Thomas More Church, 1200 N. Indiana St., Mooresville. **Perpetual adoration**. Information: 317-831-4142.

### Weekly Sundays

Holy Rosary Church, 520 Stevens St., Indianapolis. **Tridentine Mass**, 9:30 a.m. Information: 317-636-4478.

St. Joseph Church, 1375 S. Mickley Ave., Indianapolis. **Mass in Vietnamese**, 1 p.m.

Christ the King Church, 1827 Kessler Blvd., E. Dr., Indianapolis. **Exposition of the**

**Blessed Sacrament**, 7:30-9 p.m., rosary for world peace, 8 p.m.

St. Gabriel the Archangel Church, 6000 W. 34th St., Indianapolis. **Spanish Mass**, 5 p.m.

### Mondays

St. Thomas the Apostle Church, 523 S. Merrill St., Fortville. **Rosary**, 7:30 p.m.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. **Prayer group**, 7:30 p.m.

St. Roch Church, 3600 S. Pennsylvania St., Indianapolis. **Holy hour**, 7 p.m.

Marian Center, 3356 W. 30th St., Indianapolis. **Prayer group, prayers for priests and religious**, 9 a.m. Information: 317-257-2569.

Cordiafonte House of Prayer, 3650 E. 46th St., Indianapolis. **Monday silent prayer group**, 7 p.m. Information: 317-543-0154.

### Tuesdays

St. Joseph Church, 2605 St. Joe Road W., Sellersburg. **Shepherds of Christ rosary**, prayers after 7 p.m. Mass.

Holy Name of Jesus Parish, 89 N. 17th St., Beech Grove. **Prayer group**, 2:30-3:30 p.m.

St. Joan of Arc Parish, 4217 Central Ave., Indianapolis. **Bible sharing**, 7 p.m. Information: 317-283-5508.

St. Luke Church, 7575 Holliday Dr. E., Indianapolis. **Marian Movement of Priests, prayer cenacle**, Mass, 7-8 p.m. Information: 317-842-5580.

Holy Spirit Church, 7243 E. 10th St., Indianapolis. **Bible study**, Gospel of John,

7-8:30 p.m. Information: 317-353-9404.

Cordiafonte House of Prayer, 3650 E. 46th St., Indianapolis. **Tuesday silent prayer hour**, 7 p.m. Information: 317-543-0154.

St. Joseph Church, 125 E. Broadway, Shelbyville. **Rosary and Divine Mercy Chaplet** after 8 a.m. Mass.

### Wednesdays

Divine Mercy Chapel, 3354 W. 30th St. (behind St. Michael the Archangel Church), Indianapolis. **Marian prayers for priests**, 3-4 p.m. Information: 317-271-8016.

Immaculate Heart of Mary Church, 5692 Central Ave., Indianapolis. **Marian Movement of Priests, prayer cenacle for laity**, 1 p.m. Information: 317-253-1678.

Holy Rosary Church, 520 Stevens St., Indianapolis. **Adoration of the Blessed Sacrament**, between Masses, noon-5:45 p.m. Information: 317-636-4478.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Young adult Bible study**, 6:15-7:15 p.m. Information: 317-632-9349.

St. Thomas Aquinas Church, Chapel, 46th and Illinois streets, Indianapolis. **Prayer service for peace**, 6:30-7:15 p.m.

St. Francis Hospital and Health Center, 438 S. Emerson Ave., Greenwood. Wellness Community, **cancer support group**, 6-8 p.m., interview required before joining group. Information: 317-257-1505.

SS. Francis and Clare Church, 5901 Olive Branch Road, Greenwood. Mass, 6:30 a.m., **adoration of the Blessed Sacrament**, 7 a.m.-8 p.m., rosary and Divine Mercy Chaplet, 11 a.m., Benediction, 8 p.m. Information: 317-859-HOPE.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. **Rosary and Chaplet of Divine Mercy**, 7 p.m.

St. Thomas More Church, 1200 N. Indiana St., Mooresville. **Mass**, 6 p.m. Information: 317-831-4142.

### Thursdays

Holy Name Church, 89 N. 17th Ave., Beech Grove. **Adoration of the Blessed Sacrament**, 9 a.m.-5 p.m., **Benediction**, 5 p.m., Mass, 5:30 p.m.

St. Malachy Church, 326 N. Green St., Brownsburg. **Liturgy of the Hours**, 7 p.m. Information: 317-852-3195.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. **Faith-sharing group**, 7:30-9 p.m. Information: 317-

856-7442.

St. Lawrence Church, Chapel, 6944 E. 46th St., Indianapolis. **Adoration of the Blessed Sacrament**, 7 a.m.-5:30 p.m. Mass.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Adult Bible study**, 6 p.m. Information: 317-632-9349.

Christ the King Chapel, 1827 Kessler Blvd., E. Dr., Indianapolis. **Marian prayers for priests**, 5:30-6:30 a.m.

Fatima Knights of Columbus, 1040 N. Post Road, Indianapolis. **Euchre**, 7 p.m. Information: 317-638-8416.

Sacred Heart of Jesus Parish, Parish Hall, 1125 S. Meridian St., Indianapolis. **Adult religious education**, 7:30 p.m. Information: 317-638-5551.

Cordiafonte House of Prayer, 3650 E. 46th St., Indianapolis. **Thursday silent prayer group**, 9:30 a.m. Information: 317-543-0154.

St. Mary Church, 415 E. Eighth St., New Albany. **Shepherds of Christ prayers for lay and religious vocations**, 7 p.m.

St. Joseph Church, 125 E. Broadway, Shelbyville. **Rosary and Divine Mercy Chaplet** after 8 a.m. Mass.

### Fridays

St. Charles Borromeo Church, chapel, 2222 E. Third St., Bloomington. **Adoration of the Blessed Sacrament**, noon-3 p.m., second, third and fourth Fridays.

St. Susanna Church, 1210 E. Main St., Plainfield. **Adoration of the Blessed Sacrament**, 8 a.m.-7 p.m.

St. Lawrence Church, Chapel, 6944 E. 46th St., Indianapolis. **Adoration of the Blessed Sacrament, Benediction and Mass**, 7 a.m.-5:30 p.m.

St. Lawrence Church, 6944 E. 46th St., Indianapolis. **Spanish prayer group and conversation**, 7-9 p.m. Information: 317-546-4065.

### Saturdays

Clinic for Women (abortion clinic), 3607 W. 16th St., Indianapolis. **Pro-life rosary**, 9:30 a.m.

Holy Rosary Church, 520 Stevens St., Indianapolis. **Tridentine Mass**, 9 a.m.

St. Patrick Church, 950 Prospect St., Indianapolis. **Mass in English**, 4 p.m.

St. Joseph Church, 2605 St. Joe Road W., Sellersburg. "**Be Not Afraid**," **holy hour**, 3:30-4:30 p.m. †

## New Events Calendar

The Criterion has combined the "Check It Out" and "Active List" sections into one page.

The new Events Calendar will contain a listing for the coming week of Church and parish activities at the top of the page. Regularly occurring events and notices of upcoming retreats and events and other special announcements will be listed in the bottom half of the page.

Events Calendar submissions should include a date, location, name of the event, sponsor, cost, time and a phone number for more information. All information must be received by 5 p.m. on Thursday one week in advance of our Friday publication.

Submissions will not be taken over the phone. To submit an event, mail to: *The Criterion*, Events Calendar, P.O. Box 1717, Indianapolis, IN 46206.

You may hand-deliver the notice to the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis.

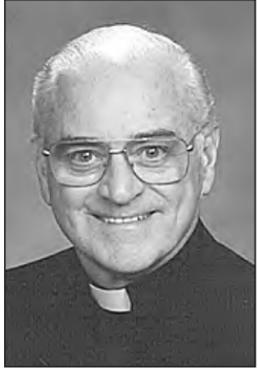
Events may be faxed to 317-236-1593 or e-mailed to [mklein@archindy.org](mailto:mklein@archindy.org). For more information about our Events Calendar policy, log on to [www.CriterionOnline.com](http://www.CriterionOnline.com), click on the "Events" link, then on the link to events policy. †

# Fatima retreat to explore 'Joy—The Gigantic Secret of the Church's Survival'

By Mary Ann Wyand

"Joy—The Gigantic Secret of the Church's Survival" is the theme of a May 20-22 retreat to be presented by Father John Catoir, a retired priest of the Diocese of Patterson, N.J., at Our Lady of Fatima Retreat House in Indianapolis.

The author of 16 books, Father Catoir said his latest book, *Joy—The Gigantic Secret of Roman Catholicism: How the Church Has Survived 20 Centuries of Scandals*, has been accepted by Alba House and will be published soon.



Fr. John Catoir

"It was written in the wake of the [clergy sex abuse] scandals," he said. "The subtitle is *How the Church Has Survived 20 Centuries of Scandals*, and it has. Nations and empires and civilizations have fallen, but the Church still carries on in spite of internal corruption here and there. The question is

why and how. The Lord said, 'I will be with you at all times, even unto the end of time.'

"I believe the secret is that, with all the human faults and foibles of churchmen, there is an incredibly deep and profound joy," Father Catoir said, "that comes to us from the Eucharist, from the community which is the body of Christ and from the divine element of the Church."

Father Catoir also is the founder and president of St. Jude Media Ministry, a nationwide radio ministry dedicated to helping people grow closer to God.

"We're now on 1,050 stations from Hawaii to Maine and Alaska to Florida," Father Catoir said during a May 8 telephone interview to discuss his retreat at Fatima.

It's important to take time away from the busyness of life to pray and focus on growing closer to God, he said, and the Church's retreat ministry helps Catholics do that.

"It's very important in two aspects," Father Catoir said. "One is to pray and ... be with God. The other is clarification. ... Where are you on your level of faith? Where are you on your level of hope? And to what degree are you advancing on the level of charity? ... If you want to improve yourself and have a true spiritual life which looks toward growth and sanctity, then you have to tend to the spiritual garden, so to speak.

"Prayer is essentially giving yourself to God in whatever form it takes," he said. "Vocal prayer, mental prayer, contemplation, the rosary, private devotions of any kind, the Stations of the Cross, even spiritual reading are all an attempt on our part to give ourselves to God, and that's what pure prayer is. It's in the will. It's not in the feelings, the emotions, the words you use or the intellectual content. It's in the will and the pure intention to give yourself to God, so it's very simple.

"And, of course, the Church survives because of prayer, because we human beings of the family of God, the people of God, give ourselves to God at Mass every

day and even privately individually," he said. "And God gives himself right back to us. ... The Holy Spirit is described as joy, peace and love. ... Joy is the other side of the coin of love. Jesus established his purpose in coming to us. He told us what his mission was at the Last Supper. At the very end, his last words to us were 'I have told you all these things'—like 'love one another,' 'forgive one another'—'I have told you all these things that your joy may be full, that my joy may be in you and your joy may be complete.'"

God wants people to be joyful, Father Catoir said, but that doesn't mean people won't experience longings, adversity or grief in daily life.

"I just wrote a *Christophers News Note* on 'Living in God's Love,'" Father Catoir said, "about how when bad things happen to good people, how do you survive it? Bad things do happen to good people. Jesus was the first one to know that."

Father Catoir also writes the "Spirituality for Today" column for Catholic News Service. He formerly served

as president of The Christophers ministry in New York and as director of Eva's Village, a homeless shelter in Patterson.

A popular retreat master, Father Catoir presented a retreat for two parishes and spoke to a number of deacons last month in Honolulu. He has presented retreats at the archdiocesan retreat center about every two years for the past decade, and said he is looking forward to returning to Indianapolis to lead the retreat and celebrate eucharistic liturgies.

He said the Year of the Eucharist is a reminder that "Jesus Christ, true God and true man, comes to us under the appearances of bread and wine, and that it is a real presence. He is really and truly present to us. This is a revival of our faith in the central doctrine of the Eucharist."

(For more information about Father John Catoir's retreat, on May 20-23, call Our Lady of Fatima Retreat House at 317-545-7681.) †



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# POPE

continued from page 1

effort to satisfy a diverse constituency—a problem that also concerned Pope John Paul, according to one top Vatican official, who has worked closely with Pope Benedict.

While Pope John Paul supported the democracy movement in countries like his native Poland, he later feared that policies were no longer being based on moral principles, the official said.

After his experience under totalitarian rule, the pope worried that if a democratic society “cannot reach consensus about truth then power takes over. Pope Benedict shares this concern, and any Catholic who sits down and thinks about it is troubled by it,” said the official.

