



**The**

# Criterion

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## The Mystery of Creation

### A universe flourishing with intelligent life?

By Brandon A. Evans  
Last in a series

Few things could pave new theological avenues as the discovery of intelligent life outside this planet. While many ponder the mysteries of God's creation on Earth, seeking to evenly reconcile the accounts of evolution with those of Catholic theology, there are occasional voices and random

theologians that speculate about just what we would think if intelligent life was found elsewhere in the universe.

If there is intelligent life scattered about the universe, have such people been redeemed by Christ? Or do they even need to be?

The idea of the creation of other worlds is not a new question. It was addressed in 1277 by Bishop  
See LIFE, page 2

## Catholic educators face challenges and look ahead at annual gathering

BOSTON (CNS)—The old adage of “you never stop learning” certainly held true for the 17,000 Catholic educators who attended the National Catholic Educational Association's 101st annual convention in Boston on April 13-16.

The participants—Catholic school teachers and principals, religious education directors and teachers and diocesan officials—spent four days learning about how to teach better and how education involves far more than helping students master the basic subjects or tenets of the faith.

Based on the workshops offered at the convention, Catholic educators today are charged with helping students navigate a complex world of violence, school bullies, sexual messages and fast-paced technology, all while operating on a small budget with limited resources and sometimes facing the possibility of closing or merging with other schools.

These factors, combined with the convention's Boston location, the center of the clergy sexual abuse scandal two years ago, provided plenty of material for the educators to discuss.

Maryann Manfredonia, principal at East Boston Central Catholic High School, and one of the coordinators for the 500 volunteers from the Boston Archdiocese who helped during the convention, said she and other teachers from Boston saw this year's convention as “a boost in the arm” considering all they had gone through in the past few years and what they will soon face with an announcement expected in May about Boston's parish and school closings.

The abuse crisis was mentioned in each of the convention's three keynote addresses and also in many of the workshops.

In the opening address on April 13, Boston Archbishop Sean P. O'Malley said Catholic educators today face enormous challenges because of sexual immorality in modern culture, an overall indifference to the Catholic faith and a decreased trust in the Church because of the clergy sexual abuse scandal.

The archbishop said young Catholics particularly need mentors during this time when “we run the risk of being overwhelmed by the bad examples of priests and bishops.”

See EDUCATION, page 17

## Priest gives students a lesson on dying

By Sean Gallagher  
First in a series

NAPOLEON—On a late winter Sunday in early March, a group of high school students, led by their catechist, filed into the rectory of St. Maurice Parish in Napoleon.

The reason for their presence there was not unusual. Their pastor wanted to teach them and answer their questions.

But the experience that these young people shared that day will likely stay with them long into the future.

For their pastor, Father Larry Borders, revealed to them the good news of suffering and dying for those who have been reborn in Christ.

Father Borders was in a unique position to speak about such things. Pancreatic cancer was soon to take his life. He would die less than three weeks later on March 27.

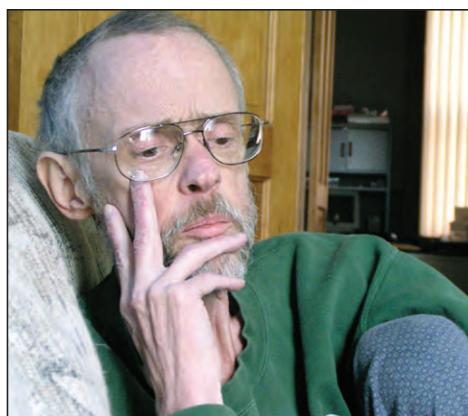
When the students came to talk with him, they all saw how his disease had ravaged his body, how his skin seemed to cling to his bones.

They gathered around him as he sat up on his hospital bed. It was in his first-floor living room since he was no longer able to walk up just one flight of stairs.

They listened to him intently and asked probing questions. Many of them came away with new perspectives on the passing of their own friends and relatives.

Over the past four years, Amanda Harmeyer, a sophomore at Jac-Cen-Del High School and a member of St. Maurice Parish, witnessed the sudden death from a heart attack of a 39-year-old uncle and the

See PRIEST, page 9



Above, Father Larry Borders spent much of the final weeks of his life in the living room of his rectory at St. Maurice Parish in Napoleon. Unable to climb a flight of stairs to his bedroom, he slept on a hospital bed in his living room.

Left, Father Larry Borders died on March 27 at age 53. He was ordained on June 3, 2000, at SS. Peter and Paul Cathedral in Indianapolis by Archbishop Daniel M. Buechlein. He served as the associate pastor of St. Bartholomew Parish in Columbus for two years and was later assigned as the pastor of St. Maurice Parish in Napoleon.

# LIFE

continued from page 1

Etienne Tempier of Paris, who condemned the notion that God could not create other worlds.

In the past few years, such worlds have been found outside of our solar system. They are called "exoplanets."

Father George Coyne, the director of the Vatican Astronomic Observatory, told the Italian newspaper *Corriere della Sera* that life on other planets "is an exciting prospect, which must be treated with caution."

"For the time being, there is no scientific evidence of life," he said. "However, we are gathering observations that point to this possibility. The universe is so large that it would be folly to say that we are the exception. The debate is ongoing and complex."

There are many factors that go into whether a planet is suitable enough to host primordial life forms, and many more that dictate whether or not intelligent life could ever arise. Most of those factors—particularly those that regard evolution—are still unknown and hotly debated in the scientific world.

One recent discovery was that the surface of Mars was indeed covered, at one time, with water—a primary ingredient of life.

It is also within the last two years, as they neared the 100th exoplanet discovery, that astronomers found a system vaguely similar to ours—with a Jupiter sized planet in distant orbit. Such an orbit would protect inner planets from comets and asteroids. Still, this is only a first step.

No answers may come to any of these scientific—or theological—questions for a long time. According to Father Eman McMullin, professor emeritus of philosophy at the University of Notre Dame, Catholics should not expect to hear from the Vatican as to how we should think about questions like this. Nor should anyone expect scientists to announce the existence of intelligent extraterrestrial life anytime soon.

Still, it doesn't mean that individuals cannot hypothesize about what could be waiting for us in the universe, and how those beings could play into salvation history.

"The first possibility is that there are other kinds of life in the universe than the life we have, which is life dependant on a body," said Dominican Father Benedict Ashley, a professor at St. Louis University and a visiting scholar at the Pope John Paul II Cultural Center in Washington, D.C.

He was speaking of angels. Father Ashley said that St. Thomas Aquinas speculated that there were many more angels in the universe than human beings.

The intelligence of such angels would be very high, and Father Ashley went so far as to say that "human beings seem to have the lowest possible kind of intelligence" and that most other kinds of life would not be possessing of bodies.

Human-type life, in his eyes, must be a small part of creation in the universe.

And on other worlds, that type of life may or may not have been given grace.

"Thomas Aquinas said that God did not have to give Adam and Eve grace," he said.

Thus, it is possible that there are humans in the universe living in a purely natural state, one in which they merely live a good life and after death go to a place similar to "Limbo."

Limbo is an old, mostly unused term that some theologians once used to describe what happened to, for instance, miscarried babies that were never baptized but were pure nonetheless. It is a place of great happiness—a God-given heaven—except without the beatific vision of God. Of course, those there wouldn't know what they were missing.

"Another possibility is that they have been given grace [but fell into Original Sin]," Father Ashley said. "If [God] created them in grace, then they would have to be saved through Jesus Christ. Aquinas holds that the Incarnation could have taken place in more than one human nature."

This is, of course, where the waters get muddied and it gets very hard for humans to understand how God could have accomplished such a feat.

"If I were to meet an intelligent being from other worlds," said Father Coyne, "who revealed to me a spiritual life and told me that his people have also been saved by God through sending his only Son, he would ask me how it is possible that his only 'Son' was present in different places. Thoughts of this kind are a great challenge."

Or, as Father Ashley pondered, perhaps there are civilizations that are waiting to hear the Good News from us.

"They could be saved without knowing the Gospel but simply on the basis of knowing what truth they know," he said. Basically, they could get to heaven by following their conscience and living a good life. This is a similar theology to that which is applied to those people in the world who have not yet been reached by missionaries.

There is still another possibility, one put forth by C.S. Lewis in the second book of his Space Trilogy, *Perelandra*. He describes a world in which the original couple was given grace and tempted by the devil, but never fell into Original Sin.

The question in this scenario is whether or not the Incarnation would happen on such a world. They would need no redemption, but would Christ still want to come to them in an intimate way? Or is Original Sin necessary for the Incarnation?

As is sung in the *Exultet* during the Easter Vigil: "O happy fault, O necessary sin of Adam, which gained for us so great a Redeemer!"

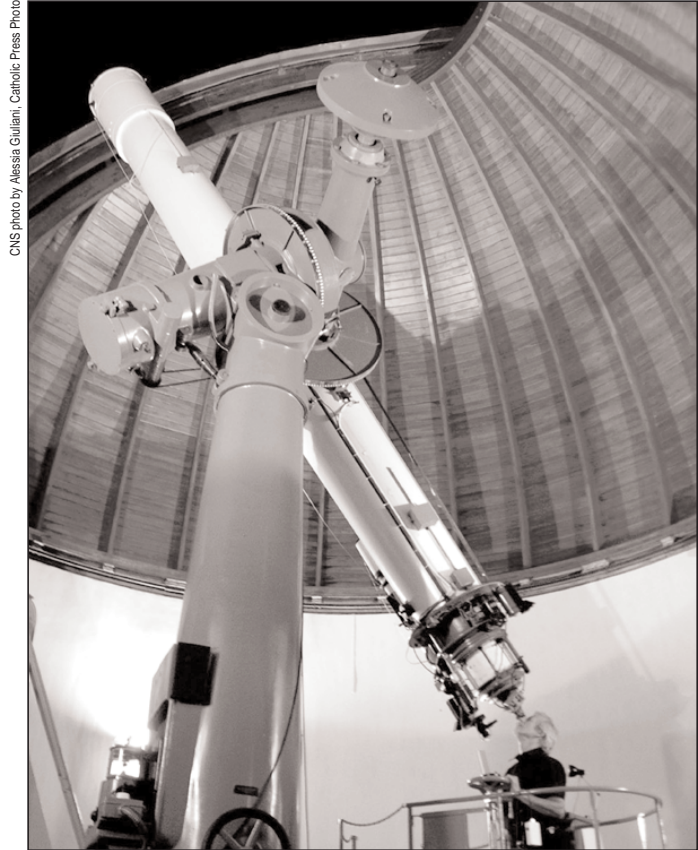
This is another question that will likely remain unanswered in our lifetimes.

Father Ashley said that nothing in the Bible says that there cannot be life on other worlds, but that it also doesn't give us much of an idea of how to think about the perplexing questions that come out of such thinking.

Though it is a complicated subject, it is one that is driven forward by the recent discoveries of planets outside of our solar system. And as long as science pushes man forward, it will press these theological questions.