In his April 18 homily, then-Cardinal Ratzinger said that standing up for Catholic principles in political debates is often derided as fundamentalism.

News reports are full of examples of such debates, ranging from last year’s question about whether a U.S. Catholic could support a candidate who had voted in favor of abortion legislation to Spain’s recent debate on a law allowing homosexuals to marry.

In Spain, “anyone who takes a stand against the government on the homosexual marriage law takes a lot of abuse. They’re called backward or fundamentalists,” said Msgr. Angel Rodriguez Luno, a Spanish moral theologian at Holy Cross University in Rome.

This reflects a cultural debate over how religious principles influence politics. In Europe, separation of Church and state historically “was based on antagonism and conflict,” said Redemptorist Father Brian Johnstone, an Australian moral theologian at Rome’s Alphonsian Academy.

That legacy is reflected in France’s refusal to allow Muslim girls to wear headscarves in school and the French government’s opposition to any mention of Christianity in the European Constitution, Father Johnstone said.

In the United States, “the law was basically set up to exclude state interference in religion, so it didn’t insist on absolute separation. It always did allow a certain openness to religious ideas, which have been quite influential,” he said.

Msgr. Rodriguez said the Church must speak out on moral issues without siding with any particular political group.

“The Church’s role is not to take part in the political battle. The Church isn’t on the right or the left. It must convey the Gospel message as clearly as possible, with the ethical consequences that implies, but it must not let itself be used” for partisan politics, he said.

In taking a stand, the Church differentiates between the moral issue and the people involved, Msgr. Rodriguez said. For example, the question of whether two homosexual people can adopt children is completely separate from the fact that they are entitled to all social and labor rights granted to any other member of society.

“I can’t confuse the two levels. I cannot say that this person has the right to be

respected as a person, but fail to consider the problem [of adoption] from the standpoint of what I consider to be the truth,” he said.

He added that then-Cardinal Ratzinger’s attack on relativism does not mean that there is no room for dialogue on critical issues; particularly in rapidly changing fields like medicine, Church officials consult extensively before taking a stand.

A diversity of opinions should not be confused with relativism, Msgr. Rodriguez said. Debate and dialogue occur when people hold different views, and each believes that his or her position is the truth.

“The problem of relativism occurs when the issue is one of dogma or morals, and it is said that contrary or even contradictory opinions are equally good,” he said.

In fields such as science and medicine, “there are new areas, about which there may be diverse opinions. The Church does not make an official statement until there is certainty,” he said.

On some moral issues, such as slavery and charging interest on loans, Church teaching has evolved over time.

“For Christians, over time there is a deeper awareness of faith. There is a maturing of a deeper understanding of what human dignity means. Church councils draw conclusions that were already contained in the faith,” but which have matured over time, Msgr. Rodriguez said.

Once the Church does speak out, however, a person who is “committed to the Catholic tradition” is committed to accepting that position, Father Johnstone said.

“The fact that some things have changed doesn’t mean that everything will change. If a person in conscience has accepted the tradition, then they can’t just make their own choices,” he said.

Some people who heard then-Cardinal Ratzinger’s pre-conclave homily worried that the reference to the “dictatorship of relativism” would put a damper on dialogue with people of other faiths. Those worries subsided after the election, however, when Pope Benedict welcomed other religious leaders, Church officials said.

“There is much to be learned from other religions, and Pope Benedict himself has said he intends to continue dialogue with other religions,” Father Johnstone said.

One theologian involved in interreligious dialogue said he did not believe the “dictatorship” phrase was aimed at such activity, and a highly placed Vatican official said that it is relativism itself that freezes dialogue. If all religious beliefs are equally true, he said, “then there is nothing to talk about.”

In the end, the sum of Pope Benedict’s words, not a single phrase, provide the greatest clues to the new papacy.

The first message the pope delivered to the cardinals after the election, when he pledged to lead the Church on the path of unity, dialogue and evangelization in the spirit of the Second Vatican Council, “was thoroughly positive,” Father Johnstone said. “And his subsequent homily at the inauguration was very positive. So that’s the way he intends to act. The details—we’ll just have to wait and see.” †

## Jesuit officials say *America* editor resigned after Vatican complaints

ROME (CNS)—Jesuit officials in Rome said Father Thomas Reese resigned as editor in chief of *America* magazine after repeated complaints from then-Cardinal Joseph Ratzinger, who objected to the magazine’s treatment of sensitive Church issues.



Fr. Thomas Reese, S.J.

Jesuit Father Jose M. de Vera, spokesman for the Society of Jesus in Rome, said Father Reese decided to resign after discussing the situation with his Jesuit superiors, following Cardinal Ratzinger’s election as Pope Benedict XVI. Father de Vera denied reports that Father Reese was forced to resign, but he acknowledged that pressure had been coming from the Vatican for several years.

“He tendered his resignation. It was not imposed, contrary to what was written,”

Father de Vera told Catholic News Service on May 9.

“With Cardinal Ratzinger elected pope, I think [Father Reese] thought it would be very difficult to continue his line of openness, without creating more problems. He had been at *America* magazine seven years, and he improved it tremendously so I think he understood it was time to go,” the Jesuit spokesman said.

Father Reese announced on May 6 that at the end of the month he would leave *America*, a New York-based national Catholic weekly magazine of news and commentary run by the U.S. Jesuits. In a statement, Father Reese did not mention problems with the Vatican.

He said he would be replaced by Jesuit Father Drew Christiansen, an associate editor since 2002, widely known for his work on Catholic social teaching and international justice and peace issues.

Father de Vera said that in conversations with Father Peter-Hans Kolvenbach, Jesuit superior general, Cardinal

Ratzinger, head of the Congregation for the Doctrine of the Faith, had expressed concern about *America*’s articles on several occasions.

Father de Vera said the articles that drew complaints treated a relatively small number of issues: *Dominus Iesus*, the doctrinal congregation’s document on Christ as the unique savior; same-sex marriage; stem-cell research; and the reception of Communion by Catholic politicians who support legal abortion.

On these and other questions, *America* often hosted commentary that represented a broad spectrum of opinions among Catholics, including those who disagreed with some of the Vatican’s positions.

“The policy of [Father Reese] was to present both sides of the discussion. ... He wanted to present both sides within the Catholic community. But that did not sit well with Vatican authorities,” Father de Vera said.

Father de Vera said that because the articles touched on doctrinal issues the Vatican wanted the Jesuits to write articles “defending whatever position the Church has manifested, even if it is not infallible.”

Father de Vera also said he thought some of the complaints probably came from Catholics in the United States, and that Cardinal Ratzinger’s congregation was

reacting to them.

More than a year ago, Father de Vera said, the tension had reached the point that Vatican officials threatened to impose a board of censors on the magazine unless changes were made.

At that time, he said, Father Reese and the Jesuits agreed to set up an internal board that reviewed articles prior to publication. In this way, “the threat of outside censors was dispelled,” Father de Vera said.

But even under that arrangement the articles published in *America* continued to provoke complaints at the Vatican.

“The board has not produced what (the Vatican) expected—a very strict line, very, very close to whatever was expressed by the Congregation for the Doctrine of the Faith” Father de Vera said.

Some Church sources said Cardinal Ratzinger’s office was believed to have sent a letter in March requesting Father Reese’s dismissal. Father de Vera said he was unaware of such a letter and could neither confirm nor deny its existence.

Father de Vera said that after Father Reese discussed the situation with Father Kolvenbach in April he voluntarily decided to resign for the good of the order.

“He knew the situation. He didn’t want

See REESE, page 13

### Our Lady of Fatima Retreat House

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Victory Field in Indianapolis will be the site for "The Year of the Eucharist: Celebrating the Body of Christ" at 3 p.m. on June 12. The event will start with a eucharistic procession and Benediction led by Archbishop Daniel M. Buechlein. During a ministry fair in the stadium, archdiocesan offices, agencies and other Catholic organizations will show visitors how they are involved in the Church's mission of evangelization.

## Year of the Eucharist celebration to highlight evangelization efforts in the archdiocese

By Sean Gallagher

At 3 p.m. on June 12 at Victory Field in Indianapolis, Catholics throughout central and southern Indiana will have the opportunity to learn more about the myriad of ways that more than 20 archdiocesan offices and agencies and other Catholic organizations work to serve them and thousands of others in the broader community.

This will happen during a ministry fair that is a part of "The Year of the Eucharist: Celebrating the Body of Christ."

The event will start with a eucharistic procession and Benediction led by Archbishop Daniel M. Buechlein. He will be joined by boys and girls from across the archdiocese who have celebrated their

first Communion this year.

The ministry fair will take place afterward in the concourse of the stadium. Among those offices, agencies and apostolates invited to have booths are the Office of Catholic Education, the Commission for Multicultural Ministries and Our Lady of Fatima Retreat House.

In particular, those manning the booths will show visitors how the various ministries of the archdiocese and of other Catholic organizations participate in the Church's mission of evangelization.

Msgr. Joseph F. Schaedel, vicar general of the archdiocese, commented on the connection between the Eucharist and the proclamation of the Gospel, both of which will be highlighted on June 12.

"*'Ite Missa est,'* that is, 'Go, the Mass is ended,'" he said. "When Catholics

leave the celebration of the Mass, we are sent, we go forth, to proclaim what we have learned and experienced at the table of the Lord.

"Every archdiocesan office is involved in the work of evangelization. We all assist the archbishop in his ministry as a successor to the Apostles, to 'Go, teach all nations.'"

A great amount of variety in the Church's work to proclaim the Gospel will be on display at one booth alone staffed by those involved with Catholic Charities.

David Siler, executive director of the Secretariat for Catholic Charities and Family Ministries, recently commented about how the dozens of programs he oversees participate in the Church's mission of evangelization.

Siler emphasized that most of the people served by the programs are not Catholic. At the same time, he recognized that the first purpose of Catholic Charities is simply to help people and to renew the world in which we live.

"Probably more than eighty percent of the people that we serve in all of our programs are not Catholic," he said. "... It's really important that people know that when I was hungry, when I was in crisis, the Catholic Church was there for me. That's something that they'll remember."

Paula Wilburn will remember the care that she and her daughters received at Holy Family Shelter in Indianapolis.

Currently a resident of Holy Family Transitional Housing, Wilburn and her family are moving in a positive direction

See FAIR, page 12

## Evangelization is rooted in hospitality at St. Gabriel Parish

By Mary Ann Wyand

Hospitality and community outreach are longtime traditions that demonstrate evangelization at St. Gabriel the Archangel Parish in Indianapolis.

In recent years, parishioners also have demonstrated faith in action by welcoming several hundred Hispanic Catholics to the 880-household West Deanery faith community located at 6000 W. 34th St.

The three-year Disciples in Mission evangelization process completed last year helped parishioners grow closer to Christ and share the Gospel with others.

About 25 percent of St. Gabriel's parishioners are Latino, a demographic change that Father Larry Crawford, pastor, said began about five years ago.

Hispanic families from the Indianapolis and Brownsburg areas enjoy attending the 5 p.m. Spanish Mass on Sundays, he said, and they fill the pews each week for eucharistic liturgies celebrated with joyful music and enthusiastic

prayers.

"St. Gabriel parishioners are extremely good at welcoming people and offering hospitality," Father Crawford said. "It has always been one of the hallmarks of this parish. When I came here as pastor in 1999, many people commented that one of the attributes of the parish is that it is a welcoming community."

"That, in part, comes, I think, from the nature of the people and the experiences that some of the people had when they went through Christ Renews His Parish," he said. "I think it also comes from the fact that St. Gabriel Parish has an incredible number of different nationalities, and people over the years have become very sensitive to that reality and really work at appreciating all the different cultures and nationalities that we have and trying to be very inclusive."

To celebrate their multicultural membership, St. Gabriel Parish sponsors an International Festival each year. A large

See ST. GABRIEL, page 12



Music minister Efre F. Hernandez plays the saxophone during the Spanish Mass on May 1 at St. Gabriel the Archangel Church in Indianapolis. Several hundred Latino Catholics from the Indianapolis and Brownsburg areas attend the weekly Spanish Mass at 5 p.m. on Sunday. Father Mauro Rodas, Father Michael O'Mara, Father Peter Gallagher, Jesuit Father George Menke, Franciscan Father Tom Fox and Franciscan Father Al Jost help Father Larry Crawford, pastor, with St. Gabriel's Hispanic ministry.

# Hospital chaplains provide ministry of presence

By Mary Ann Wyand

Hospital chaplains work alongside the greatest healer of all time to evangelize by providing a “ministry of presence” for patients, their relatives and even medical staff members involved in crisis situations.

In this way, chaplains offer spiritual support to people facing illness or death as well as comfort grief-stricken families regardless of their faith tradition. They also assist physicians, nurses and other hospital associates who work in life and death situations every day.

St. Thomas Aquinas parishioner Sharon Mason of Indianapolis, a staff chaplain at St. Vincent Hospital in Indianapolis for 18 years who has a doctorate in ministry, and Father John Mannion, director of spiritual care for the St. Francis Hospitals in Beech Grove, Indianapolis and Mooresville for 17 years, said providing spiritual care in the hospital setting is a 24/7 ministry because chaplains respond to the needs of patients, families and employees as representatives of Christ.

“It is a ministry of presence,” Mason said. “For me, when you read the Bible, the promise of God is ‘I will be with you always.’ ... In some ways, what I think we’re called to do is make tangible that promise of God. We stand in that place of deep pain and deep sorrow with families and meet them where they are.”

She always wears a cross and believes this nonverbal way of communicating God’s presence to people helps them immediately understand that they are not alone in their grief.

Mason is assigned to St. Vincent’s emergency room, neonatal intensive care unit and high-risk labor unit so she encounters people struggling with crisis situations every day.

Simply introducing herself as a chaplain helps patients and family members accept her presence in the hospital room, she said, and invites them to look to her as a source of support and comfort.

“There aren’t any magic words when people are losing a child or losing a grandparent or whatever the situation is,” Mason said, “but, for me, part of what the ministry is all about is helping those folks to recognize the strength of their own faith, their own faith tradition and the presence of God.

“So often, it seems to me, particularly with young families who are losing a baby, there is the sense of abandonment, the feeling that God is not there,” she said. “I try to help people see and look for God ... in the words, in the presence [and] in the touch of people who give them comfort in the midst of the pain because the pain isn’t going to go away.

They have to go through it, but the thing is that they don’t have to go through it alone and never, in fact, do go through it alone whether or not they can recognize the presence of God. I try to help them see that presence.”

Father Mannion said spiritual care is an integral part of the whole cycle of the patient’s care, which encompasses the body, mind and spirit, at St. Francis Hospital.

“All [hospital] chaplains are trained to be ‘present’ to the patient,” he said. “They are not to set the agenda, but to see the patient as the teacher and [themselves] as the pupil. In their extensive training, that is constantly brought to their attention. Many times, it is taking a journey with the patient, and a part of that journey is listening. ... They must be open to how social conditions can affect people’s lives as well as the dynamics that their environment plays in the whole process.

“Chaplains are not ‘God people’ as much as sojourners on the road,” Father Mannion said. “They are listeners on the road to Emmaus” who respect people’s spiritual beliefs and faith tradition as well as their lack of beliefs.

“Our constant focus is on Christ’s healing ministry,” he said, “and not whether you are saved, forgiven or salvation is at hand. Healing is much more inclusive.”

The Franciscan mission is integral to the ministry of St. Francis Hospital’s 4,000 employees, Father Mannion said. “Respect for life, fidelity to our mission, compassionate concern, joyful service and Christian stewardship ... I feel all the chaplains help in many ways to instill and strengthen those values in our employees. Spiritual care here is a very integral part of the life of the institution. All the chaplains work very closely with the entire staff, and they are well-loved and respected.”

St. Francis Hospital chaplains represent almost all the faith traditions, he said. “I love the multiplicity of ministries and the many faces of a living God and how that presence is perceived and carried out. An incarnate God is in the faces of people of all backgrounds, and when you can take that reality and see it carried out daily it becomes real. In my many years here, only once have we ever had a patient ask specifically for a chaplain of another denomination. Doesn’t that say volumes?”

With sickness comes brokenness, Father Mannion said, but healing comes when a chaplain stands or sits beside a patient’s bed and simply listens to their story, fears and needs.

“That is our job,” he said, “because it comes from a Spirit that reminds all of us [of God].”

Miracles happen daily in hospitals,



Registered nurse Audley Chastain, left, talks with St. Vincent Hospital staff chaplain Sharon Mason about a patient and family in need of pastoral care during a brief meeting at the nurses’ station in the emergency room. Mason presents monthly and quarterly educational programs to help emergency room staff members recognize the spiritual needs of patients and families from a variety of faith traditions. She is a member of St. Thomas Aquinas Parish in Indianapolis.

Mason noted, but people also die there every day.

Hospital chaplains function as a “lifeline” for the patient and relatives, she said, especially in the emergency room setting where they serve as a liaison between the medical staff and the family.

“In the emergency room, I wait at the front desk for the family and take them to the consultation room,” Mason said, “so I’m the first person to make that connection with them. ... First of all, what I’m doing is providing a sense of safety and security in the midst of what is already chaos for them because they don’t know what has happened to their loved one. I tell them, ‘Let’s go back and let the doctor tell you what’s going on.’”

People need to grieve in their own ways, she said. One of her favorite Scripture passages is Isaiah 43:1-4, which reassures people that God has called them by name and is with them in their times of pain and sorrow.

She said most families, even those who do not profess any religious belief, accept her offer to pray with them.

As a representative of the hospital, Mason works with clergy from all faith traditions and often finds that the pastor and family members want her to help them with hospital-related needs, questions about organ donation or information about contacting a funeral home.

When a patient dies, she said, family members want to know if their loved one

is OK.

“I first ask God for blessing and reception of the person who has died,” Mason said, “then ask blessing for the family and recognition that the next few days are going to be very difficult for them, and that, ‘Even as you enfold this person in your love, let this family also be aware of your love, and may they offer that love to one another as they go through this time of grief.’”

Each day, hospital chaplains consult an updated list of patients in need, she said, but are not always able to be present to all of them.

“That’s another part of my daily prayers,” Mason said, “that I will be drawn to those who are most in need today. My faith is that God will give them what they need.”

Evangelization in the hospital setting also involves educating staff members, she said, about ways to help people understand how God is present for them.

At St. Vincent Hospital, that includes the teachings of St. Vincent de Paul, which focus on how the love and charity of Christ inspires the faithful to help people in need.

“I think that’s true not just about the hospital chaplains, but also about all the people who work here,” Mason said. “The underlying principle of the hospital really is that the charity of Christ is what moves us to do what we do and gives us the strength to do what we do for others.” †

## Vatican II expanded Church’s understanding of evangelization

By Karen Oddi

Archdiocesan evangelization coordinator

A few months ago, I heard from a nationally respected writer and catechetical leader what I thought was a very nice compliment for our archdiocese.

To paraphrase his words, Catholics in the Archdiocese of Indianapolis are not frightened or turned off by the word “evangelization” the way some audiences in other parts of the country appear to be.

His comment gave me pause to wonder about what kinds of activities might be called evangelization in central and southern Indiana before Pope Paul VI in 1975 formally named it in his apostolic exhortation, “Evangelization in the Modern World” and before Pope John Paul II, in 1983, called for a new evangelization, thereby charting our path for present day evangelization efforts.

For a partial answer, I turned to Father John Sciarra, a friend and former pastor, who was ordained for the archdiocese in February 1945. Father Sciarra told me about a program of “street preaching” instituted by the late Archbishop Paul C. Schulte upon his appointment as archbishop of Indianapolis in 1946.

Father Sciarra said that street preaching involved pairs of young priests “going into towns where priests had never gone” and instructing residents in the teachings of the Catholic faith.

One priest would give a very short talk on a Catholic tradition or practice such as the rosary. Then the other priest would deliver a much longer sermon while the first priest moved about the audience collecting questions from the people for the priests to answer.

The whole exercise lasted about an hour. Father Sciarra especially recalls the towns of Greens Fork in Wayne County and Oolitic in Lawrence County as two of his street-preaching sites and the late Father Anthony Spicuzza as one of his preaching partners.

I asked Father Sciarra if the street

preaching had ever been called “evangelization.” While the word evangelization was never used to describe the program, he agreed that it certainly would have been an accurate one.

According to Cardinal Avery Dulles, evangelization before Vatican Council II was indeed an effort of preaching; he calls it the *kerygmatic* model. Under Pope Paul VI, the model of evangelization became much more “inclusive” and was expanded even further by Pope John Paul II to involve all Catholics in a threefold effort of passionately knowing one’s faith, inviting others to faith, and acting out of faith and knowledge to bring the Gospel of Jesus Christ into every human situation.

This threefold approach to evangelization is rooted in the accomplishments and documents of the Second Vatican Council that gave each baptized person both the right and the obligation to evangelize. Vatican II gave us, the People of God:

- the Rite of Christian Initiation of Adults that welcomes thousands of newcomers every Easter into the

Catholic Church

- Catholic Bible study and the countless sharing and study programs
- the capacity as a Church to listen and learn from science, speak to the culture of the times and bring the Gospel of Life to social and political life
- the responsibility for every baptized person to live out the meaning of discipleship in what we call “shared responsibility” for the well-being of the faith community
- the confidence to pray with other Christians and to enter into respectful dialogue with other faith traditions
- the encouragement to express our Catholic beliefs in every aspect of family, work and social life.

Vatican II gave us a truly living legacy for the mission of evangelization in the Church and world of the 21st century.

On June 12, as we celebrate together the gift of the Eucharist and recommit ourselves to the new evangelization, let us remember those who have gone before us as evangelizers—and thank them for preparing our way. †



# Disciples in Mission helped St. Mary-of-the-Knobs grow in hospitality

By Sean Gallagher

In the spring of 2002, St. Mary-of-the-Knobs Parish in Floyd County began their involvement in Disciples in Mission. As the southern Indiana faith community completes the three-year process, they have a firm vision of how they are being called to participate in the Church's mission of evangelization.

This vision coalesced over the past three years as parishioners met during successive Lenten seasons and reflected together upon the readings for Sunday Mass and during each Easter season when parish meetings were held to discuss particular evangelizing priorities for the coming year.

Parishioner Sandy Pinnick said in a recent interview with *The Criterion* that in the first year of St. Mary-of-the-Knobs' involvement in Disciples in Mission, growth in hospitality toward new parish members and the broader community emerged as one of the community's main concerns.

To meet this need, the parish launched Hospitality in Service (HIS) Ministries.

Father John Geis, pastor of St. Mary-of-the-Knobs Parish, praised the many ways that it has reached out to those at the parish's margins, such as shut-ins and college students, as well as those beyond its borders, such as people in living with various disabilities in the area around the parish.

"This particular group has really done a lot of outreach in the parish and the community," he said. "They welcome new families. They particularly have connected to young college adults and tried to stay in touch with them throughout the time that they're away from the parish and home. They've also shown a lot of increased hospitality..."

Pinnick definitely sees the work of HIS Ministries as a form of evangelization.

"We felt like we were evangelizing through our outreach efforts, which we hadn't really focused a lot on," she said. "We tried to reach out beyond our own parish family to our community and our fellow Christian brothers and sisters."

While HIS Ministries is a concrete sign of the way that Disciples in Mission has helped St. Mary-of-the-Knobs Parish focus on evangelization, Pinnick recognizes that embracing this mission is still a challenge for many parishioners.

"Evangelization is an intimidating word still in our parish," she said. "We talk



Randy Lung, left, receives a Christmas gift with the aid of his father, Don Lung, both members of St. Mary-of-the-Knobs Parish in Floyd County, during a Hospitality in Service-sponsored Christmas Party for people with special needs held on Dec. 18, 2004. Hospitality in Service is a ministry of St. Mary-of-the-Knobs Parish that grew out of parish's involvement in Disciples in Mission.

about outreach because I believe it all ties together, outreach and evangelization, whatever word you want to call it that is less threatening to people.

"I really feel that our parish has become more aware of the need for hospitality, that hospitality touches every aspect of every ministry in our parish, that without hospitality, without welcoming and reaching out, that your ministries aren't going to grow."

This openness to those outside the parish first started within the faith community through the Scripture reflection groups in Disciples in Mission, according to Dennis Cooper, the parish coordinator for the process.

"I feel the biggest impact that Disciples in Mission has had on our parish is that it strengthened an attitude of openness, friendliness..." he said. "It brought people together who may never have before shared their faith on a weekly basis and gave them the courage to do so."

Disciples in Mission was able to have a positive impact upon the parish as a whole

by touching the lives of individuals. Cooper knows that it has changed his life of faith.

"[It] allowed me to be more receptive to others' opinions and perspectives as they related to our Catholic faith," he said. "It allowed me to interact with the parish staff through the organizing efforts of the program. It strengthened the message of Lent and the Easter season each year as I was able to study the Sunday readings and to discuss their impact or not on my life."