"Science does not destroy the believer's faith, but stimulates it," Father Coyne said.

Still, when it comes to the mystery of creation, it stays, in the end, a mystery.



CNS photo by Alessia Giuliani, Catholic Press Photo

Jesuit Father Richard Boyle, astronomer at the Vatican Observatory, peers through a telescope at Mars last August at the observatory in Castel Gandolfo, Italy. Recently, U.S. Jesuit Brother Guy Consolmagno, an astronomer at the Vatican Observatory, was appointed to a five-man team of international astronomers to determine if Sedna, a recently discovered distant solar system object, is a planet. As scientists around the world also continue to discover new planets outside of our solar system, the debate about whether or not intelligent life exists on other worlds is brought up again. This also brings up several important theological questions about salvation.

Many of the questions regarding human life, especially in regard to *how* God created the world and brought life into it, and whether this has happened elsewhere, will remain unanswered in this life.

John Haight, a professor of theology at Georgetown University, believes that a great strain is put on religion and science when people look too closely and demand to know exactly where, when and how God interacted with creation.

The only real answer is that there is no answer now. Science moves on, continuing to investigate the world and explain it in all its goodness, which glorifies God, the Father, the Creator.

As Stephen Jay Gould, the late evolutionary theorist from Harvard University, once wrote, there should be no conflict between science and religion because they talk about two different things.

The truths of science cannot contradict the truths of faith, and apparent contradictions need to be reconciled.

"There can never, indeed, be any real discrepancy between the theologian and the physicist," wrote Pope Leo XIII in his 1893 encyclical *Providentissimus Deus*, "as long as each confines himself within his own lines, and both are careful, as St. Augustine warns us, 'not to make rash assertions, or to assert what is not known as known.'"

He went on to say that "if dissension should arise between them, here is the rule also laid down by St. Augustine, for the theologian: 'Whatever they can really demonstrate to be true of physical nature, we must show to be capable of reconciliation with our Scriptures; and whatever they assert in their treatises which is contrary to these Scriptures of ours, that is to Catholic faith, we must either prove it as well as we can to be entirely false, or at all events we must, without the smallest hesitation, believe it to be so.'"

Likewise, the First Vatican Council declared the importance both of reason and faith, when used together.

"Not only can faith and reason never be

at odds with one another but they mutually support each other, for on the one hand right reason established the foundations of the faith and, illuminated by its light, develops the science of divine things; on the other hand, faith delivers reason from errors and protects it and furnishes it with knowledge of many kinds," the council fathers wrote in the "Dogmatic Constitution on the Catholic Faith."

In those areas where science and religion meet, they work together to answer the questions of life. Science may tell us what the first men looked like, where they were and when they emerged, but it is up to religion to tell us that the first man was given a soul and the chance to choose God or himself.

At once, the pope recognizes the scientific strength of evolution and scientists recognize their lack of explanation for the human consciousness.

Cardinal Joseph Ratzinger, prefect of the Congregation for the Doctrine of Faith, summed up the Catholic belief on creation in a homily.

"We must have the audacity to say that the great projects of the living creation are not products of chance and error," he said. "Nor are they the products of a selective process to which divine predicates can be attributed in illogical, unscientific and even mythic fashion."

"The great projects of the living creation point to a creating Reason and show us a creating Intelligence, and they do so more luminously and radiantly today than ever before. Thus we can say today with a new certitude and joyousness that the human being is indeed a divine project which only the creating Intelligence was strong and great and audacious enough to conceive of."

"The human being is not a mistake but something willed; he is the fruit of love. He can disclose in himself, in the bold project that he is, the language of the creating Intelligence that speaks to him and that moves him to say: 'Yes, Father you have willed me.' " †



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# Army captain thanks St. Simon students for their support

By Mary Ann Wyand

"Welcome home, Captain Ed!" The patriotic red, white and blue banner and 25 excited kindergartners at St. Simon the Apostle School in Indianapolis made April 14 a day to remember for Army Capt. Ed Lupomech, who had written letters to the children during his recent tour of duty in Iraq. The kindergartners were thrilled to finally meet their pen pal, who thanked them for their prayers, letters and drawings during a party in their classroom last week.

"I asked you to pray for some friends of mine as well," he told the children. "I appreciate that. It was important to me because there were a lot of long days, it was very, very hot, and we needed all the help we could get. I think God listens to children more than he listens to me sometimes."

Lupomech, who is Catholic, told the children he was born in North Platte, Neb., works as an attorney for the National Collegiate Athletic Association in Indianapolis and serves in the Army Reserve.

He was called for his fourth tour of active duty on Jan. 17, 2003, and served with the 418th Civil Affairs Battalion, attached to the 4th Infantry Division, in Iraq from March 2003 until March 6, 2004. He had expected to be home from Iraq early last fall, but celebrated his birthday there in October.

"We were very surprised in September when they told us we would be staying until March," he said. "But we had a lot of soldiers who weren't able to come home at all, and I'm sure their families were very sad about that."

Kindergarten teacher Sheila Harper said the children prayed for "Captain Ed and all the soldiers" every day at school. "Captain Ed would send us e-mails and say 'Keep praying for me,'" Harper explained. "He felt that the children's prayers helped him in many difficult situations."

Harper said sending letters to their soldier friend halfway around the world helped the children improve their writing skills, taught them about geography and current events, and was a fun and exciting way to learn about patriotism.

"We've done a lot of journaling, and it's just great to see how far they've come this year," she said. "At the beginning of the school year, they would just draw an illustration to send to Ed. Now they're writing paragraphs. To learn more about where he was, we would look at a map of Iraq and talk about Tikrit and Baghdad and Samarra."

The kindergartners also collected powdered drink mixes and disposable towelettes to send to their pen pal and other soldiers.

"The children felt very good about their service project," Harper said,

"because they knew they were helping the soldiers."

Lupomech said he shared the children's letters and gifts, and they helped cheer up lots of soldiers.

"You all sent me really nice pictures," he said. "I appreciate the drawings and letters. I would read them at night."

The soldiers also enjoyed meeting Iraqi children, who were curious about the Americans.

"One of the saddest things over there was they wouldn't let us carry the American flag with us because they didn't want us to look like we were occupying the country," he said. "I carried a flag inside my helmet all the time. I always had my flag with me, but we could never fly it anywhere."

The soldiers often slept on the roofs of buildings, he said, while taking turns doing guard duty at night.

"We thought the President's visit to Baghdad [on Nov. 27] was really neat," he said. "We heard about it. We weren't able to be there [for the Thanksgiving meal], but it was a nice gesture because it indicated that the President was thinking about us and so he came over to visit. It was also very dangerous to go there so he took a big risk."

On Dec. 14, the day Saddam Hussein was captured, Lupomech said he was working in Samarra, which is about 10 miles away from the rural site where the former Iraqi president was discovered hiding underground.

"We knew that [Hussein's capture] wouldn't change anything that we were doing there," he said. "We knew that it wouldn't get us home. But we also knew that it was one more goal that we had achieved."

After the party, kindergartner Sarah Wood said it was "really fun to write letters to Captain Ed" and that she felt bad when he got hurt.

Lupomech earned a Bronze Star and a Purple Heart for courageous service in wartime. He was injured by pieces of shrapnel when a bomb exploded nearby while he was doing reconstruction work at an Iraqi bank.

For the first part of his tour of duty, he helped rebuild banks in several cities and delivered billions of *dinars* in new currency to help restore the economy.

During the second half of his tour, he helped reconstruct schools so Iraqi children could continue their studies.

Kindergartner Keith Caldwell said he "prayed for Captain Ed" and "felt happy when he got letters" from him.

"I was hoping he would come home and see us at the end of the school year," Keith said, "and he did."

Classmate Simon Smith said he liked hearing about all of Captain Ed's adventures in Iraq.

"I liked everything [he told us]," Simon said after the party. "He got to sleep on roofs." †



Above, Army Capt. Ed Lupomech of Indianapolis talks with Annamaria Farmer and other kindergartners on April 14 at St. Simon the Apostle School in Indianapolis. The children sent him letters, drawings and gifts during his 12-month deployment in Iraq.

Left, kindergartner Keith Caldwell reads a patriotic book to the class during Capt. Lupomech's visit last week.

Below, St. Simon School kindergartners pose for a class picture with kindergarten assistant Lisa Schaust, back row, from left, Capt. Ed Lupomech and teacher Sheila Harper.



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## Editorial



Rodrigo Roman holds a sign calling for changes to U.S. laws to help immigrant workers at a rally last October held outside the Capitol in Washington. The group was among those traveling across the country with the Immigrant Workers Freedom Ride.

## Accept new immigrants

The Native American Party in U.S. history had nothing to do with the original Native Americans, or Indians. Rather, it was organized, about 1852, to oppose the influence of Catholic immigrants from Ireland, Italy and Germany. Because of its members' secrecy, it became known as the "Know-Nothings," as in, "I know nothing about it."

Samuel Morse, the inventor of the telegraph, was one of the founders of the party. He wrote a paper titled *Conspiracy Against the Liberties of the United States* in which he accused the Vatican of trying to undermine the values of Protestant America by encouraging immigration of Catholics.

The Know-Nothings accused Catholics, especially Irish Catholics, of being lazy and not valuing education. Italians, Germans and Polish were accused of refusing to learn how to speak and read English, and not to trust outsiders. Party members urged the election of only native-born citizens—unless the native-born citizens were Catholics.

The party had its greatest influence in the 1850s, also the time when millions of starving Irish Catholics were coming into the country. It managed to elect about 100 members of Congress, and in 1855 elected the governor and the majority of legislators in Massachusetts, where many Irish Catholics had settled.

After the election of 1856, though, the Know-Nothing Party lost strength, partly because the issue of slavery divided the party. But anti-Catholicism remained strong and was widely displayed, especially here in Indiana, by the Ku Klux Klan in the 1920s.

Fast forward about a century and a half. Today we are hearing some of the same things being said about the Hispanics who are coming into the United States.

Leading the charge is a man named Samuel Huntington, a professor at Harvard University with the same name as one of the signers of the Declaration of Independence. In a book several years ago and more recently in an article in *Foreign Policy* magazine, he warned that Hispanics in general, and Mexicans in particular, are going to destroy the "Anglo-Protestant values that built the American dream."

Just as it was once said about earlier Catholic immigrants to this country,

Huntington claims that Mexicans don't value hard work, have no desire to improve their lives through education, and they persist in speaking a foreign language.

Could it be that the real problem is that most of these new immigrants, as the Irish, Italians, Germans and Polish were, are Catholics?

Historically, it's true that immigrants have changed the American culture. Who's to deny that our culture is much different today than it was in the original colonies? But every immigrant group has contributed substantially to our culture. There's no reason to think that the Mexicans won't do so as well.

The Italian, German and Polish immigrants of the past usually retained their language and customs during the first generation. The second generation was usually a blend of the culture they found at home and the one they found in school and in society. By the third generation, they were part of the mosaic of American culture.