In looking to the parish's future efforts in evangelization, Father Geis emphasized that their foundation will always be on the parishioners' openness to the Scriptures that was nurtured in Disciples in Mission.

"It was through the small-group sessions where they could read the Scriptures and share that with one another," he said. "I think that in itself was a step forward, for folks just to share their faith with each other."

"And my desire is that that will provide more of an opportunity to happen in homes, ... where [families] spend some time with the Scriptures or prayer and

that they could just share their lives and really make Christ at home in their homes."

From his experience in helping to lead the parish through Disciples in Mission, Cooper also has high hopes for the future.

"My hope and prayer is that the parish and those that participated in Disciples in Mission will continue to be a welcoming parish," Cooper said, "one that is not afraid to reach out to others, one that is not afraid to share its faith or to discuss it openly with people of other denominations."

Father Geis thinks that the members of his parish will truly become more welcoming to newcomers and those in the broader community the more that they are truly open to each other.

"When they get used to sharing that faith more with each other and the more prayer they have together, I think [evangelization] just flows out of that," he said. "It's going to spill out into the people around them." †

# Terre Haute Catholic Charities proclaims the Gospel of service

By Brandon A. Evans

The work of Catholic Charities all over the country is not just service to the poor, but something much more profound.

David Siler, executive director of Catholic Charities for the archdiocese, said that the work of evangelization is bound up into the work of service because evangelization is not just "speaking about Christ, but also being Christ to people."

We know, Siler said, both theologically and biblically, that Jesus Christ is present in the poor—and that what we do to the least of our brothers and sisters, we do to him.

The role of Catholic Charities, he said, is to "show the example of what love is all about" to the world.

John Etling has spent more than three decades helping to create the archdiocesan Church's ministry of Catholic Charities of Terre Haute.

Until April 28, he had served as that ministries director—a role that has been passed to his son of the same name.

Etling, his wife, his children and a small army of volunteers have routinely gone into what he describes as one of the worst areas of poverty in west central Indiana to bring the light of Christ.

The area they minister to has "got every ill you can think of—and we're



People enjoy a pancake breakfast at the Terre Haute Catholic Charities Food Bank during Hunger Awareness Day in June 2004. The work of Terre Haute Catholic Charities is part of the work of evangelization in the Church.

sitting right in the middle of it," Etling said.

Since becoming a "convener" for Catholic Charities in Terre Haute in 1973

and later its director when the organization was made official, he had overseen the creation of many ministries.

Among them are the Simeon House,

which provides congregate living for senior citizens; Bethany House, which provides emergency shelter to the homeless along with a soup kitchen; the Terre Haute Catholic Charities Food Bank; the Ryves Hall Youth Center, which provides a latchkey program and preschool; the Christmas House, which gives families new clothes and gifts; and the Household Exchange, which gives donated household items to needy families.

"A great amount of what we do amounts to evangelization," Etling said. "And evangelization does not necessarily mean that you're going to convert people—but you're converting them at least to a friendly position rather than an antagonistic position."

"There really is resentment in a lot of Protestant denominations against Catholics, and we have to come up against that."

Sometimes that resentment can even show through when other Church organizations have to write checks to the Terre Haute Catholic Charities Food Bank, he said.

"They manage to do it in a way that Catholic Charities doesn't get mentioned," he said, "and I'm sure that's deliberate."

Etling also noted that not only are most of their clients not Catholic, but the same goes for their volunteers. †

# FAIR

continued from page 9

after she struggled with drug and alcohol abuse then was diagnosed with liver cancer.

"Being here, the first thing that they did was try to help me learn to stay clean and not to put me out," she said. "I think overall it's very positive for me because I'll be able to live clean and help my children. I'll be able to do the things with them that I've always wanted to do. Now I have the opportunity. I've been given that opportunity back."

Recognizing the inherent dignity in every family and helping them live it out in their daily lives is central to the ministry of Holy Family Shelter, according to its director, Bill Bickel.

"It is a dignified approach to serving the family," he said. "While you're individually treating each member, it's holistically treating them as a family. There's a respectful and dignified approach to the services in general. That's done in a variety of ways."

The staff at Holy Family Shelter helped her free herself of drugs and alcohol. They also worked to arrange counseling for her teenage daughter, Head Start classes for her second child and daycare for her youngest. She is now taking computer classes and working part-time.

With the help of Holy Family Shelter, Wilburn says she is now able to concentrate on "just keeping busy, trying to make sure that I'm staying focused and being positive."

Bickel said that those who learn about Holy Family Shelter at Victory Field on June 12 can also discover how they can aid its ministry through volunteer possibilities and monetary donations and so help it extend its services to even more people in need.

Another agency working in Catholic



Jahlisa Wilburn, second from right, and her sister Ja-mya, look on as Bill Bickel, director of Holy Family Shelter and Holy Family Transitional Housing explains to their mother Paula Wilburn the terms of the lease agreement for an apartment that she and her three daughters are living in at Holy Family Transitional Housing.

Charities that people on June 12 will be able to learn about is St. Elizabeth-Catholic Charities in New Albany and its numerous ministries.

St. Elizabeth began just over 15 years ago as an extension of what was then St. Elizabeth's Pregnancy and Adoption Services in Indianapolis. Since then, it has merged with other Catholic Charities programs to offer a wide array of services to those in need in southern Indiana.

In addition to offering a full range of services to women in unplanned pregnancies, Keith Stormes, the director of St. Elizabeth-Catholic Charities, said that the agency among other things also manages a supported living program for

developmentally delayed people, counseling services and a supervised visitation program.

Although Stormes oversees an agency that provides a wide variety of practical help to people in need, he clearly sees the importance of the spiritual aspects of its ministries.

"We do not shy away from the spiritual aspect of counseling," he said. "I think it's vital to the wholeness of the person. While they certainly have problems in the secular world, prayer is going to have to become a part of the solution."

Stormes said that those at the ministry fair who learn for the first time about St. Elizabeth-Catholic Charities can

certainly help to broaden its ministries through volunteering and donations. But he also emphasized the importance of prayer to the vitality of the agency he manages.

Holy Family Shelter and St. Elizabeth-Catholic Charities both work to achieve the Church's mission of evangelization by building up families and upholding their inherent dignity.

The Catholic Charities secretariat also oversees the archdiocesan Office of Family Ministries. This office, headed by director Dan Sarrell, proclaims the good news of the Church's vision for family life first to those who are already Catholic and equips them to spread it to other families in the areas where they live.

Sarrell said that the ministry fair on June 12 at Victory Field will give those who learn about the Office of Family Ministries the opportunity to become co-workers in its important ministry.

"This ministry fair opportunity provides us with the chance to show other married couples how they can support and be a witness to other ... couples," he said, "by serving as sponsor couples in pre-marriage preparations, by being [Natural Family Planning] teachers, by being presenters at a Pre-Cana conference [and] by participating in bereavement and divorce support."

Ultimately, Siler hopes that those who will come to the ministry fair will learn about the dozens of programs that Catholic Charities oversees, will take pride in them then learn how they can become involved in their ministry of evangelization.

"We operate about 39 programs across the archdiocese, and last year served almost 300,000 people," he said. "That's some thing for all of us as Catholics to be very proud of. But if you don't even know about it, you can't be proud of it."

"We hope to just increase the sense of pride ... and then also to enlist people to say, 'How can I be a part of that, too?'" †

# ST. GABRIEL

continued from page 9

sign advertising the three-day festival on June 10-12 was placed in front of the church several weeks ago and serves as a visual symbol of St. Gabriel's hospitality.

Father Crawford said he was encouraged to hear Pope Benedict XVI emphasize that evangelization is one of the primary missions of the Church during his homily as part of his installation Mass on April 24 at the Vatican.

St. Gabriel Parish lives out God's call to go forth and spread the good news of the Gospels on an international level, Father Crawford said, by partnering with Westview Christian Church members, just across West 34th Street, to assist a Latino community in Santa Maria Tzeja, Guatemala.

This joint mission effort initiated by Rev. Jim Hollis, pastor of the Disciples of Christ congregation, began about four years ago.

"They've gone down three or four times for two weeks at a time," Father Crawford said of Westview members, "and taken all kinds of supplies" to help build a school and church there.

St. Gabriel parishioners also have participated in a mission trip to the Central American country, he said, and Westview members currently are helping St. Gabriel parishioners and the Guatemalan people build a Catholic church in Santa Maria Tzeja.

Kathleen Mick, the part-time pastoral associate for the Spanish-speaking community at St. Gabriel Parish, also assists with liturgies as a music minister and teaches Spanish for kindergarten through eighth-grade students at St. Gabriel School.

Mick joined the parish faith formation staff six years ago then started teaching Spanish at the school in 2000. She began working in Hispanic ministry in 2001.

"We started the Spanish Mass in April of 2000," Mick said. "When we did find a priest who could celebrate the Mass every Sunday in Spanish, we started out with

about 50 people. Now we have between 300 and 350 people coming to this Mass."

Several diocesan and order priests celebrate the eucharistic liturgy in Spanish and provide sacramental assistance for Latino families at St. Gabriel Parish.

Mick said religion and life for Hispanic people, and they appreciate the opportunity to pray and worship God in their native language.

"I think it's an element of the parish that is special because they're thousands of miles away from their families," she said. "The majority of Hispanic people left everything they knew—their families and friends—just to make a better life. People are hungry physically and spiritually. Here at St. Gabriel Parish, they find something they recognize, a spiritual home where they can come to worship."

Hispanic Catholics at St. Gabriel Parish come from several Spanish-speaking countries in Central America and South America, Mick said. "Now they live in a new country with a strange culture and different language, but they're able to come here once a week and celebrate their faith. They pray, they talk to God, in their first language, which is Spanish. It is such an important part of their relationship with God to be able to express that and worship together in a community in Spanish. I think it's very beautiful that they find that here so far away from their homes. We're one faith, one Church, and we can learn from the Hispanic culture and from their devotion to the faith."

St. Gabriel parishioner Fran Young of Indianapolis, the chairperson of the Evangelization Committee for about 10 years, said the three-year Disciples in Mission process completed last year has helped adults and teenagers become more involved in sharing their faith with others.

"I think the main focus of evangelization truly is rooted in hospitality and needs to reach out to all people," Young said. "I think the spirituality of the parishioners has grown enormously for the people who participated [in Disciples in Mission]. We try to focus our



Father Mauro Rodas, a retired diocesan priest from Ecuador, greets Hispanic Catholics following the Spanish Mass on May 1 at St. Gabriel the Archangel Church in Indianapolis. Father Rodas several other diocesan and order priests, and Kathleen Mick, the part-time pastoral associate for the Spanish-speaking community, help Father Larry Crawford, pastor, with Hispanic ministry at the West Deanery parish.

[evangelization] efforts toward non-practicing Catholics, people who are unchurched and have no faith home, and active Catholics to increase their spirituality. Our goal is to bring all three groups closer to Christ."

Young said Catholics Returning Home, a six-week program for people who are non-practicing Catholics, "gives them a way to update their faith and ease back in the door so they don't feel like strangers. We do our best to make them feel welcome to come back and begin practicing their faith again."

Parish hospitality also means providing

opportunities for people from other cultures to celebrate their own faith traditions, she said, adding that Hispanics prefer to pray in Spanish and Filipino parishioners want to worship in their Tagalog language as often as possible.

The Gospels call Catholics to reach out to the community, she said, citing Mark 12:30-31 in particular as a reminder that, "You shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. The second is this: 'You shall love your neighbor as yourself.' There is no other commandment greater than these." †

# REESE

continued from page 8

to embarrass the Society, and he didn't want to fight the pope, so he resigned," Father de Vera said.

The Jesuit spokesman characterized the decision as "very prudent, very wise and very generous" on the part of Father Reese. Considering his improvements at the magazine, Father de Vera said, "he resigns in a moment of glory, so to speak."

Father Christiansen said on May 6, "Father Reese greatly improved the magazine, adding news coverage, color and the Web edition. His technical expertise, in this age of new media, will be greatly missed. I know I will be calling on his guidance in that and other areas."

In his statement he added, "By inviting articles that covered different sides of disputed issues, Father Reese helped make *America* a forum for intelligent discussion of questions facing the Church and the country today."

Among other issues of Church teaching and practice debated in the pages of *America* under Father Reese were homosexual priests, mandatory clerical celibacy, inclusive language in the liturgy and the appropriateness of some Vatican actions and documents.

During his tenure, *America's* circulation grew and it was frequently quoted in other media. Father Reese, who has written books on how the Vatican and the U.S. bishops operate, is frequently interviewed about Church affairs by U.S. print and broadcast media.

Father Christiansen was a senior fellow at Woodstock Theological Center at Georgetown University before he joined the *America* staff. From 1991-98, he was director of the U.S. bishops' Office of International Justice and Peace, and he continued to serve as an international affairs counselor to the bishops until last December.

His staff work for the bishops included their 1991 pastoral letter on the environment and the design and development of their environmental justice program. He was the lead staff person in the drafting of the 1993 peace pastoral, "The Harvest of Justice Is Sown in Peace," which has provided the basis for the post-Cold War policy of the bishops' conference.

Father Christiansen earned a doctorate in religious social ethics from Yale University in 1982. From 1981-86, he was assistant professor of social ethics at the Jesuit School of Theology at Berkeley, Calif., and the Graduate Theological Union there. He also directed the Center for

Ethics and Social Policy 1981-86. From 1986-90, he taught theology at the University of Notre Dame and was a fellow at its Institute for International Peace Studies.

He is the author of more than 100 articles on moral theology, ethics and international affairs, just war and nonviolence, Catholic social teaching, and family care of the elderly. He was a co-author of "Forgiveness in International Politics: An Alternative Road to Peace," and he is currently drafting a definitive commentary on Blessed Pope John XXIII's encyclical, *Pacem in Terris*.

From 1985-98, Father Reese was a senior fellow at Woodstock Theological Center. While there, he wrote three books examining Church organization and politics at the local, national and international levels.

For the first book in 1989, *Archbishop*, he visited every U.S. archdiocese to interview the archbishop and explore the dynamics of his background and leadership and governance styles. The second, *A Flock of Shepherds*, investigated the history and structures of the U.S. [then called National] Conference of Catholic Bishops. His third, *Inside the Vatican*, has been translated into four other languages.

He also organized two major research projects that resulted in books during that time, one on the history and nature of episcopal conferences and another on a catechism for the universal Church.

Father Reese joined the Jesuits in 1962 and was ordained in 1974. He earned a doctorate in political science from the University of California, Berkeley, in 1976. From 1975-78, he was legislative director of Taxation With Representation, a tax reform lobby in Washington. From 1978-85, he was associate editor of *America*.

With his resignation from *America*, Father Reese also submitted his resignation from the board of directors of the Catholic Press Association.

This was not the first time the doctrinal congregation influenced magazines run by religious orders.

In 1997, Pope John Paul II appointed an Italian bishop to oversee all Italian publications of the Pauline Fathers, including the weekly *Famiglia Cristiana*, which had a circulation of more than 1 million. It had run articles advocating Communion for divorced-remarried

Catholics and arguing against censuring teenagers for masturbation.

The papal action came shortly after the order's superior general reportedly refused demands by Cardinal Ratzinger to rein in the magazine's editorial independence and to submit all articles to advance review by a panel of theologians appointed by the cardinal. The controversy ended with the removal of the magazine's director and, shortly after, his departure as a columnist.

In 2002, a Chicago-based Claretian magazine, *U.S. Catholic*, ran clarifications of Church teaching on women's ordination at the request of the doctrinal congregation. The congregation intervened after the magazine carried a story reporting on the faith and lives of five women who felt called to the Catholic priesthood. †

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# News briefs

## U.S.

### Expanded adoration, procession mark Year of Eucharist at Notre Dame

NOTRE DAME, Ind. (CNS)—With student participation rising in activities for the Year of the Eucharist, the University of Notre Dame's campus ministry has expanded its eucharistic adoration program from two to five days a week and moved it to a more central location. Formerly in a dormitory chapel, adoration takes place Monday through Thursday in the Colman Morse campus ministry building, adjacent to a popular student study lounge. Meanwhile, students and staff have raised awareness about ongoing Friday noon to 5 p.m. adoration at the Lady Chapel of the Basilica of the Sacred Heart on campus. Campus ministry staff estimate there is an average of eight students in the chapel at a time, in addition to visits by the staff members.

### Chicago cardinal meets with lawmakers on several issues

CHICAGO (CNS)—When Cardinal Francis E. George of Chicago went to Springfield on May 4 for a day of meetings with the governor, legislative leaders and other state lawmakers in the state capital, he did more good for the Catholic agenda than anyone else could have, according to the head of the Catholic Conference of Illinois. Television and daily newspapers reported on the cardinal's appeal to Gov. Rod Blagojevich, a Democrat from

Chicago, to allow pharmacists to follow their consciences when it comes to filling prescriptions for emergency contraceptives. They covered the prelate's objections to a proposal that would give state funding to embryo-destroying stem-cell research. But the meetings were about more than that, said Robert Gilligan, executive director of the conference, which represents the state's Catholic bishops on public policy matters. "We have a very broad agenda," said Gilligan, noting that the cardinal also raised the subject of expanding the tuition tax credit to help low-income families whose children attend nonpublic schools and talked about the issue of school choice in general.

### Scientists urge separating fact from opinion on Darwinism

BALTIMORE (CNS)—As some 40 states and school districts across the nation struggle with issues of how Charles Darwin's theory of evolution should be taught in public schools, a leading Baltimore Catholic and member of the President's Council on Bioethics has urged there be conversation, not confrontation, about the issue. "Scientists, as they engage in dialogue with others, should abhor attempts to close off the conversation by excessive claims for any privileged access to truth," Dr. Paul McHugh wrote in a recent issue of the national *Weekly Standard* magazine, which is published in Washington. And, furthermore, he observed, "scientists should tell what they actually know and how they know it as distinct from what they believe and are trying to advance." McHugh is the former psychiatrist in chief of the Johns Hopkins Hospital and now university distinguished service professor of psychiatry and behavioral science at the Johns Hopkins School of Medicine. He is also an active member of St. Ignatius Parish in Baltimore.

## WORLD

### Pope says modern media should help 'tear down walls of hostility'

VATICAN CITY (CNS)—Pope Benedict XVI called on the world's news media to help "tear down the walls of hostility that still divide humanity" by reporting objectively and in a way that respects human dignity. Speaking at a noon blessing on May 8, World Communications Day, the pope said news media represent an extraordinary resource in the modern age, capable of bringing people together. An example came during the death and funeral of Pope John Paul II, he said. But the media are also capable of damaging people and societies, he said. "It all depends on the way the media are used," he said. "These important instruments of communication can favor mutual awareness and dialogue, or on the contrary feed prejudice and contempt between individuals and populations. They can help spread peace or foment violence," he said.

### Vatican, Anglican Communion to resume work of commission

VATICAN CITY (CNS)—Vatican and Anglican Communion officials have agreed that the work of the International Anglican-Roman Catholic Commission for Unity and Mission will resume. Meetings of the commission, made up of bishops from both denominations, were put on hold in 2003 after the ordination of an openly gay bishop in the U.S. Episcopal Church and the decision of a diocese in the Anglican Church of Canada to bless homosexual unions. †

### Papal power must be used to protect faith, pope says

ROME (CNS)—The pope's power is not absolute, but must be used to defend Church doctrine against attempts to water it down, Pope Benedict XVI said as he took possession of his cathedral as the bishop of Rome.

"The pope is not an absolute sovereign whose thoughts and will are law," Pope Benedict said. "He must not proclaim his own ideas but instead, in the face of all attempts to adapt or water it down, and of every opportunism, he constantly must bind himself and the Church in obedience to the word of God."

On May 7, Pope Benedict took possession of Rome's Basilica of St. John Lateran, the diocesan cathedral.

In his homily, Pope Benedict said it is the duty of the pontiff to protect the word of God "so it is not torn to pieces by continuous changes in fashion."

The pope cautioned against studying sacred Scriptures in situations too detached from the "live voice of the Church."

While the work of scholars can shed light on the Scriptures' historical development, Pope Benedict said that nevertheless "science alone cannot provide a definitive and binding interpretation. It is not able to give us, in interpreting, that certainty with which we can live and with which we can die."

Warning against "erroneous interpretations of freedom," Pope Benedict also cited Pope John Paul II's calls for the defense of human life "from the moment of conception to natural death."

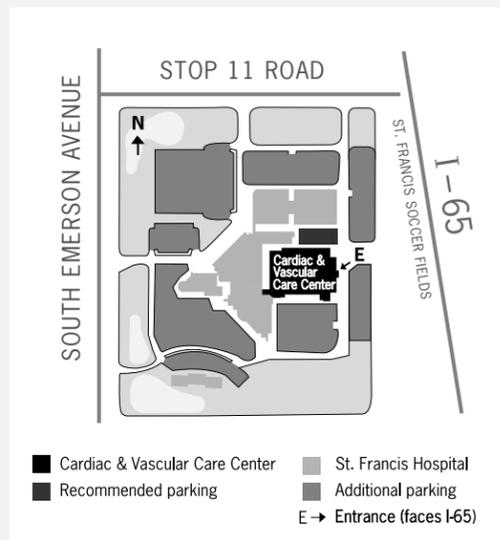
"Freedom to kill is not true freedom but rather a tyranny that will reduce human beings to slavery," the pope said. †

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## Life choices must reflect accountability and responsibility

By Fr. Robert L. Kinast

When the abuse of prisoners at Abu Ghraib in Iraq was made public, people wanted to know who was responsible.

Accusations ranged from the soldiers who inflicted the punishments on the prisoners to officers higher up in the chain of command and eventually all the way to the U.S. Secretary of Defense.

While a debate continues about who is responsible, only the soldiers facing court-martial have been held accountable.

Does this mean there is a difference between responsibility and accountability?

Not according to theological dictionaries that I consulted in preparing this article. All referred me to a discussion of "responsibility" when I looked up the word "accountability."

Nonetheless, I think the phrases "to be responsible" and "to be held accountable" are not synonymous.

"Responsibility" refers to a human quality, the capacity or power (virtue) to make choices that shape one's life and relationships with others, thereby indirectly influencing the quality of one's life as well. This capacity is rooted in human freedom and the ability to discern right from wrong.

Furthermore, "responsibility" entails the obligation to use this capacity properly. Beer and alcohol manufacturers acknowledge this in their ads when they urge patrons to drink responsibly.

"Accountability" takes this notion a step further. It refers to the actual exercise of responsibility and the results of

responsible action. In this sense, "accountability" might be described as responsibility for the outcome of my decisions and actions or, more simply, responsibility put into practice.

As a human being, I am not just responsible in a general way for the ability to make choices. I also am responsible for the results of those choices.

For example, my doctor is responsible for medical knowledge and competence, but he is accountable for the diagnosis and treatment he prescribes in making use of that knowledge. Parents are responsible for raising their children, but they are accountable for how they actually raise their children.

These examples suggest that accountability implies an element of judgment. To be held accountable is to answer for the actual decisions and actions I have taken.

To whom am I accountable?

Ultimately, of course, I am accountable to God. My actions impact God's creation and the way God expects us to treat one another. As a result, I am answerable to God for my conduct.

Scripture proclaims this from the story of Cain and Abel in Chapter 4 of Genesis to the Last Judgment scene in Chapter 25 of Matthew's Gospel.

More immediately, I am accountable to the people I affect: family and close friends, community, Church and society.

Public accountability comes into play at this level, especially if my actions violate established norms of conduct or induce others to violate them.

## Accountability is hard to practice

By David Gibson

Maybe something about the times we live in is giving accountability the status of a virtue.

It has gotten harder to ignore how our actions affect others; there are instances when others in our families, workplaces or the institutions we are part of have a legitimate need to know what we are doing or not doing or how we are doing it.

Accountability can be a hard virtue to practice. The openness and transparency that are said to be among accountability's essential parts can leave us vulnerable.

We may not enjoy opening ourselves up to possible criticism when we are

certain that we've been doing our best and conducting ourselves well.

Part of the problem with accountability, I think, is that it probably works best when respect runs along a two-way street.

When we demonstrate the respect for others that accountability entails, we want them to demonstrate reciprocal respect for us. But we can't always be certain they will respect us or even believe what we say.

Accountability probably doesn't become a virtue of ours overnight. We have to work toward it. It has a lot to do with being truthful, respectful, trusting and hopeful about our relationships.

(David Gibson edits Faith Alive!) †



Iraqi boys look at graffiti depicting the U.S. Statue of Liberty sending electric current to a masked prisoner. While a debate continues about who is responsible for the abuse of prisoners at Abu Ghraib in Iraq, only the soldiers facing court-martial have been held accountable. This raises questions about the difference between responsibility and accountability.

Elected officials are accountable to their constituents for the votes they cast. Manufacturers are accountable to the public for safe products and protection of the environment. Ministers are accountable to their congregations for the service they provide.