Lawrence Connor reviewed a book titled *Reinventing the Melting Pot: The New Immigrants and What It Means to Be an American* in the March 27 issue of *The Indianapolis Star*. The book has two dozen authors with different views, but Connor wrote, "They seem to agree that the new arrivals, most of them from Latin America and Asia, will assimilate as immigrants have in the past and become hard-working and loyal Americans."

However, he also says, "The same fears that Americans expressed when the Great Migration from Eastern Europe occurred a century ago have arisen today."

Not only will the new arrivals assimilate, but Connor's review said, "The foreign-born children and the children of the foreign born are becoming Americans much faster than other newcomers of the past."

The Mexican immigrants have demonstrated that they are extremely hard workers, willing to do much of the work that many Americans refuse to do. And the charge that they have no desire to improve their lives is ludicrous. That's precisely the reason they have come to the United States—to improve their lives and that of their children.

Let's welcome our new immigrants and the contributions they will make to our culture.

— John F. Fink

## Letters to the Editor

### The battle over the Pledge of Allegiance and God

There are efforts to remove the phrase "under God" from our Pledge of Allegiance, and whether you agree or disagree with this exertion, the right to do so continues. Perhaps this right is more essential than the retention of an expression added, mid-20th century, to a promise of loyalty. However (howevers always seem to follow), a dilemma may be facing the side favoring expulsion of "under God." This perplexity appears daily on America's favorite weapon of distraction—television.

Viewing several TV situation comedies, I heard more than one actor delivering, with varying intensity, these words:

"OH my God." (Emphasis first word.)  
"Oh my GOD." (Emphasis third word.)

"OH my GOD." (Emphasis first and third words.)

"OH MY GOD." (Emphasis all words.)

There's the box. What to do? It seems

to me that if you're concerned about "under God," perhaps you feel graver national danger *anytime* the letters G-O-D appear in any jurisdiction. Therefore, in this case, TV show creators must be alerted to eliminate in their scripts reference to that Creator in order to solemnize the separation of Church and sitcom. It's always something.

Joseph M. Mucha, Indianapolis

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The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

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

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### The Human Side/Fr. Eugene Hemrick

## One nation 'under God'

A carnival-like atmosphere developed as reporters, protesters and onlookers



descended upon the U.S. Supreme Court on March 24 to hear the atheist Michael A. Newdow's case that his daughter should not be subjected to reciting the words "under God" in the Pledge of Allegiance.

How should Catholics and others steeped in the Judeo-Christian tradition react when such an effort is undertaken by someone like Newdow? Do we start a jihad—a religious war—against atheists?

Not with soldiers or bombs, obviously. Of course, there's always the possibility of letter-writing, an e-mail blitz, phone calls and other efforts to support the nation's Judeo-Christian heritage.

But do we undertake a relentless battle to destroy the illogical and destructive thinking of such people? Following the same line of thought, do we resort to character assassination?

Do we respond to Newdow on his own terms and argue that there is no such thing as an atheist because if you say you don't believe in God, you are admitting there is a God? You can't disbelieve what doesn't exist in your mind.

Or do we just dismiss the whole affair

as one more carnival to which the Supreme Court has opened itself? Will it, like most carnivals in the past, quickly pass and be forgotten? Is no reaction the better course?

As Christians, we have the responsibility to evangelize others. Should we react to an effort such as Newdow's with evangelization, trying harder to share the Good News and bring about a change of heart in people like him?

I believe that the best way to deal with atheists is to imitate par excellence the God they deny. There is an evening prayer that priests in particular recite that captures God's attitude beautifully:

"Grant Lord, that we may see in each person the dignity of one redeemed by your Son's blood so that we may respect the freedom and the conscience of all."

No matter how deeply we feel about making war, promoting character assassination, making people eat their words or sending them to oblivion, God's way encourages us always to maintain respect of the person's conscience and freedom.

God never forces us, but always leaves us to our own designs, knowing that justice always will win out. This must be our disposition in heated debates.

Living as truly as we can as Christians is the best way to make Christians.

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



Atheist Dr. Michael Newdow, right, addresses the media in front of the U.S. Supreme Court on March 24 after presenting his case challenging the inclusion of the phrase "under God" in the Pledge of Allegiance.

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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### Confirmation is necessary for completion of baptismal grace

**D**o you sometimes wonder if you understand the origins and meaning of the sacrament of confirmation?

The Easter season is an ideal time to reflect on the meaning of this sacrament. Other than in faith-formation classes and the Rite of Christian Initiation of Adults, in which candidates prepare for confirmation, little is said about it. It is sometimes misunderstood and unappreciated, yet it is truly important for living the Christian life.

The *Catechism of the Catholic Church* states clearly: "Baptism, the Eucharist and the sacrament of Confirmation together constitute the 'sacraments of initiation,' whose unity must be safeguarded. It must be explained to the faithful that the reception of the sacrament of Confirmation is necessary for the completion of baptismal grace. For "by the sacrament of Confirmation [the baptized] are more perfectly bound to the Church and are enriched with a special strength of the Holy Spirit. Hence they are, as true witnesses of Christ, more strictly obliged to spread and defend the faith by word and deed" (#1285).

On several occasions, Christ promised the outpouring of the Holy Spirit, a promise which he fulfilled first on Easter Sunday and then more strikingly at Pentecost. We know that Peter and the Apostles were filled with the Holy Spirit

and began to proclaim "the mighty works of God." Those who believed in the apostolic preaching and were baptized received the gift of the Holy Spirit in their turn.

The catechism continues: "From that time on the apostles, in fulfillment of Christ's will, imparted to the newly baptized by the laying on of hands the gift of the Spirit that completes the grace of Baptism. For this reason in the *Letter to the Hebrews* the doctrine concerning the Baptism and laying on of hands is listed among the first elements of Christian instruction. The imposition of hands is rightly recognized by the Catholic tradition as the origin of the sacrament of Confirmation, which in a certain way perpetuates the grace of Pentecost in the Church" (#1288).

Very early, in order to more clearly signify the gift of the Holy Spirit, an anointing with perfumed oil, called chrism, was added to the laying on of hands. As the catechism reminds us, "This anointing highlights the name 'Christian,' which means 'anointed' and derives from that of Christ himself whom God 'anointed with the Holy Spirit' (#1289).

In the Church of the first centuries, confirmation was usually celebrated in conjunction with baptism. The Eastern Churches have maintained this practice, while the Roman Church developed the practice of separating the two sacraments.

The Church in the West wanted to express more clearly the communion of the new Christian with the successor to the Apostles, the bishop, who is "guardian and servant of unity, catholicity and apostolicity of his Church." In other words, it is our tradition for the sacrament of confirmation to be conferred by the local bishop to emphasize the connection with the apostolic origins of Christ's Church (cf., #1292).

By the anointing with chrism and the laying on of hands accompanied by formal prayer, the baptized candidate is "sealed" with the gift of the Holy Spirit. This seal of the Holy Spirit marks our total belonging to Christ, our enrollment in his service forever, as well as the promise of divine protection (cf., #1296).

The catechism gives us a forthright statement of the effects of this sacrament. "It is evident from its celebration that the effect of the sacrament of Confirmation is the special outpouring of the Holy Spirit as once granted to the apostles on the day of Pentecost (#1302).

"From this fact, Confirmation brings an increase and deepening of baptismal grace:

- It roots us more deeply in the divine filiation which makes us cry, 'Abba! Father!';
- It unites us more firmly to Christ;
- It increases the gifts of the Holy Spirit in us;
- It renders our bond with the Church more perfect;
- It gives us a special strength of the Holy Spirit to spread and defend the faith by word and action as true witnesses of Christ, to confess the name of Christ boldly, and never to be ashamed of the Cross" (#1303).

I hope this teaching of the *Catechism of the Catholic Church* helps clarify the meaning and importance of this sacrament. I encourage any adult who has not been confirmed to speak to your pastor about how to prepare to receive this gift of grace.

A central ministry of our Church is evangelization, that is, helping people find Christ and his message as handed on in the Catholic tradition. Our archdiocese has made evangelization a fundamental priority, particularly through our parish "Disciples in Mission" program. For this, we are empowered in a unique way by the sacrament of confirmation. †

#### Archbishop Buechlein's intention for vocations for April

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

## La Confirmación es necesaria para completar la gracia bautismal

¿Alguna vez se ha preguntado si entiende el origen y el significado del sacramento de la Confirmación?

La época de la Cuaresma es el momento ideal para reflexionar sobre el significado de este sacramento. Más allá de las clases de formación de fe y el Rito de la Iniciación Cristiana para Adultos que prepara a los candidatos a la Confirmación, se conoce muy poco acerca de él. Resulta muchas veces incomprendido y menospreciado. Sin embargo, es verdaderamente importante para vivir la vida cristiana.

El *Catecismo de la Iglesia Católica* indica claramente: "Con el Bautismo y la Eucaristía, el sacramento de la Confirmación constituye el conjunto de los 'sacramentos de la iniciación cristiana', cuya unidad debe ser salvaguardada. Es preciso, pues, explicar a los fieles que la recepción de este sacramento es necesaria para la plenitud de la gracia bautismal. En efecto, a los bautizados 'el sacramento de la Confirmación los une más íntimamente a la Iglesia y los enriquece con una fortaleza especial del Espíritu Santo. De esta forma se comprometen mucho más como auténticos testigos de Cristo, a extender y defender la fe con sus palabras y sus obras." (#1285).

En repetidas ocasiones Cristo prometió la efusión del Espíritu Santo, promesa que realizó primero el día de Pascua y luego, de manera más manifiesta el día de Pentecostés. Sabemos que Pedro y los apóstoles se llenaron del Espíritu Santo y comenzaron a proclamar "las maravillas de

Dios." Los que creyeron en la predicación apostólica y se hicieron bautizar, recibieron a su vez el don del Espíritu Santo.

El Catecismo prosigue: "Desde aquel tiempo, los apóstoles en cumplimiento de la voluntad de Cristo, comunicaban a los neófitos, mediante la imposición de las manos, el don del Espíritu Santo, destinado a completar la gracia del Bautismo. Esto explica por qué en la carta a los Hebreos se recuerda, entre los primeros elementos de la formación cristiana, la doctrina del Bautismo y de la imposición de las manos. Es esta imposición de las manos la que ha sido con toda razón considerada por la tradición católica como el primitivo origen del sacramento de la Confirmación, el cual perpetúa, en cierto modo, en la Iglesia, la gracia de Pentecostés." (#1288).