Finally, and most directly, I am accountable to myself for the consequences of my actions. If I abuse my body, I am accountable for the health problems that result from my bad decisions. If I live beyond my financial income, I am accountable for the debts that I incur.

While accountability involves judgment, its aim is not simply to assign blame and find culprits. It also acknowledges heroism, the fulfillment of duties, positive contributions and sometimes sacrificial actions.

The rescue workers of 9-11 exercised accountability for the strangers trapped in the twin towers. Adults who care for their aging parents, teachers who educate troubled or disadvantaged students, and case-workers who rehabilitate ex-felons or help single parents succeed are likewise accountable for their praiseworthy deeds.

"Accountability," more than its partner "responsibility," implies social

relationships.

Although I am accountable for my private actions, accountability usually refers to my interaction with others.

Insofar as I can foresee the likely outcomes of my actions, intend those outcomes to happen and act in such a way as to bring them about, I am accountable to others for what I do.

If I speak prejudicially of other races or religions, I am accountable for the influence this has in forming prejudice in others. If I work to protect the environment and uphold laws that ensure public safety, I am accountable for the example this gives as well as the direct good it may bring about in society.

Does all this make accountability a separate virtue or is it just the enactment of the virtue of responsibility? Perhaps it is both.

The main point is that with the human capacity to make responsible, moral choices comes the added dimension of being accountable for the actual choices we do make.

(Father Robert L. Kinast is the director of the Center for Theological Reflection in Indian Rocks Beach, Fla.) †

## Discussion Point

### Listening shows respect for others

#### This Week's Question

Describe two ways that, in practice, respect for others is expressed.

"I'm the type of person who thinks I always have the right answer. So I have to make an effort to listen to what others believe so that I can come to a better understanding of them. I can also show respect by being kind and thoughtful." (Elsa Pavlik, Rocky River, Ohio)

"The first way is to listen to what they're saying. The second way is to hear. A lot of people appear to be listening, but aren't actually hearing what the other person is saying." (Tamara Primmer, Riverside, R.I.)

"One way I can express respect ... is simply by listening—really listening—to what the person is saying to

me. Another way is to be mindful of those who come after us. For example, when we support our various parish causes, when we are good stewards, we express respect for future generations of parishioners." (John B. Reynolds, Chicago, Ill.)

"By listening, truly listening, and just being of service to others." (Lisa Rutar, Casper, Wyo.)

#### Lend Us Your Voice

An upcoming edition asks: What concerns and needs does your parish pastoral council address?

To respond for possible publication, write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



CNS photo by Karen Callaway, Northwest Indiana Catholic

From the Editor Emeritus/John F. Fink

## Jesus in the Gospels: What he taught (II)

See Matthew 5:1-7:29, Luke 6:20-49

This week, I'm continuing my thoughts about Jesus' Sermon on the Mount. I could, of course, write a dozen or more columns about it since there's so much in it. When you read those three chapters in Matthew's Gospel, surely you'll have thoughts of your own. Jesus set an exacting standard for us at the end of his teachings about anger, adultery, divorce, oaths, retaliation and love of enemies. It is nothing less than "Be perfect, just as your heavenly Father is perfect."

He then went on to teach us how to pray the Our Father—what the *Catechism of the Catholic Church* calls "the fundamental Christian prayer." Some of the Doctors of the Church have had even more powerful words to say about it. St. Thomas Aquinas, for example, called it "the most perfect of prayers" because "in

it we ask, not only for all the things we can rightly desire, but also in the sequence that they should be desired. This prayer not only teaches us to ask for things, but also in what order we should desire them."

St. Augustine wrote: "Run though all the words of the holy prayers [in Scripture], and I do not think that you will find anything in them that is not contained and included in the Lord's Prayer."

At the end of the prayer, Jesus is emphatic when he tells his followers, "If you forgive others their transgressions, your heavenly Father will forgive you. But if you do not forgive others, neither will your Father forgive your transgressions."

Jesus neatly summed up his teachings about our relationship with others in what we know as the Golden Rule: "Do to others whatever you would have them do to you." For his Jewish listeners, this was new. Oh yes, their Scriptures said something similar, but negatively. The Book of Tobit, for example, admonishes, "Do to no one what you yourself dislike" (Tb 4:15). How different it sounds when expressed positively.

Jesus also made it plain that by "others" he meant everyone—not only "those who love you" but also our enemies: "Love your enemies, and pray for those who persecute you." This had to have special meaning for the persecuted Christians of the latter part of the first century who first read Matthew's Gospel.

He also told his listeners plainly how to get to heaven: It will be "only the one who does the will of my Father in heaven."

At the end of Jesus' sermon, Matthew's Gospel tells us, "the crowds were astonished at his teaching, for he taught them as one having authority." Perhaps this was most evident when, in (Mt 7:24), he referred to all these teachings as "these words of mine."

Besides being astonished, we have to think that some of his listeners might have reacted negatively to being told to love their enemies and to turn the other cheek to be slapped. But perhaps they slowly got the message that love of God and neighbor must be demonstrated by our deeds. †



Cornucopia/Cynthia Dewes

## Every life, all lives, have purpose

Qudrat Ullah Wardak, the little Afghan cutie who stole everyone's heart in



Indiana when he came to the United States with his dad for heart surgery at Riley Hospital for Children in Indianapolis, has gone home to God. At least for a day or so, his mom and the other relatives back home got to see how

chubby, healthy and happy he'd become.

When Qudrat first appeared on our TV screen and in the newspaper photos, my husband and I were astonished. He looked so much like our son, Peter, looked as a tiny baby: bluish, skinny, frail, yet struggling to give out smiles.

We soon learned that Qudrat resembled Peter because he suffered from almost the same heart defects that he had. Like Qudrat, Peter was born with transposition of the great vessels, in which the aorta and pulmonary artery are transposed. Peter also had tricuspid atresia, which means the tricuspid valve between the right auricle and right ventricle doesn't work, while Qudrat had problematic cerebral arteries.

We had bittersweet feelings about the

Afghan baby's plight because while we were happy that he could be fixed surgically, Peter could not. Qudrat's vessels were re-plumbed and his arteries repaired, but when Peter was born such surgeries were not available.

By the age of 3 months, when he was finally diagnosed correctly, Peter was seriously ill with pneumonia. He spent the next couple of months in intensive care at the hospital across town, where the whole family would visit him three or four evenings a week. When he returned home, he wasn't supposed to cry because of the strain on his heart. This was quite a struggle and he got pretty spoiled, as his brothers and sister soon found out.

Finally, at age 3 Peter was declared strong enough to have corrective surgery. His was one of the first procedures of its kind done at Riley Hospital, a banding of the pulmonary artery so that more oxygenated blood could flow out to his body rather than re-circulate through his lungs.

Another long stay in the hospital followed, marked by a few setbacks. On the first few days, he lay under an oxygen tent, clutching his favorite Augie Doggie. When we visited him, he said he was scared. "Don't be scared. Augie is in

there with you," we told him. "But he's scared, too!" Peter said.

When he was older, Peter had certain physical limitations, such as no contact sports. But, he played drums, won the title of ping-pong champ at the Latin School, and entertained his host of friends with his "Guitar-zan" impression and ready wit.

Scary problems arose occasionally as he grew, but the pediatric cardiologist was generally pleased and surprised by Peter's progress. The message implied for all of us was: Enjoy life, enjoy Peter, while you have him.

And so we did. Peter attended Indiana State University, got a job he loved and married his childhood sweetheart. Later, much to his own and everyone's surprise, he fathered a little girl. She was almost 2 when he passed away.

When Qudrat died on April 15 back in Afghanistan, I reflected on his and Peter's lives, both so short and both so full of meaning for so many people. And I thanked God one more time that we had them with us as long as we did. Life is indeed a gift.

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

Faithful Lines/Shirley Vogler Meister

## Savoring unexpected and good traveling

Shortly before submitting my Feb. 25 column to *The Criterion*—in which I



shared how my husband, Paul, and I had not traveled much in recent years—an opportunity arose for us to do just that. Our eldest daughter, Donna, invited us to join her family in April in Santa Fe, N.M., where her husband

was attending professional conferences.

Just before our departure last month, Paul and I prayed for safety during the 17-day auto trip, and I asked God to allow spring to precede us everywhere. It did, Missouri, Oklahoma, Texas, New Mexico, Colorado, Kansas and Illinois were beautiful, but when we returned home, Indiana surpassed them all.

Visiting relatives and friends and out-of-the-way places highlighted our time, but the only place I yearned to see was Santa Fe's Loretto Chapel. There, a story about St. Joseph comes alive. The Sisters

of Loretta prayed a novena to him, hoping to find a way to build a staircase in a small space. On the last day of their prayers, a gray-haired man with a donkey and three tools arrived, took on the task then disappeared after it was finished. Modern engineers cannot explain how this miraculous spiral staircase remains in place.

Also memorable were a Spanish-English Mass at St. Anne Church in Tucumcari, N.M., as well as Mass at St. Francis Cathedral in Santa Fe, where the Our Lady of Grace girls' choir from San Francisco, shared their angelic voices. But the local song leader surely must've been a soprano with the Santa Fe Opera! We also watched five babies baptized—very solemn yet very celebratory.

Nor will I forget viewing stars from mountains near Colorado Springs while visiting Paul's vintage-railroading buddy whose wife (like me) is supportive of such interests. She recalled a time when we spent hours waiting outside the Alpine Tunnel while our husbands spelunked into watery darkness with photo-opportunity hopes. Laughing, she reminded us about

how she confidently read a book while I prayed for their safety.

This trip, praying in the oldest church in America—Santa Fe's San Miguel—was also an awesome experience, with our 5-year-old grandson being allowed to ring an antiquated Spanish church bell repeatedly.

Since Paul was committed to photograph the first Communion Mass in our parish, we returned a little early, but not before we returned to Abilene, Kan., where years ago we took our daughters to see the Eisenhower Memorial. The city also conjures scenes from the cowboy movies from my childhood—cattle drives through the dusty streets of the town and other "true grit" adventures of the Old West.

After so many years of having no vacations, this turned out to be a relaxed and appreciated getaway. Perhaps it will inspire a wanderlust for additional pleasant experiences down the road.

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

The Human Side/Fr. Eugene Hemrick

## Focusing on agendas in the Church

Emotions were mixed when Cardinal Joseph Ratzinger was elected pope last month. Some rejoiced, while others gnashed their teeth.



The enchanted see Pope Benedict as a seasoned churchman who is needed to restore order in a Church that is out of order. They believe he will come down hard

on the opposition.

The disenchanted feel he will foster a Church that is out of touch. They fear most that he will be true to labels some have given him, such as "The Enforcer," and will lack compassion.

Conservatives and liberals definitely have opposing agendas. I often wonder if they consider ways that a pope's pressing concerns may take priority over theirs.

Europe, once predominantly Catholic, has become very secular. Not only this, its birthrates are falling, and suddenly the continent is growing fearful that it could end up predominantly Muslim.

Pope Benedict faces the challenge of reaching the youth of Europe, who are the promise of its future Catholicity, while at the same time seeking friendship, understanding and cooperation with Muslims. This presents a dilemma: How do you energetically evangelize Europe while at the same time embracing Muslims?

The new pope's agenda must extend to Africa, where millions are dying of AIDS and where government corruption is the scourge of the land. His agenda must extend also to Latin America, which is losing its Catholicity.

Terrorism and the threat of a nuclear holocaust also must assume important places on Pope Benedict's agenda. Popes

*'No doubt a more horizontal and less vertical Church in which people have more to say needs to be addressed. But before this happens, both the right and the left in the Church need to examine their consciences.'*

and saints in the past have been able to secure peace. But how can a contemporary pope do this in an age when war has taken on totally new forms and become demonic?

Catholic tradition always aims to communicate God's wisdom. But how does a pope apply this wisdom in ways that motivate nations to preserve the world's resources for generations to come? What wisdom is needed to move our age of surging scientific discovery beyond "playing God" to revealing God's majesty?

These priorities—global priorities—call for Pope Benedict's attention. But are they his priorities alone or are they ours also? There is great focus right now on the new pope's agenda. But I believe this also is a time for all Catholics to focus on what their agenda is for the Church.

No doubt a more horizontal and less vertical Church in which people have more to say needs to be addressed. But before this happens, both the right and the left in the Church need to examine their consciences. I urge them to meditate on the open arms of Christ on the cross as the perfect expression of worship precisely because they express complete devotion to us, because they are a gesture of embrace, of full and undivided brotherliness and sisterliness.

Christ is all "for" us. This gives us a first principle of Christianity. If we are to be truly Church, we must be like him—our agendas must be based on this first principle of Christianity, this embrace, this being "for" each other as true brothers and sisters.

(Father Eugene Hemrick is a columnist for Catholic News Service.) †

Solemnity of Pentecost/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, May 15, 2005

- Acts 2:1-11
- 1 Corinthians 12:3b-7, 12-13
- John 20:19-23

This weekend, the Church celebrates the Solemnity of Pentecost, one of the most important feasts of the Church's liturgical year.



It is richly biblical in its background, and it is profoundly educational, both in its own message as well as in its place in the chronology of events commemorated during these past weeks—Good Friday, Easter and the Feast of the Ascension being the most important.

Once Christians chiefly were of Jewish origin, and Christians therefore observed the Jewish holy days. Very early in the history of Christianity, this fact changed. Missionaries such as St. Paul took the Gospel far and wide, winning converts from paganism. Then, as a result of rebelling against the Romans in 70 A.D., the Jews themselves almost were annihilated.

Consequently, Christians stopped celebrating the Jewish holy days. An exception is Pentecost, although the Christian observance centers upon the distinctly Christian character of the day. Nevertheless, the Christian character heavily draws upon the Jewish context of the day.

In time, Pentecost became for Jews a celebration of Jewish identity, rejoicing in the collective role of the Chosen People.

For Christians, Pentecost commemorates the ultimate formation by God of the Church. The process reveals the divinity of Jesus, and the perfect union of the Holy Trinity, not just in essence or being, but also in mission.

Important in this first reading from Acts is the obvious community of the Apostles and of believers with them.

Together, as one, they received the power of the Holy Spirit, promised and sent by Christ.

The Holy Spirit comes as God. The imagery is strong with Old Testament associations. The divine Spirit comes as fire, an image so often used for God in

the Scriptures.

Strengthened by the Holy Spirit, the Apostles have divine power itself. They are without fear. Fortified too are all the members of the community.

Forming the community were people from every place. Salvation is offered to all those who love God.

First Corinthians furnishes the second reading.

This reading clearly states that belief in Jesus as Lord belongs only to the humble and faithful. Without humility, without faith, humans are confused and seriously subject to their own limitations.

St. John's Gospel provides the last reading.

It is a Resurrection Narrative. The Risen Lord appears before the Apostles, the specially chosen and commissioned, and the special students. He is God, possessing the Holy Spirit, able to give the life and power of the Spirit. He gives this power to the Apostles, specifically vesting them with the most divine of powers, the power to forgive sins.

## Reflection

The Church concludes its brilliant story of the sacrifice and then resurrection of Jesus. Jesus is the Savior. It was to give all people a place with God, and eternal life in God, that God providentially offered the world salvation in Jesus.

Thus, the story of salvation has one central figure. This figure is Jesus the Lord. He lived a human life. God in every sense, Jesus was human. It is the mystery and miracle of the Incarnation.

Jesus ascended to heaven. However, Jesus did not desert us. To continue salvation, Jesus called the Apostles. Specially taught, present when no one else was present, they had unique lessons, revelations, from the Lord.

Their task was to assist us in overcoming our human limitations and in understanding the Gospel. The Apostles too were God's providential gifts.

The community of believers is not a happenstance of people standing side by side. In the Spirit, they share one source of life. They are one.

Thus, the Church offers itself. It is the gathering of true believers, who rely upon the Apostles for their knowledge of the Savior. Through the Apostles, the community links itself to the Savior, to the Father, and to the Spirit. †

## Daily Readings

Monday, May 16

Sirach 1:1-10  
Psalm 93:1-2, 5  
Mark 9:14-29

Tuesday, May 17

Sirach 2:1-11  
Psalm 37:3-4, 18-19, 27-28, 39-40  
Mark 9:30-37

Wednesday, May 18

John I, pope and martyr  
Sirach 4:11-19  
Psalm 119:165, 168, 171-172, 174-175  
Mark 9:38-40

Thursday, May 19

Sirach 5:1-8  
Psalm 1:1-4, 6  
Mark 9:41-50

Friday, May 20

Bernardine of Siena, priest  
Sirach 6:5-17  
Psalm 119:12, 16, 18, 27, 34-35  
Mark 10:1-12

Saturday, May 21

Christopher Magallanes, priest and martyr and his companions, martyrs  
Sirach 17:1-15  
Psalm 103:13-18  
Mark 10:13-16

Sunday, May 22

The Most Holy Trinity  
Exodus 34:4b-6, 8-9  
(Response) Daniel 3:52-56  
2 Corinthians 13:11-13  
John 3:16-18

Question Corner/Fr. John Dietzen

## Catholic in mixed marriage raises children in the faith

**Q**An article about mixed marriages on a Catholic website says, "There is a serious responsibility on the Catholic party to do all in his or her power to share the faith he or she has received with their children by having them baptized and reared as Catholics."



I read somewhere else that if children are not raised Catholic, the Catholic parent is committing a mortal sin.

My boyfriend is a Mennonite. We respect each other's religion. Is it all right when we have children that they follow the father's denomination? What happens if a Catholic parent does not raise the children Catholic? (Massachusetts)

**A**The responsibility you refer to involves one of two promises the Catholic is asked to accept before a mixed marriage. The other is: I reaffirm my faith in Jesus Christ and intend to continue living that faith in the Catholic Church. The non-Catholic partner signs or promises nothing.

It's a sticky area, but several points need to be made.

First, the promises add nothing to what a Catholic already believes if he or she is a committed and knowledgeable Catholic.

When a man, for example, presents himself for marriage in the Catholic Church, the priest and the Church understandably assume he is Catholic. This means there are some religious beliefs he is honestly convinced of and adheres to as a personal faith.

Among these are the two statements given above. Any Catholic who does not hold these as basic beliefs is either ill-informed about his faith or very shaky in what he believes.

Underlying the responsibility you mention is the obvious truth that any good parent desires and does everything possible to pass on important values to his/her children. This is automatic. No responsible parent says: "Let us know when you're ready to eat decent food or when you want to go to school."

Similarly, even acknowledging parents' limitations, especially as children become adults, no parent can simply walk away from essential decisions about

the children's religious upbringing. Certainly, decisions about their relationship to God, to Jesus Christ, to prayer and the sacraments, and so on are among these essential decisions.

In responsible parenthood, it is wrong for one partner simply to abandon personal responsibility for any of these important decisions about raising the couple's children to be good men and women.

Neither husband nor wife has automatic total control over the faith, or anything else important, for their children. That must be worked out with respect for the consciences and commitments of both partners.

As I said, this matter is more than a little thorny and painful.

On the one hand, according to the "Directory for the Application of Principles and Norms on Ecumenism, in all marriages "the primary concern of the Church is to uphold the strength and stability of the indissoluble marital union and the family life that flows from it."

On the other, respect should be shown for the conscience of each partner; all must recognize that "the non-Catholic partner may feel a like obligation because of his/her own Christian commitment."

This is why the couple desperately needs "to discuss the Catholic baptism and education of the children they will have, and where possible come to a decision on this question before marriage."

Assuming they have children, the decision will of necessity be made sometime. The Church, and one would assume the partners themselves, hope their personal religious differences will be resolved without either of them being forced to compromise what their conscience tells them are serious moral obligations before God.

These decisions are reached best and easiest long before the presence of children make them immediately urgent.

(A free brochure in English or Spanish outlining marriage regulations in the Catholic Church and explaining promises in a mixed marriage is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail in care of [jjdietzen@aol.com](mailto:jjdietzen@aol.com).) †

## My Journey to God

### Stopping for Jesus

Because I could not stop for Jesus,  
Jesus in his compassion and love  
stopped for me;  
He spoke and I did not fully listen  
to him,  
The words were of salvation and  
immortality.

We walked together slowly for he knew  
patience,  
And I began to hear a little on our  
journey of faith;  
He carried me when the way became  
tedious,  
His hand placed on my shoulder, just  
Jesus and me.

I did not realize how many years had  
passed,  
Each step was measured in the passage  
of time.  
Advanced age was upon me before I felt  
his hand in mine,



CNS photo by Gregory A. Shemitz, Long Island Catholic

Finally knowing our footsteps together  
were toward eternity.

By Thomas J. Rillo

(Thomas J. Rillo is a member of St. Charles Borromeo Parish in Bloomington.)

# 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.

**ADAMS, Virginia L.**, 88, Holy Spirit, Indianapolis, April 18.

**ANDRES, Anna**, 70, St. Mary-of-the-Knobs, Floyds Knobs, April 28. Wife of Odell Andres. Mother of Janette Burns, Doris Deuser, Annette Fowler, Linda Parrish, Edward, James and Thomas Andres. Sister of Mary Schneider, Bernard and Leo Niehoff. Grandmother of 20. Great-grandmother of three.

**BLINE, Ruth A. (Very)**, 82, St. Mary, New Albany, May 1. Mother of Dennis, Walter, Willard and William Bline. Sister of Agnes Falkenstein and Dorothy Reece. Grandmother of eight. Great-grandmother of 14.

**BROWN, Ruby Jean (Goettling)**, 84, Holy Spirit, Indianapolis, April 22. Wife of Elret Brown. Mother of Beverly Brelage. Stepmother of Dana Oakes. Sister of Rosemary Bymaster and Ruth McGovern-Inlow. Grandmother of three. Step-grandmother of two. Great-grandmother of three. Step-great-grandmother of one.

**BURG, Arretha (Austerman)**, 93, St. Andrew, Richmond, March 1. Mother of Jane Brandley, Delores Hawkins and Jim Austerman. Grandmother of seven. Great-grandmother of 11.

**CARLYLE, Marian (Wakelam)**, 73, St. Luke, Indianapolis, April 28. Wife of Kenneth Carlyle. Mother of Linda Williams, Sheila, James, Robert and Ronald Wakelam.

**CMEHIL, Edward L.**, 64, Holy Trinity, Indianapolis, April 18. Husband of Bernadette Cmehil. Father of Bernadette Beaman, Melissa Bolen, Kathleen, Donald, Edward and Michael Cmehil. Brother of Patricia Lynch, Barbara and Joseph Cmehil. Grandmother of 14.

**DOYLE, Elizabeth E.**, 86, St. Therese of the Infant Jesus (Little Flower), Indianapolis, April 19. Mother of Eileen Reel, Michael and Philip Doyle. Sister of Marjorie Sinnott. Grandmother of 17.

**DuBOIS, Jessie J.**, 91, St. Joseph, Crawford County, April 25.

**GAHIMER, Frederick Hugh**, 71, St. Lawrence, Indianapolis, April 21. Husband of Ethel Gahimer. Father of Jackie Gahimer Stone, Karen, John, Joseph and Michael Gahimer. Brother of Anna Mae John. Grandfather of seven.

**GLANT, Margaret Vollmer (Kinley)**, 77, St. Michael the Archangel, Indianapolis, April 25. Wife of William O. Glant. Mother of Erin Bingle, Susan Hornbeck, Peggy Huston, Kathryn Roller, Deborah Smith and Charles Kinley. Stepmother of Karen Long, Michael and William Glant. Grandmother of 15. Step-grandmother of seven. Great-grandmother of two. Step-great-grandmother of four.

**HALTER, Mary Angela**, 63, St. Jude, Indianapolis, April 30. Wife of John Halter. Mother of Angie Heinzelman, Amy Pfeiffer and Gary Halter. Grandmother of six.

**HANLEY, Dorothy L. (Bear)**, 66, St. Michael, Greenfield, April 17. Wife of Martin F. Hanley Jr. Mother of Nora Brant, Mary Wydock, Ann, Bridget, Margaret, Anthony, Dennis, Kevin, Terence and Timothy Hanley. Grandmother of 17. Great-grandmother of six.

**HAUBER, Charles G.**, 66, Our Lady of Perpetual Help, New Albany, April 18. Husband of Joann (Banet) Hauber. Father of Chuck Hauber, Blair and Danny Rosenberger. Son of Gilbert and Elenora (Beouter) Hauber. Brother of Alise Coomer and Mary Horlander.

**HUEBER, Mary A.**, 75, St. Roch, Indianapolis, April 19. Cousin to several.

**HUNT, Mary T.**, 76, St. Gabriel, Indianapolis, April 26. Mother of Thomas Hunt Jr. Sister of Mary Hecker and John Walsh. Grandmother of two. Great-grandmother of one.

**KALFAS, Allen Otto**, 78, St. Barnabas, April 19. Husband of Victoria Lee (Sherlock) Kalfas. Father of Sandra James, Barbara Miller, Christopher, Edward and Robert Kalfas. Brother of Jean Warning. Grandfather of nine. Great-grandfather of two.