Muy pronto, para mejor significar el don del Espíritu Santo, se añadió a la imposición de las manos una unción con óleo perfumado (crisma). El Catecismo nos recuerda: "Esta unción ilustra el nombre de 'cristiano' que significa 'ungido' y que tiene su origen en el nombre de Cristo, al que 'Dios ungió con el Espíritu Santo'. (#1289)

En los primeros siglos de la Iglesia la Confirmación constituía generalmente una única celebración con el Bautismo. Las Iglesias de Oriente han conservado esta práctica, en tanto que la Iglesia de Roma desarrolló la costumbre de separar ambos sacramentos. La Iglesia de Occidente deseaba expresar con mayor claridad la

comunidad del nuevo cristiano con el sucesor de los apóstoles, el obispo, quien es "garante y servidor de la unidad de su Iglesia, de su catolicidad y apostolicidad." En otras palabras, es nuestra tradición que el obispo local administre el sacramento de la Confirmación para destacar más el vínculo con los orígenes de la Iglesia de Cristo. (cf. #1292)

Por medio de la unción con el crisma y la imposición de las manos acompañados de la oración formal, el candidato bautizado recibe el "sello" del Espíritu Santo. Este sello del Espíritu Santo marca la pertenencia total a Cristo, la puesta a su servicio para siempre, pero indica también la promesa de la protección divina. (cf., #1296)

El Catecismo nos brinda una clara explicación de los efectos de este sacramento. "De la celebración se deduce que el efecto del sacramento es la efusión especial del Espíritu Santo, como fue concedida en otro tiempo a los apóstoles el día de Pentecostés. (#1302)

"Por este hecho, la Confirmación confiere crecimiento y profundidad a la gracia bautismal:

- nos introduce más profundamente en la filiación divina que nos hace decir "¡Abbá, Padre!";
- nos une más firmemente a Cristo;

- aumenta en nosotros los dones del Espíritu Santo;
- hace más perfecto nuestro vínculo con la Iglesia;
- nos concede una fuerza especial del Espíritu Santo para difundir y defender la fe mediante la palabra y las obras como verdaderos testigos de Cristo, para confesar valientemente el nombre de Cristo y para no sentir jamás vergüenza de la cruz" (#1303).

Espero que esta ilustración del *Catecismo de la Iglesia Católica* ayude a aclarar el significado y la importancia de este sacramento. Invito a todos aquellos adultos que no han sido confirmados a que consulten con su presbítero sobre cómo prepararse para recibir este don de gracia.

Un aspecto fundamental de nuestra Iglesia es la evangelización, esto es, ayudar a las personas a hallar a Cristo y su mensaje tal y como ha sido difundido en la tradición católica. Nuestra arquidiócesis ha hecho de la evangelización una prioridad capital, especialmente a través de nuestro programa parroquial "Discípulos en Misión". Para ello, el sacramento de la Confirmación nos habilita de manera única. †

Traducido por: Language Training Center, Indianapolis

#### La intención del Arzobispo Buechlein para vocaciones en abril

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

## Check It Out . . .

"A Time to Pray," a spirituality conference for nurses, will take place from 9 a.m. to 3:30 p.m. on May 6 at Marian College, 3200 Cold Spring Road, in Indianapolis. There will be prayer and discussions on prayer in a nurse's personal and professional life. Carolyn Scanlan, a pastor at St. Luke United Methodist Church in Indianapolis, will be the presenter. The cost is \$35 per person, and includes lunch. For more information, call 317-955-6130.

The archdiocesan Office for Pro-Life Activities and Catholics United for the Faith will present **Jim Sedlak, founder and director of American Life League's STOPP International**, who will make presentations at two Catholic parishes at the end of this month. Sedlak will present strategies to stop Planned Parenthood in different communities. He will speak from 5 p.m. to 6:30 p.m. on April 25 at St. Michael the Archangel Parish, 3354 W. 30th St., in Indianapolis, and from 7 p.m. to 8:30 p.m. on April 28 at Our Lady of the Greenwood Parish, 335 S. Meridian St., in Greenwood. For more information, call 317-490-1267.

The archdiocesan Office of Worship is sponsoring **Liturgy Basics**, a series of five sessions about the Catholic liturgy, from 6:30 p.m. to 9:30 p.m. every Wednesday from May 12 to June 9. The sessions are designed to help Catholics have a basic understanding of liturgy and liturgical principals. Topics include liturgical renewal, preparing for liturgy, celebrating times and seasons, celebrating the Liturgy of the Word and celebrating the Liturgy of the Eucharist. Participants may register for the full program at a cost of \$50 per person or take individual sessions at a cost of \$15 per person, per session. For more information, contact the Office of Worship at 317-236-1483 or 800-382-9836, ext. 1483, or e-mail [worship@archindy.org](mailto:worship@archindy.org).

The Daughters of Charity will host a **discernment retreat** for single, Catholic women between 18 and 35 on

May 7-9 at the Mater Dei Provincialate, 9400 New Harmony Road, in Evansville, Ind. It will be a chance to learn about the sisters' lives of prayer, community and service, as well as to meet other young women considering a religious vocation. For more information, call Sister Mary Beth at 812-963-7556 or e-mail [smb@doc-ccp.org](mailto:smb@doc-ccp.org).

Pilgrimages to the **Monte Cassino Shrine** to honor the Blessed Virgin Mary are scheduled for the five Sundays in May at Saint Meinrad in St. Meinrad. Each pilgrimage begins at 2 p.m. CDT with an opening hymn and a short sermon followed by a rosary procession. The one-hour service ends with the Litany of the Blessed Virgin and a hymn. The public is invited. On May 2, Benedictine Brother John Mark Falkenhain will present "Mary, Gateway to Paradise." On May 9, Benedictine Brother Hugh Ernst will present "Meditation on the Hail Mary." On May 16, Benedictine Archabbot Lambert Reilly will present "Mary's 'Yes' is an Eternal One." On May 23, Benedictine Father Harry Hagan will present "Mary, Mother of the Word." On May 30, Benedictine Father Meinrad Brune will present "Mary, Living the Works of Mercy." The Monte Cassino Shrine is located one mile east of the Archabbey on State Highway 62. For more information on the Monte Cassino pilgrimages, call Mary Jeanne Schumacher at 812-357-6501 during business hours.

This year, the Neonatal Intensive Care Unit (NICU) at St. Francis Hospital-Indianapolis celebrates its 30th anniversary and will host a **reunion for former patients and their families**. To receive an invitation to the event, which is planned for August, people must notify NICU of their current address by June 1. For more information or to get an invitation, call 888-466-7997 or log on to [www.stfrancishospitals.org](http://www.stfrancishospitals.org).

St. Francis Hospital & Health Centers' Cardiac and Vascular Care Center and Spirit of Women programs will offer a free seminar for mothers and daughters titled "**I'm Too Busy to Relax!**" at 7 p.m. on May 4 at the Greenwood Community Center, 100 Surina Way, in Greenwood. The event will be hosted by Dr. James Nicolai, medical director of the Franciscan Center for Integrative Health, and will offer ways to minimize stress in everyday life. The topics will include tips on nutrition, advice about health supplements, techniques to reduce stress, factors that may increase stress and ways to improve communication skills. For more information or to register, call 317-865-5865.

Holy Rosary Parish, 520 Stevens St., in Indianapolis, will host "**Introduction to Apologetics**" on May 12, 19 and 26. The series, held after the 5:45 p.m. Latin daily Mass, will be hosted by Mike Luther, a member of the Holy Rosary faith formation team. The series will help Catholics learn how to successfully defend the Catholic faith with the basic techniques of apologetics. A free-will offering will be accepted for the course. For more information or to register, call Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities, at 317-236-1521 or 800-382-9836, ext. 1521.

The Catholic Choir of Indianapolis will present its **eighth annual Journey Concert** at 4 p.m. on April 25 at St. Luke Parish, 7575 Holliday Drive E., in Indianapolis. A reception will follow in the Father Courtney reception

room. The suggested free-will donation is \$8 per person. For more information, call the parish office at 317-259-4373.

Michaela Farm, on the grounds of the motherhouse of the Sisters of St. Francis of Oldenburg, will sponsor a **nature hike** from 8 a.m. to 11 a.m. on May 1 for those who want to explore Michaela Farm's ecosystems (forest, prairie and pond). Naturalist Wayne Wauligman will lead the hike, which will be followed by a potluck lunch. Donations are accepted and appreciated. For more information, call the farm at 812-933-0661 or e-mail [michaela\\_farm@seidata.com](mailto:michaela_farm@seidata.com).

Women interested in learning more about distance education options at Saint Mary-of-the-Woods College are invited to attend the **Women's External Degree (WED) Program open house** from 1 p.m. to 4:30 p.m. on April 26. There will be information about transferring credits, ways to earn credits for life experiences, career planning and financial aid. Current WED Program students will share their experiences. There will also be a chance to tour the campus. For more information or to make a reservation, call the college's Office of Distance Education Admissions at 812-535-5186 or 800-926-7692.

The sixth annual **archdiocesan Special Religious Education (SPRED) Liturgy** will take place at 3 p.m. on April 25 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis. Msgr. Joseph F. Schaedel, vicar general, will preside at the Mass. Persons with special needs, or those whose lives have been touched by someone with special needs, are invited. A reception will follow the Mass. For more information, call the SPRED office at 317-236-1448.

The 13th annual Susan G. Komen Breast Cancer Foundation/Indianapolis **Race for the Cure®** will take place on April 24 on the grounds of Indiana University-Purdue University Indianapolis. The opening ceremony will be at 7:30 a.m. The 5K run and 5K walk begin at 9 a.m., and a one-mile family fun walk will start at 9:30 a.m. The Komen Indianapolis Race for the Cure organizers hope to raise more than \$1.2 million for breast cancer research, education, screening and treatment. The majority of the proceeds remain in Indiana, with the balance going to the Komen Award and Research Grant Program. Registration is from 7-8:30 a.m. on the day of the race, but with 40,000 participants expected, pre-registration is encouraged. Registration is available at [www.komenindy.org](http://www.komenindy.org) or by calling 317-638-2873. †

## VIPs . . .



**Norbert and Frances Howell**, members of St. Gabriel Parish in Connersville, will celebrate their 50th wedding anniversary on April 29. The couple was married on that date in 1954 in the St. Gabriel Parish Rectory. They have two children: Michael and Thomas Howell. The couple also has two grandchildren. †

## U.S. Conference of Catholic Bishops' Office for Film and Broadcasting movie ratings

**Connie and Carla** (Universal)  
Rated **L (Limited Adult Audience)** because of a sympathetic portrayal of the gay lifestyle, recurring sexual humor, a sacrilegious comment, an instance of same-sex kissing, intermittent crude language and a few drug references.  
Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the Motion Picture Association of America (MPAA).

**Kill Bill - Vol. 2** (Miramax)  
Rated **O (Morally Offensive)** because of recurring gratuitous scenes of violence, much rough and crude language, and drug content.  
Rated **R (Restricted)** by the MPAA.

**The Punisher** (Lions Gate)  
Rated **O (Morally Offensive)** because of excessive, gory violence, rationalization of lethal vengeance, sporadic rough language and minimal profanity.  
Rated **R (Restricted)** by the MPAA. †

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# New school library will honor memory of student's father

By Brandon A. Evans

PLAINFIELD—It seemed proper that during Holy Week a local Catholic school was able to bring new life from death.

The Methner Library at St. Susanna School was dedicated in a special ceremony on April 8.