**KEEP, Norma Louise (Connor)**, 72, St. Margaret Mary, Terre Haute, April 27. Mother of Joan Fornell, Jay, James, Jeffrey, Jerrod and Joseph Keep. Grandmother of 11.

**KERKER, Jerome J.**, 85, St. Louis, Batesville, May 4. Father of Shelly Britton, Scott and Tom Kerker. Brother of Rita Goldsmith, Barbara Heidloge, Rosemary Holtel, Betty Waters and Clarence Kerker Jr.

**KIRCH, Alma Anna (Scherrer)**, 95, St. Paul Hermitage, Beech Grove, May 1. Mother of Alma Rose Holloran, Shirley Ann McElhiney, David and John Kirch. Grandmother of 15. Great-grandmother of 22.

**LEWIS, Garland E.**, 79, Holy Spirit, Indianapolis, April 20. Father of Gerry Ann Jennings, Teresa Steele and Robert Lewis. Grandfather of six. Great-grandfather of 10.

**MATTINGLY, Mabel**, 79, Sacred Heart, Indianapolis, April 27. Mother of Pam Ellis and Barry Mattingly. Sister of Kathryn Samples.

**McINTOSH, Helen Frances (McMahon)**, 84, Holy Spirit, Indianapolis, April 27. Wife of Charles McIntosh. Mother of Stacey Maddux, Andrew and Charles McIntosh. Sister of Charles McMahon. Grandmother of seven. Great-grandmother of 12.

**MURNANE, Mary Marjory**, 91, Christ the King, Indianapolis, April 22.

**NASSER, Ruth**, 92, St. Benedict, Terre Haute, April 16. Sister of Josephine Azar.

**RETZNER, Edwin Joseph**, 89, St. John the Baptist, Osgood, April 24. Father of Liana Retzner. Brother of Alvin and Raymond Retzner. Grandfather of two. Great-grandfather of two.

**SIMMERMON, Josephine F.**, 87, St. Simon the Apostle, Indianapolis, April 26. Mother of Mary Anne Berry, Ruth Grant, Betty Hayes, Helen

Long, Martha, James and William Simmermon. Grandmother of 11. Great-grandmother of 10.

**SMALLEY, Rita**, 81, Sacred Heart of Jesus, Jeffersonville, April 22. Wife of Dwight L. Smalley. Mother of Linda Laso, Dwight and Robert Smalley. Sister of Mary Gohmann. Grandmother of eight. Great-grandmother of five.

**SNYDER, Joseph R., Jr.**, 82, St. Mark, Indianapolis, April 26. Husband of Maria (Degaro) Snyder. Father of Joan Pacheco, Lisa Marie Summers, Nancy Williams, Charles and Joseph Snyder III. Sister of Elaine Blaine and William Snyder. Grandfather of 12. Great-grandfather of five.

**SPYCHALSKI, Dorothy S.**, 91, St. Michael the Archangel, Indianapolis, April 23. Wife of James Spychalski Sr. Mother of JoAnn Shonk and James Spychalski Jr. Sister of Bob and Max Gray. Grandmother of three.

**THOMAS, Mary Lou**, 75, St. Augustine, Jeffersonville, April 22. Mother of Donald, Kenneth and Randall Thomas. Sister of Wayne Allen, Ish and Taylor Wesley. Grandmother of 12. Great-grandmother of 13.

**TRACY, Patrick E., Jr.**, 79, St. Augustine, Jeffersonville, April 22. Husband of Mary C. Tracy. Father of Delinda Simpson, Deborah Siller and Patrick E. Tracy III. Brother of Helen Mathews. Grandfather of four. Great-grandfather of seven.

**TREWHELLA, Lucille**, 75, Sacred Heart of Jesus, Indianapolis, April 25. Mother of Joyce Hudson, Jeffery, Phillip and Richard Trehwella Jr. Daughter of Ruby Burris. Sister of Sandy Short, Brenda Thompson, Clifford and Roy Burris. †

## Providence Sister Eileen Mary Cunningham was a registered nurse

Providence Sister Eileen Mary Cunningham died on May 1 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 88.

The Mass of Christian Burial was celebrated on May 6 at the Church of the Immaculate Conception at the motherhouse. Burial followed in the sisters' cemetery.

The former Mary Isabel Cunningham was born on July 5, 1916, in Chelsea, Mass.

She entered the congregation of the Sisters of Providence on Jan. 28, 1939, professed her first vows on Aug. 15, 1941, and professed her final vows on Jan. 23, 1947.

Sister Eileen Mary was a

registered nurse when she entered the community. She ministered in the health-care facilities of the Sisters of Providence at Saint Mary-of-the-Woods from 1941-71.

In the archdiocese, she also served at the Providence Retirement Home in New Albany in 1990.

In 1998, she retired to Saint Mary-of-the-Woods and assisted with the sisters' prayer ministry.

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

# Vietnamese Mass returns to former church home at St. Joseph Parish

By Mary Ann Wyand

Vietnamese Catholics living in the Indianapolis area will celebrate the Solemnity of Pentecost at 1 p.m. on May 15 in their new church home at St. Joseph Parish, located at 1375 S. Mickley Ave. just south of West Washington Street and east of I-465.

Divine Word Father Hien Pham is currently director of the Vietnamese Apostolate in the archdiocese.

The weekly Vietnamese Mass has been celebrated by Society of Divine Word priests at St. Rita Church on the near-east side of Indianapolis for several years, but will return to its former home at the West Deanery parish this weekend.

Father Glenn O'Connor, pastor of St. Joseph and St. Ann parishes in Indianapolis, said the Vietnamese Mass was celebrated at St. Joseph Church for many years.

"They are delightful people," he said. "We're really glad to have them back. We enjoyed having them at St. Joseph [Parish]."

Father Kenneth Taylor, director of Multicultural Ministry for the archdiocese and pastor of St. Michael the Archangel Parish in Indianapolis, said the official Vietnamese Apostolate in the archdiocese, which is under the umbrella of the Commission for Multicultural Ministry, had been celebrating eucharistic liturgies at 2 p.m. on Sundays at St. Rita Church for four years.

"When [the late] Father Mark Tran Xuan Thanh, who formerly had been ministering to the Vietnamese community in the archdiocese at St. Joseph Parish, had his stroke, the community came to the Multicultural Ministry Commission to see if there was any way we could help," Father Taylor said. "The archdiocese was agreeable to formalizing a Vietnamese Apostolate."

After Father Thanh died on April 27, 2001, the Society of Divine Word priests assigned Divine Word Father Joseph Dao Vu to Indianapolis to minister to Vietnamese Catholics in central Indiana at St. Rita Parish, located at 1733 Dr. Andrew J. Brown Ave.

"At that time, the Masses began to be held at St. Rita Church," Father Taylor said. "They had been at St. Joseph Parish previously under Father Thanh's ministry."

Father Taylor said he appreciates St. Rita Parish's hospitality to the Vietnamese Catholics since 2001 and the Society of Divine Word community for continuing to provide a priest for the archdiocese to direct this apostolate. †

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Applications will be accepted until May 27, 2005 or when the position is filled.

# MISSIONS

continued from page 1

fortunate.

"It's stewardship," said Father Gerald Burkert, pastor of Holy Name Parish. "I kind of pushed the effort. I wanted to do that for years."

He presented the idea to the parish council, which agreed. Father Burkert said the members of Holy Name Parish are always generous "anytime we ask for things."

"We need to do something to give back or God's not going to continue to bless us," he said.

One of many parishes in the archdiocese that gives 100 percent of its UCA "overages" to the Saint Francis Xavier Home Mission Fund is St. Pius X Parish in Indianapolis.

Father Gerald Kirkhoff, pastor of St. Pius X, said that the parish has been donating the money for about three years.

"I felt like this is something we need to do," he said.

Knowing that some of the money given to the home mission fund goes to nearby center-city Indianapolis parishes and schools has helped St. Pius X parishioners understand the importance of the fund, Father Kirkhoff said.

"Their roots are in many of these parishes, and their grandparents and parents," he said. "St. Philip [Neri Parish in Indianapolis] is our sister parish."

"Supporting home mission parishes through the United Catholic Appeal expands and celebrates parish stewardship on two levels," said Joseph Therber, executive director of stewardship and development for the archdiocese.

"First," he said, "the giving parish is collectively a steward by freely sharing its gifts for the betterment of persons outside its own 'boundaries.'"

"Second, the receiving parish becomes more able to carry out its vital works of prayer, faith formation and social outreach through the partnering spirit of the giving parish."

This whole process can help parishioners understand that they are part of a larger, archdiocesan family, Therber said.

"I think of a southside Indianapolis parish that frequently and voluntarily sends large gifts for our home missions," he said. "This parish is so connected to the archdiocesan family that it is unwavering in its generosity and trusts that the need exists and that we will help the parish touch human lives by directing its gifts according to its wishes."

Still, Therber said, there is room for parishes to grow in their generosity to the home missions.

"I think awareness is definitely the key," he said, "as well as having the confidence to believe that people will respond generously and joyfully when faced with a picture of poverty greater than their own."

"A huge step forward will be when every parish in the archdiocese invites a home mission priest, school principal or teacher into its assemblies to give a first-hand account of the miracles that occur in our home missions every day."

"Accordingly, we are starting to seek individuals who would be interested in serving as home mission volunteers."

*(To learn more about how you can serve as a home mission volunteer, call 317-592-4067.) †*

# Swiss Guard: the pope's army

VATICAN CITY (CNS)—It may be one of the world's smallest armies, but the tiny corps of 110 men who protect the successor of Peter is big in spirit, said Pope Benedict XVI.

"This spirit of the Swiss Guards is nourished by the glorious tradition of almost five centuries of a small army with great ideals," the pope said on May 6 in his address to new recruits, their family members and friends.

The 31 new recruits met with the pope several hours before they took their oath as members of the Swiss Guard in a colorful swearing-in ceremony in the courtyard of the Apostolic Palace.

The ceremony is held each year on May 6, the anniversary of the date in 1527 when 147 guards died defending Pope Clement VII during a sack of Rome.

The new recruits swear an oath to "faithfully, loyally and honorably" serve the pope, "sacrificing if necessary" their lives to defend him.

In his speech, Pope Benedict thanked them for their dedication, saying by devotedly protecting the pope the Swiss Guard allow the pontiff to carry out his mission "free of worry for his safety."

The pope asked the new recruits to seek out and nourish the spirit that makes the Swiss Guard such a special corps. May it also lead to "a true spiritual bond" among the guards, he said. Pope Benedict said the Swiss Guard is built upon the "great ideals" of a "firmness of Catholic faith, a convinced and convincing Christian way of life, unshakeable trust and a profound love for the Church and for the vicar of Christ."

He said the guards also represent "conscientiousness and perseverance in the small and great tasks of daily service, courage and humility, attention to others and humanity."

Swiss Guard recruits are required to be Swiss citizens, unmarried Catholic men between the ages of 19 and 30, and at least 5 feet 8 inches tall. Even though they must have completed Switzerland's required military service, prospective papal guards still undergo a rigorous selection process and further training in defense and security.

Though Swiss Guards are no longer fighting battles with their broadswords and halberds, their daily life includes 24-hour shifts that often require standing for long periods of time guarding the Vatican's major entrances or working at liturgical celebrations and audiences.

The guards' one day off every three days tends to be busy as well, since it is often dedicated to inspections, briefings, marches, additional courses and shooting practice.

At the early evening swearing-in ceremony on May 6, the Swiss Guard band played Gloria Gaynor's 1978 dance hit, "I Will Survive."

Starting in June, the Swiss Guard will begin a string of jubilee celebrations that will include festivities on Jan. 22 marking their founding 500 years ago.

The guards will create a historical re-enactment of the Jan. 22, 1506, arrival of 150 Swiss soldiers at the Vatican marking the start of their centuries-long service to the see of Peter at the request of Pope Julius II.

The jubilee will conclude on May 6, 2006, when some 100 former Swiss Guards attend the swearing-in ceremony after marching from Switzerland to Rome in 26 days—a much swifter excursion than the seven-month trek it took the first Swiss Guards to make in 1505-06. †

CNS photo by Nancy Wiechec



A Swiss Guard recruit holds the flag of the Guard and raises three fingers—a symbol of the Trinity—as he takes his oath during a swearing-in ceremony on May 6 at the Vatican. Founded in 1506, the corps consists of 110 young Catholic male volunteers who swear to protect the pope, even at the cost of their own lives.



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