In attendance, with her mother and paternal grandparents, was Alexis Methner, a kindergarten student at the school. Her dad, Joe, volunteered at the school and was also a teacher at Avon Intermediate School.

Joe died after a battle with cancer in April 2003. His family asked that, instead of flowers for his funeral, people give



Alexis Methner, a kindergarten student at St. Susanna School in Plainfield, puts a plaque up outside the school's new library, which was dedicated to her father, Joe, who died last year from cancer. Holding Alexis is her paternal grandfather, Carl Methner.

money to a special fund. Those gifts eventually became transformed into St. Susanna's first library.

Barbara Methner, Alexis' grandmother and Joe's mother, said that she was amazed at how many people honored the request to give a donation, and that the school was pleased with the idea to use it for a library.

"They thought it was a great idea, and they knew that Joe would like that," she said.

Patricia Whitaker, principal of the school, said that with the money "an incredible amount of volunteer help," some free used bookshelves and some new and donated books, the library has become a reality.

"Some would call it small, but it is a library," she said.

It is a modest collection, with about 3,000 books, but students also donated books at the dedication in exchange for wearing casual to school.

Several students also wrote testimonies about the library, and some got up during the dedication ceremony to read them.

"I think the library is good because it gives a place to open a whole new world," wrote John Uberto, a fourth-grade student.

"I love the Methner Library," wrote Ann Emmick, a third-grade student. "In second grade I always looked to see how much was done. In third grade, it was finally finished. I always look forward to going there."

Madison Spees, a first-grade student, wrote that it was nice of the Methner family to give the school the donations they received.

"I wish I could do something nice too," she said.

The children in grades one and higher had been walking to the local public library, but now they have their own.

Linda Bloomer, kindergarten teacher, said that the children are very excited about their new library.

"It might not have couches and tables," wrote Brianna O'Connor, a fifth-grade student, "but it is not someone else's, it is ours." †



Above, Madison Spees, a first-grade student at St. Susanna School in Plainfield, reads a message that she wrote about why she likes the new school library. Other students read similar testimonies at the library dedication ceremony on April 8.

Left, the new school library at St. Susanna houses more than 3,000 books. It is dedicated to Joe Methner, an Avon school teacher and parent of a St. Susanna student. He passed away last year, and his family asked that, in lieu of flowers, people donate money. That money was eventually donated to St. Susanna School to start their new library.

# St. Elizabeth's receives \$75,000 grant for new adoption campaign

By Brandon A. Evans

St. Elizabeth's Pregnancy and Adoption Services in Indianapolis was recently awarded a \$75,000 grant from the Nina Mason Pulliam Charitable Trust to lay the foundation for a three-year Adoption Awareness Campaign.

Michelle Meer, director of St. Elizabeth's, said that this grant is "wonderful from my perspective."

She said that most women who experience an unplanned pregnancy are not aware of the options they have for adoption—and for that reason more education is needed.

"This campaign is designed to educate our community about adoption as a truly positive alternative to parenting," Meer said. "Adoption is an option full of choices—from the selection of the adoptive couple to the level of openness the birth parents and adoptive parents share."

The goal of the new campaign is to reach the broader community, and not just the Catholics. The Pulliam grant will provide the chance to print adoption literature and create adoption presentations to be used in such places as schools, clinics and hospitals.

The grant will also enable St. Elizabeth's "to hire a person that will basically be our adoption initiative person," Meer said. The person will be a community liaison who will spread the message of St. Elizabeth's to the surrounding community.

Serving women and families facing parenting and adoption decisions is the

heart of St. Elizabeth's mission. Donations and grants help make that mission possible.

Meer said that the grant will only fund the first year of the three-year campaign, and that the agency will be seeking additional funds for the following years. Fundraising plans are currently underway.

St. Elizabeth's has seen a lot of growth in its nearly 90 years of service, especially recently in its residency program, which offers young mothers in need a place to stay as they learn to be independent and carry their child to term.

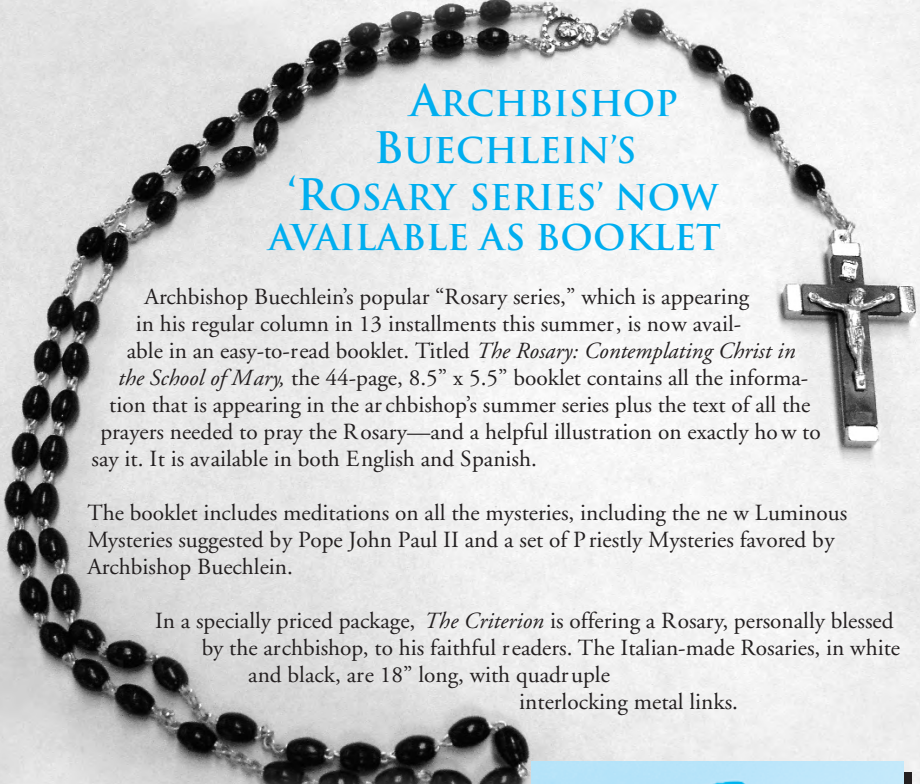
"St. Elizabeth's will continue to offer residential services to young women experiencing unplanned pregnancies," Meer said, "but this campaign will help us reposition St. Elizabeth's as a full service pregnancy and adoption agency as well."

"Really we're partners with the birth mother and the [adopting] family as they make this life choice," she said.

David Siler, executive director of Catholic Charities for the archdiocese, is the immediate past director of St. Elizabeth's and the one who designed the new campaign.

"St. Elizabeth's will be working to dispel adoption myths," said David Siler, executive director of Catholic Charities for the archdiocese, "and work to put a very positive image of adoption in the minds of our community."

(For more information or to donate to St. Elizabeth's Pregnancy and Adoption Services, call 317-787-3412.) †



## ARCHBISHOP BUECHLEIN'S 'ROSARY SERIES' NOW AVAILABLE AS BOOKLET

Archbishop Buechlein's popular "Rosary series," which is appearing in his regular column in 13 installments this summer, is now available in an easy-to-read booklet. Titled *The Rosary: Contemplating Christ in the School of Mary*, the 44-page, 8.5" x 5.5" booklet contains all the information that is appearing in the archbishop's summer series plus the text of all the prayers needed to pray the Rosary—and a helpful illustration on exactly how to say it. It is available in both English and Spanish.

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# Brebeuf Jesuit Preparatory School opens new wing, completes capital campaign

By Brandon A. Evans



The new addition to Brebeuf Jesuit Preparatory School in Indianapolis is positioned at the front of the school, and adds more than 16,000 square feet to be used for various purposes. It was paid for by funds from Brebeuf's recent capital campaign.

In a single ceremony on the afternoon of April 15, Brebeuf Jesuit Preparatory School staff, students and alumni Indianapolis celebrated two major accomplishments.

The first is the completion of the new wing and an upgrade of the computer technology. The second is that the school reached its \$4.5 million capital campaign goal ahead of schedule.

"God has truly blessed us," said Jesuit Father Benjamin Hawley, president.

Brebeuf's recent financial campaign, titled "Opening Gateways to the Wider World," celebrated the school's 40th anniversary when the campaign began in 2002 and started a 10-year strategic plan.

"This campaign kind of kicked off this new decade for us," said Janet Arnold, vice president for institutional advancement.

Lilly Endowment Inc. offered a special matching grant, and contributed \$2 million of the total amount raised.

Arnold said that the campaign helped fund three major areas of growth for the school. The first, and most noticeable, was the addition of a two-story wing to the school.

Overall, the addition adds four classrooms, plus a large group instruction room, which can also be split into two rooms, said Jesuit Father Richard Millbourn, assistant principal.

The basement floor of the new wing contains a large "commons" near the existing cafeteria for students to gather in a more relaxed, casual atmosphere.

The original idea was to make the area an expansion of the cafeteria, Father Millbourn said, but after consulting with three groups of students, the plan changed based on what they wanted.

He said that students began using four of the classrooms already, and will begin using the commons soon.

It is the students of the school that Father Hawley said are the greatest blessing. And it is even more toward them that the second use for the capital campaign funds are directed: technology.

Arnold said that the school is undertaking "a major upgrade in our technology" thanks to the campaign.

The school rebuilt several computer labs, and thanks to the additional wing was able to move two classrooms and create a general use computer lab and a language lab.

Among other upgrades, some classrooms are also going to be equipped with multimedia technology, as well as a SMARTBoard, which is a whiteboard that captures a teacher's notes in "electronic ink."

There is now one computer for every two students.

All of it is a "major investment in computer technology that we [will] use to enrich our curriculum and our instruction," Father Hawley said.

"What these labs are providing our teachers is the opportunity to enrich that fundamental relationship between the teacher and the student, which is the fundamental characteristic of Jesuit education," he said.

The third use that the money raised will go toward is a special relationship that Brebeuf has with The Oaks Academy, a private, center-city school for children pre-kindergarten through eighth-grade.

"Different teachers will go [there] and teach together," Arnold said. Students from Brebeuf will also go to the Academy to help out, and many do service projects there.

Students from the Academy also come to Brebeuf and sometimes take part in the preparatory school's plays.

Father Hawley described it as "a relationship of equals," in which mutual sharing takes place.

"We are delighted by this relationship," he said. "Our sense is that God has blessed us richly with this new building, with these new computer facilities, and then asks us to reach out in generosity to those people distant from ourselves, different from ourselves, people from whom we can learn, and people whose lives perhaps we can enrich in some small way."

Arnold said that even though the goal for the campaign has been reached, there are still people that want to give, so they will keep the campaign going. The funds will help the school continue to enhance some of its technologies. †

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St. Vincent HEALTH



Uzma Khan, a junior at Brebeuf, offers a Muslim prayer during the dedication ceremony for the school's new addition while Jesuit Father Benjamin Hawley, president, bows his head. Tours of the school were available during the event, which formally began with a short, interfaith prayer service.



# PRIEST

continued from page 1

death from cancer of a grandfather.

She gained some important insights from her meeting with Father Borders into the Christian meaning of suffering and death.

"Death didn't come to him as a fear," Amanda said. "[He] let me know that I didn't have to be fearful either. Even if he was dying—if anybody dies—we shouldn't worry about it. We should just trust in what God has planned for us."

The Sunday meeting in March was not the first time that Craig Meister, a sophomore at Jac-Cen-Del High School and a member of St. Maurice Parish, had spoken personally with Father Borders.

Craig shared with his pastor a keen interest in foreign languages. He even took Greek lessons from Father Borders after asking him about differences in various translations of the New Testament.

Seeing Father Borders so thin and so clearly close to death that day in March was difficult for Craig.

"I wasn't in a very good mood after that," Craig said. "I didn't know what to think. I always thought that he might get better. I still had pretty high hopes."

Nearly a month after his pastor's death, Craig realizes that he still has high hopes, only now he is looking toward a higher end.

"If I were to be terminally ill, I would want to deal with it the way that he dealt with it," Craig said. "It was the perfect way of dealing with it."

Father Borders' approach to his time of suffering and death was formed by his Christian identity. In particular, he suffered and died as a priest, as one who is a living sacramental sign of Christ.

Amanda seemed to recognize this, praising him for his desire to continue to proclaim the Gospel until he died.

"Even though he knew he was going to die, he was still preaching," Amanda said. "I thought it was wonderful that he could be preaching and dying at the same time."

In the weeks leading up to his death, Father Borders confirmed in a series of interviews with *The Criterion* this role that he hoped to play in his suffering and death.

"I'm a shepherd leading the flock into at least an understanding or an acceptance that death isn't something to be terribly feared," Father Borders said. "You can surrender to it, whether it's yourself or a loved one."

In order to lead his flock into the profound mystery of suffering and death, Father Borders remained present to them until the very end. He preached to them in his words and in his own lived example.

In reflecting on how Father Borders remained a shepherd for his parish even in his dying days, Craig felt that "he made his dying worth something."

Craig's words, in part, echo what Pope John Paul II wrote in his 1984 apostolic letter on the Christian meaning of human suffering, *Salvifici Doloris*, where one essential aspect of this meaning was that "Christ has taught man to do good by his suffering" (paragraph 30).

But the Holy Father also noted another fundamental characteristic of the Christian meaning of human suffering that we are also to do good to those who suffer.

Throughout his life as a priest, Father Borders was committed to being present to those who suffer and are facing death.

"I try to be with the dying," Father Borders said. "I tell these parishioners, 'As soon as somebody's sick, call me.' I want to be with them."

This ministry of presence at St. Maurice had begun when he was an associate pastor at St. Bartholomew Parish in Columbus.

Rick Neidigh, a member of St. Bartholomew, recalled how Father Borders ministered to him and his family when he had lung cancer and was having one of his lungs surgically removed in May 2002.

"He was always there [at the hospital]," Neidigh said. "He sat there and talked with us and really put us at ease. That was special."

But perhaps what brings together these two aspects of the Christian meaning of human suffering in the example of Father Borders was the way in which he cared for his dying sister, Gayla Kieffer, in 2003.

Over the course of the first half of that year, Kieffer was slowly dying of breast cancer. Father Borders was diligent in the care that he gave his sister, but he started to notice strange physical symptoms in his body.

"I knew something was terribly wrong [with me]," Father Borders said. "[But] I kept worrying about her. I was praying for her, wondering what she was going through at the time."

"At one point, I started thinking that I was neglecting myself, but I snapped out of it. I began to focus on her again."

Kieffer died on July 15. The following day, Father Borders saw a doctor about his own condition. He was soon diagnosed



Shortly before his death, Father Larry Borders shared time with the parishioners of St. Bartholomew Parish in Columbus, whom he had served as associate pastor. An open house was hosted for him over two evenings at the home of St. Bartholomew parishioners Mark and Deidre Nabor.

with the cancer that would eventually take his own life.

The gospel of suffering that Father Borders shared with the high school religious education class just before his own death was wondrous enough.

But when viewed from the perspective that his own suffering and death was tied so closely to that of his sister, its mystery becomes even greater.

He never harbored bitter thoughts that his own disease could have been treated more successfully had he been able to have it identified earlier.

So in doing good by his suffering and doing good to those who suffer, Father Borders was always present to others,

giving of himself for their good.

In the days before he died, he expressed his hope to continue to be present to the faithful of the archdiocese by sharing his perspective on suffering and death through this series of articles.

He said that he wanted "to die publicly."

"It's not a private thing for me, as a pastor," Father Borders said. "It's just natural for me to do that as a priest."

It seems appropriate, then, that during the season of Easter when we celebrate Christ's conquering of death, a diocesan priest who passed away during Lent should continue to lead his flock into what he called the "greatest of mysteries." †



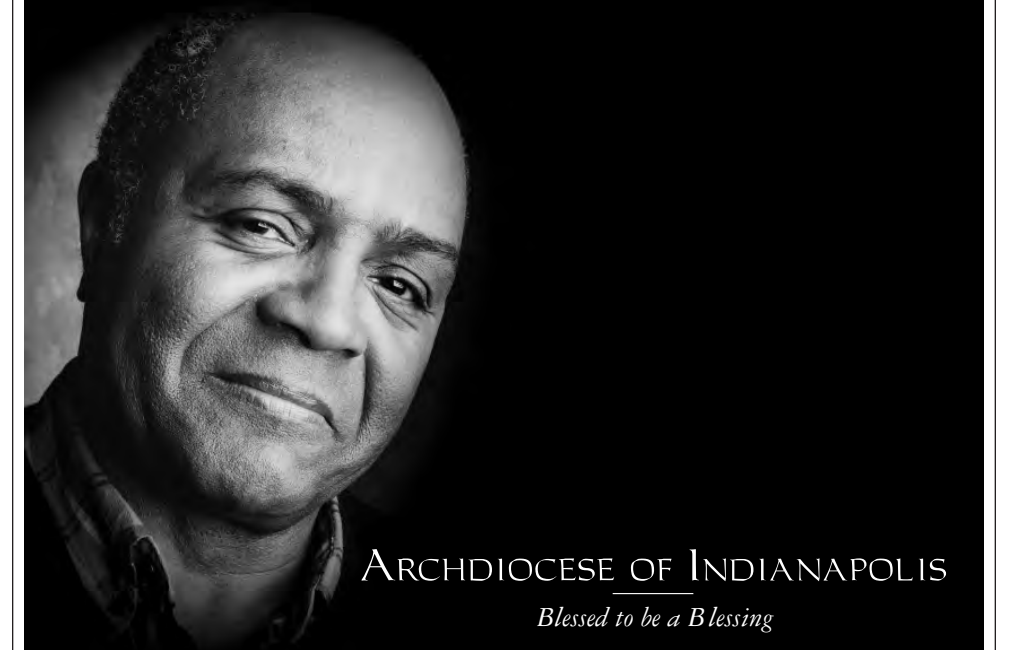
Archbishop Daniel M. Buechlein incenses the casket of Father Larry Borders at the end of his Mass of Christian Burial on April 1 at St. Maurice Church in Napoleon.

**I hate leaving while there's still work to do.**

There are still children in our parish who need hats and gloves, and shut-ins who need the sacraments.

I know our work here will never be finished. But that won't stop me from helping as long as I can.

The Catholic Community Foundation has a number of financial tools for helping you help the Church carry on its mission. Bequests, for example, are simple one-time charitable gifts. To learn more, ask for Jim Wathen at 800-382-9836.



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# Welcome new Catholics

## Batesville Deanery

**St. Mary of the Immaculate Conception, Aurora**  
Rebecca Carpenter, Stephanie Damico, Mark Gutman and Robert Lischke (catechumens); Teresa Crosson, Jessica Cutter, Nancy Jeffries and Jonathan Wismann (candidates)

### St. Louis, Batesville

Adam Israel (catechumen); Deana Alunday, William Dry and Heather Harmeyer (candidates)

### St. Mary, Greensburg

Jacqueline Fayette, Cierra Luers, Greg McCord, Lisa Moore, Mary Rupp, Patrick Sanders and Kayla Schwering (catechumens); Kelsie Brown, Gary Hunger, Jennie Moore, Greg Niles, Daniel Rennekamp, John Rupp, Dan Smith and Nicole Weewe (candidates)

### St. Lawrence, Lawrenceburg

Misty Abbott, Karen Carter, Cecilia Henry, Tennyson Henry, Shirley McAdams and Brandy Rorabacher (catechumens); Ashley Broughton, Christy Mollaun and Greg Tufts (candidates)

### St. Anthony of Padua, Morris

Michelle Hartman (catechumen)

### St. Paul, New Alsea

Penny Steinmetz (catechumen); Gottfried Loch Jr. (candidate)

### St. Mary-of-the-Rock, St. Mary-of-the-Rock

Roger Downard (candidate)

### St. Peter, Franklin County

Nicole Redelman and Ralph Ross (catechumens)

### St. Joseph, St. Leon

Stefanie Pullum (catechumen)

### St. Vincent de Paul, Shelby County

Megan Beyer, Rosanna Rodgers and Tamera Urbanczyk (catechumens); Amy Beyer and Karen Emerson (candidates)

### St. Joseph, Shelbyville

Emily Kaphammer, Michael Linville and Carrie Perkins (catechumens); Darrel Allen, Don Baumgartner, Christopher Gearlds, Alicia Grove, Scott Grove, Jessica Lee, Ted Pike, Michael Prickett, Mark Ricketts and Kim Wingo (candidates)

## Bloomington Deanery

### St. Vincent de Paul, Bedford

Tracy DuFore, April Rosenberger and William Warner (catechumens); Dick Burton, Kimberly Getman and Roger Martin (candidates)

### St. Charles Borromeo, Bloomington

Stefanie Anderson, Denaë Ball, Chris Crane, Maggie Heffner, Nicole Leong, Travis Terry, Tami Verbick and Ralph Woodward (catechumens); Lisa Aldridge, Kay Bennett, Andrea Button, Paul Couper, Wyn Crane, Rex Gulson, Rick Harrison, Thomas Hunt, Joellen Musselman, Jay Newquist, Brigitta Powers, Chris Powers, April Schooley and Nicki Wintz (candidates)

### St. John the Apostle, Bloomington

Christina Arthur, Christopher McHugh and Mirantha Wilson (catechumens); Cindy Blank, Donna Chandler, Briana McHugh and Tim Mercer (candidates)

### St. Paul Catholic Center, Bloomington

Heather Cloud, Curtis Griner, Adam Ivancic, Jung Eun Lee, Gregory Morales, Reuben Wilson, Christian Ramsey and Paul Ramsey (catechumens); Antino Allen, Ancil Drake, Debra Drake, Zach Everson, Matt Foss, Matthew Hall, Christopher Herr, David Horvath, Collin Jewett, Charles McKibben, Paul Ramsey, Stephanie Ramsey, Deb Strother, Jeffrey Truelock, Felipe Velazquez and Kimberly Young (candidates)

### St. Martin of Tours, Martinsville

Harold Sichtung (candidate)

### St. Agnes, Nashville

Kenin Krieger, Al Litchford, Josh Mulford and Ryan Neville (candidates)

### St. Jude the Apostle, Spencer

Kevin Goodman (catechumen); Dawn Meyers, Deborah Lowe and Joel Lowe (candidates)

## Connersville Deanery

### St. Michael, Brookville

Erik Hendrickson, David McKinney, Shannon Pevlor, Greg Sizemore and Darin Wallace (catechumens); Amanda Adams, Dianne Huff, Tom Rader and Dale Reeder (candidates)

### St. Elizabeth of Hungary, Cambridge City

Karen Bradburn, Amber Lamb, Beverly Mason, Amy Moffitt and Nate Moore (candidates)

### Holy Guardian Angels, Cedar Grove

Melissa Schwab (candidate)

### St. Gabriel, Connersville

Brian Kays and Denise Roberts (catechumens); Joanna Feltner, Al Gardner, Jennifer Getz, Michael Kalkhoff, Ruth O'Brien, Betty Silvers and Shalina Steele (candidates)

### St. Bridget, Liberty

Robert Cook (candidate)

### St. Anne, New Castle

Joda Bell, Alan DeBruhl, Angela Dishman, Rebecca Dishman, Thomas Dishman and Katherine Ryan (catechumens); Katherine Fouts and Rebecca Hawrot (candidates)

### St. Mary, Rushville

Stefan Goins and Jennifer Hathaway (catechumens); Anna Maria Ariens, Paul Barada Jr., Sue Klein and Kara Scheidler (candidates)

### Richmond Catholic Community, Richmond

Terry Behnen, Bobby Black, Joseph Crowe, Alisha Hileman, Susan Hileman, Nicole Lainhart, Jessica Meyer, Tanya Pennington, Katie Pollitt, Sontina Reid, Gari Szymanowski and Hoyt Tye (catechumens); Desima Allen, Mariann Allen, Chrisanne Austin, Amber Baker, Adriana Behnen, Kay Boudreau, Karen Bradburn, Mark Buchs, Christie Collins, John Dershem, Robert Fields, Lyle Finney, Timothy Haus, Deborah Jenkins, Beth Juerling, Cheryl Kleer, Donald Martin, Angela McDaniel, Valerie Moore, Christopher Rohe, Marcella Ross, William Selkirk and Karen Teng (candidates)

## Indianapolis East Deanery

### SS. Peter and Paul Cathedral

Alisha Hileman (catechumen); Abby Anderson, Aaron Schoemaker and Kristen Schoemaker (candidates)

### Holy Cross

Edward Bigelow, Sierra Bratcher, Michael Flack, Brianna Hagan, Tyler Hagan, Felicia Hall, Daniel Harmon, Benjamin Hatcher, Kara Laffin, Daniel Moore and Theresa Neal (catechumens); Erica Luna (candidate)

### Holy Spirit

Angela Dawson, Cary Douglass, Dennis Proffitt, Chasity Wilkerson and Janet Wolfe (catechumens); Melody Baughman, Patrick Bloomer, Kelly Frakes, Lori King, Sherri Lane, Ciro Mercado, Nancy Morrison, Alaeana Rothwell, Jason Rothwell, Craig Rubel, John Schlink, Terry Shepard, Elizabeth Stuczynski and Jenny Sweeney (candidates)

### Our Lady of Lourdes

Dawn Parks, Joy Spalding and Marisa Spalding (catechumens); Fletcher Daly, Jill Daly, Mai Layton, Barbara Tatum, Carla Tatum and William Wadsworth (candidates)

### St. Mary

Christopher Banks, Ed Devine and Michael Gaines (catechumens); José Acosta, Dawn Blank, José Bonilla, Diana Garcia, José Gomez, Alejandro Flores, Abigail Johnson, Meghann McHenry, Julio Montoya, Silvia Murrillo, Christopher Plum, Scott Reust, Lorena Sa and Victor Varela (candidates)

### St. Michael, Greenfield

Clint Hardin, Linda Manthei and Sarah Schmitt (catechumens); William Cook, Andrew Dovin, David Manthei, Lisa Anne Rowe, Deborah Spencer and Aimee Tannas (candidates)

### St. Philip Neri

Marcie Gomez (catechumen); Anita Rivera (candidate)

### St. Rita

Erikka Bryant (catechumen); Fred Wilson (candidate)

### St. Simon the Apostle

Lorelei Bower, Kevin Coppinger, Joseph Gregory, Matthew McAllister, Steven Miller, Bradley Plessinger, Kimberly Priami, Kali Puckett, Megan Shipman, Margene Tolson and Jeffery Wolfe (catechumens); Katie Grissom, Kevin Kendall, Dan Lind, Emily Moore, Robert Moore, Marty Pate, Sherry Priami, David Witzerman and Amy Zandy (candidates)

### St. Therese of the Infant Jesus (Little Flower)

Sam Cones, Jonathan Eberle, Jacob Littleton, Jared Littleton, Jason Littleton, Charles Meek, Kelly Tibbs and Colette Williamson (catechumens); Ginny Newcomb (candidate)

### St. Thomas the Apostle, Fortville

Raymond Wolfgang (catechumen); Jason Quesenberry and Jennifer Sickles (candidates)

## Indianapolis North Deanery

### Immaculate Heart of Mary

Noah Eckstein, Kathy Enright, Nikki Handy, Theresa Kinder, Nicholas Metzger and Debbie Polian (catechumens); Josh Bittinger, Marq Boggs, Laura Buening, Jennifer Burns, S. Andrew Burns, Kendall Cochran, Michael Curless, Aimee Curley, Robert Hinds, Julie Hornback, Christina Kiel, Bill McCammon Jr., Terri Moore, Kimberly Potosnak, Amy Schulte, Karen Steinbrunner, Amy Vonderheide and Shelese Woods (candidates)

### Christ the King

Doug Butler, Brian Farmer, Laurie Meyer and Tina Wolfe (catechumens); Melanie Banet, Martin Cline, Leona Cox, Scott Frank, Kim Holden, Emily Hummel, Megan Myers, Robert Myers, Trish Myers, Kelly Thomas and Scott Wolf (candidates)

### St. Andrew the Apostle

Rakel Stubbs, Raymond Stubbs and JaiLynn Taylor (catechumens); Josephine Anuebunwa (candidate)

### St. Joan of Arc

Sheryl Branson, Jennifer Daniels, Patrick Gentry, Katie Linder, Kyle Russell, Kris Schamberg, Reggie Witt and Amanda Zimmerman (catechumens); Megan Hacker, Jessica Hobson and Kristin Hursh (candidates)

### St. Lawrence

Carter Clair, Keenan Collins and David Morris (catechumens); Beth Cuskaden (candidate)

### St. Luke

Adam Jaeger (catechumen); Paul Butcher, Cathy Byrne, Danielle Campagna, Lisa Grove, Karin Held, Tracy Jester, Allison Johnston, Shawn McWilliams, Michael Nagel, Beverly Neidert, Elizabeth Ripani, Scott Tod, Heather Tromiczak and George Vail (candidates)

### St. Matthew

Melissa Delaney, Marshall Golub, Tristan Hall, Mikhala Hasch, Alexis Padgett and Jennifer Padgett (catechumens); Mark Dittmer, Shelly Hall, Nancy Otsuka and Lynn Vogt (candidates)

### St. Thomas Aquinas

Nakisha Tubbs (catechumen); Cheryl Berry, Kimberly Cline, Susan Harris, Douglas Harrison, Crystal Haslett and Bruce Heslin (candidates)

## Indianapolis South Deanery

### Holy Name, Beech Grove

Greg Ball, Toni Fitzsimmons, Jennifer Gallagher, Tammy Greeson, Tracy Hill, Racheal McGraw and Chad Stuck (catechumens); Cheri Brewster, Bruce Broadus, Kelly Campbell, Sarabrina Gallagher, Joe Halfaker and Michael Muller (candidates)

### Holy Rosary

Sarah Baldini and Michael Beck (catechumens); Eric Slaughter (candidate)

### Good Shepherd

Amy Davis, Caitlin Stanfield, David Stanfield, Casey Walker and Kristian Walker (catechumens); Larry Glowner and Jeannie Settles (candidates)

### Nativity of Our Lord Jesus Christ

Kimberley Ancelet, Steven Gipson and Stacey McGauley (catechumens); Debra Deak, Joe Dill, Joseph Gill and Yvette Gipson (candidates)

### Sacred Heart of Jesus

Angela Fowler, Kelly Goble, Rhonda McCall and Kerri Wilson (catechumens); Sara Kelly, Jean Long, David Niles, Dawn Warren and Larry White (candidates)

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

Those listed as catechumens are people who have never been baptized and—within the past year—were baptized, confirmed and received their first Eucharist.

Those listed as candidates include people who have been baptized as Catholics who completed their Christian initiation by being confirmed during the past year. And those candidates who were baptized in other Christian traditions were received into the full communion of the Catholic Church with a profession of faith, confirmation and first Eucharist during the past year.

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

### St. Ann

Bernard Rosen (catechumen); Thomas Whyde (candidate)

### St. Barnabas

Brad Age, Rob Howard, Jennifer Melton, Amberlie Quade and Trisha Wilhelm (catechumens); Ruthie Age, John Dablow, Bill Dye, Donovan Koester, Jeff Koleszar, Joi Kratz, Marilyn Kratz, Matt Kratz, Chad Meyer, Bill Peeples, Phil Peffley and Jud Stanley (candidates)

### SS. Francis and Clare, Greenwood

Debbie Kellermeyer and Andrea Pawlik (catechumens); Tony Alley, Jerry Chasteen, Doug Davis, Natalie Durlacher, Meredith Friga, Sue Howe, Sharon Pency, Bill Robertson and Amber Schwab (candidates)

### St. John the Evangelist

Marie Adouko, Matthew Dickerson, Lindsey Doerr and Erin White (catechumens); Jennifer Cebalo, Christie Craney, Miriam Foxworth, Elizabeth Obergfell, Tanya Peter and Andrew Walker (candidates)

### St. Jude

Bethany Briner, Kristin Burch, Alaura Calhoun, Lisa Calhoun, Lisa Campbell, Robert Campbell, Alice Carson, Lisa Chalk, Devon Clark, Brittany Clifton, Kimberly Clifton, Madisen Clifton, Nicholas Clifton, Todd Denney, Ronald Hampton, Mickey Lee, Cheryl Monday, Michelle Phillips, Audra Sigman, Jeffrey Sisk, Tina Smith, Michael Thomas and Priscilla Uberta (catechumens); Robert Briner, Sherry Briner, Kathryn Buckley, David Clifton, Patricia Clifton, Jamie Dees, Anthony Di Cicco, Abby Foster, Mary Jane Hendershot, Michele Irwin, Tracey Rohlman, Scott Smith, Karen Steuer, Kelly Jo Thomas and Marcia Wolfla (candidates)

### St. Marc

Sandra Mitchell, Taylor Van Meter and Craig Whiting (catechumens); Jody Bethel, Bobbi-Jo Middleton, Susan Osburn, Rima Patterson and Leah Van Meter (candidates)

### St. Roch

La Donna Ayres, Laura Bovard, Braelin Cass, Lindsey Cass, Kevin Hawk, Sarah Hollcraft, Isaac Kappes, James Kaufman, Liana Koche, Velma Northcutt, Cheryl Phipps, Kayleb Phipps, Julie Rogers, Sharon Stinnett, Michelle Symms, Carlos Valencia and Miquel Valencia (catechumens); Mary Catherine Allender, Zach Baker, Bradley Cass, Joe Chavez, Kristofer Copes, Erica Fekkes, Nancy Harvey, Kimberly Kappes, Leanne Kennedy, Bonnie Redding, Jack Redding, Shelby Russell, Thomas Skidmore, Charis Valencia, Larry Wilson and Marsha Wilson (candidates)

### Our Lady of the Greenwood, Greenwood

Brian Brown, Janie Burchett, Jon Christy, Angelo Costantino, Hwei Kachler, Beth Looney, Diana Mayes, Jeff Nall, River Ponto, Zachary Simpson, Noriko Stahl, Heather Uuk, Kristen Uuk, Melissa Wall and Jon Williams (catechumens); Whitney Christy, Dana Danberry, David Danberry, Ron Dougherty, Lola Hoskins, Teresa Hill, John Hinton, Jana Kellicutt, Robert McGee, Emily Meckel, Ray Miller, Fred Mosemiller, Dawn Owen, Aaron Ponto, Alisa Ponto, Jo Ann Ponto, Anna Pratt, Laura Reed-Howe, Benjamin Reingardt, Lora Scolsi, Heidi Towne, Rhonda Uuk and Mark Wallem (candidates)

## Indianapolis West Deanery

### Holy Angels

Leo Best Jr. (catechumen); Frances Williams (candidate)

### Holy Trinity

James Ekomo, Anne Krug and Maggie Krug (catechumens)

### St. Anthony

Uriel Baltazar, Deborah Comley, Jessica Johnson, Levi Johnson, Abigail Rodriguez, Alejandra Rodriguez, Rogelio Rodriguez, Alvin Ruble, Fernando Solano and Jose Solano (catechumens); Kenneth Lowe and Karen Refit (candidates)

### St. Christopher

Jeremiah Alger, Alyssa Carter, Kari Carter, Shannon Carter, Amy Chandler, Jennifer Conder, Alec Edick, Alison Kearns, Stephanie Porter and Jessica Sherman (catechumens); Lisa Crebbe, Barry Delisle, Gerald Hansell, Debra Mattingly, Tad Nelson, Laura O'Connor, Katherine Reasoner, Erica Salzman, Sharon Tingle and Bonnie Whitman (candidates)

### St. Gabriel

Holly Archibald, Brian Farnsworth, Joshua Grunden, Donna Hannah, Amber Lawson, Milton Martinez, Maria Pandya and Carla Pearsey (catechumens); Cara Roberts,

Lynn Roberts and Yordanos Yohannes (candidates)

### St. Joseph

Rene Cooper and Michelle Dodd (catechumens); Beverly Inman, Jerry McKenzie, Georgia Mead and Laura Poe (candidates)

### St. Malachy, Brownsburg

Doris Alberts, Aaron Bosket, Tiffany Bosket, John Carr, Cody Duncan, Amanda Emory, Linda Evan, Ashley Guilford, Lisa Hicks, Breta Koester, Amy McFarland, Wanda McMullan, Erika Miller, Alicia Pugh, Lily Reyes, Robin Reyes and Shanna Sherrell (catechumens); Christopher Abel, Blake Batchelor, Cody Batchelor, Paula Batchelor, Suzanne Batchelor, Naidne Bilinski, Kathy Coleman, Kevin Coleman, Mike Fouch, Steve Gaylord, Scott Grimes, Andrea Gromosky, Scott Hanny, Brett Hensley, Susan Hinkle, Molly Komlanc, Jennifer Krumm, Philip Krumm, Doug McFarland, Dena McGwin, Lee Ann Murphy, Doug Owen, Becky Reyes, Mike Runyon, Josh Smith and Allison Wells (candidates)

### St. Monica

Mimi Binde, Cheryl Broughton, Jacqueline Broughton, Janitzio Cuevas, Ted Andrews, Daniel Elmore, Kevin Frasier, Frank Jaloma, Jeff Lasiter, Ryan Leszczewski, Dong Long, Elaine Rigney, Luis Santamaria, Wendy Serrano, Jaime Tran and Charity Wilks (catechumens); Andrew Baker, Adam Baszner, Isela Canela, Yael Canela, Andrew Chastain, Randi Cialdella, Aaron Cox, Melissa Curry, James Dan, Carol Davis, Lee Foster, Joseph Gabey, Nichole Gruelich, Sonia Gurdian, Heather Hiatt, Kari Jost, Margaret McCulley, Christina McFadden, Gloria Guadalupe Molina, Eric Proctor, Dannyl Risk, Maximino Salgado, Karina Sanchez, Nettie Senter, Dennis Smith, Juan Vasquez Jr. and Pierre Rue las Villalvanza (candidates)

### Mary, Queen of Peace, Danville

Nichole Allen, Janet Jordan, Beth Kimbley, Rhonda LaGrange, Kristin Loner and Byron Mankin (catechumens); Joshua Collisi, Chad Johnson, James Miller, Kari Miller, Julia Parra, Maria Parra, Amalia Phillips, Michael Prichett and Russell Shelton (candidates)

### St. Thomas More, Mooresville

Dodie Canfield, Barry Catt, Hope Faber, Adam Frechette, Allyson Fulk and Jerry Hepworth (catechumens); Anita Baran (candidate)

### St. Susanna, Plainfield

Audra Cokain, Ian Cokain, Jett Cokain, Malinda English, Briana Hendrickson, Lari Kelley, Shannon Lyons, Keegan Ridgway, Nathan Ridgway and Robert Tejchma (catechumens); Jeri Amos, Terese Barlow, Marilynn Depasse, Amy Gerteisen, Michael Kura and Joyce Zwielerlein (candidates)

## New Albany Deanery

### St. Michael, Bradford

Leah Book, Keisha Kaelin and Jason Skaggs (catechumens); John Evans, Doug Harkness and Judy Hollensead (candidates)

### St. Michael, Charlestown

Edward Burgin (catechumen)

### St. Anthony of Padua, Clarksville

Chris Dixon, Ryan Dixon, Kimberly Hilligoss, Courtney Holmes, Darian Holmes, Sladin Hood, Sydney Hood, Sarah La Barge, Alice Schindler, Makayla Seifert, Charlotte Shields and Amber Williams (catechumens); Amy Balz, Roger Buskill, Shannon Davis, Tamara Ferguson, Paul Fisher, Landon Glidewell, Shannon Hall, Andrea Smith, Micky Stoner, Ruby Voyles, Roger Wolfe and Whitney Wright (candidates)

### St. Joseph, Corydon

Alexa Sears (catechumen); August Powell and Debra Sears (candidates)

### Sacred Heart, Jeffersonville

Hunter Holcomb, Blake Logsdon, Robert Logsdon and Jerry Pinotti (catechumens); Lisa Carroll, Molly Knigge and Alex Smith (candidates)

### St. Augustine, Jeffersonville

Anthony Barnes, Brandon Hughes and Jena Hughes (catechumens); Jean Herman, Charles Hughes, James Metcalf III and Cynthia Strawbridge (candidates)

### St. Mary, Lanesville

Kenneth Ater, Holly Elder and Nick Timberlake (catechumens); Rick Cooper (candidate)

### St. Mary, Navilleton

Amy Schuler (catechumen); Adam Christy, Paul Mosier and Jason Pearson (candidates)

### Holy Family, New Albany

Vallery Charlesworth, John De Motte, Joanne Knable and Kent Smith (candidates)

### Our Lady of Perpetual Help, New Albany

Kaytlynn Horner, Michael Horner, Cheryl Koetter and Jacob Zimmerman (catechumens); Carol Emmer, Kristin Goss and Robert Wolf (candidates)

### St. Mary, New Albany

Amy Tower and Maggie Youngs (catechumens); David Thornton (candidate)

### St. Mary-of-the-Knobs, Floyds Knobs

Susan Hazelwood and Lisle Siegrist (candidates)

### St. Peter, Harrison County

David Day, Gracie Day and Sutton Day (catechumens)

### St. Joseph Hill, Sellersburg

Sandy Brown, Bob Cullen, Amy Graf and Brandon Hall (catechumens); Brandi Graf, Rick Jones, Lucinda Lewis and Rebecca Walsh (candidates)

### St. Paul, Sellersburg

David Hawkins, Teri Hedrick, Don Owsley, Andrea Smith, Shannon Walker and Scott Weaver (catechumens); Roy Everitt and Sharon Everitt (candidates)

## Seymour Deanery

### Our Lady of Providence, Brownstown

Klent Brown and Frank Willison (catechumens)

### St. Bartholomew, Columbus

Michelle Alejandro, Thomas Alejandro, Ashley Baker, Christopher Emling, Dawn Isaacs, Judith Giles, Janice Root and Savannah Root (catechumens); Sandra Armstrong, Viviana Cavazos, Debra Jones, Craig Kessler, Helen King, Eric Lukas, Douglas Lynn, Ruth Lynn, Douglas Roese and Michael Wilson (candidates)

### St. Rose of Lima, Franklin

Kevin Allen and David Purk (catechumens); Samantha Andros and Aaron Shaw (candidates)

### St. Anne, Jennings County

Sara Boardman and Ryan Curry (candidates)

### St. Joseph, Jennings County

Amanda Vogel (catechumen)

# New Catholics

continued from page 11

Lori McCullar (catechumens); Margo Hertenstein and Tina Flispart (candidates)

## Sacred Heart of Jesus, Terre Haute

Anthony Blackburn (catechumen); Emily Clevenger,

Ashley Holbrook and Gina Walls (candidates)

## St. Ann, Terre Haute

Preston Hann, Brittany Stigler and Lane Trejo (candidates); Timothy Hann (candidate)

## St. Benedict, Terre Haute

Glenn Brock III, Glenn Brock IV, Travis Chesshir and Robert Wright (catechumens); Janet Gilmore, James

Jensen, Gary McCullaugh, Jan McCullaugh and Frank Miklozek III (candidates)

## St. Patrick, Terre Haute

Donna Brewer, Michael Egan, Elizabeth Gallagher, Katelyn Gosnell, Kelly Gosnell, Kinsey Gosnell, Jodi May and Scott May (catechumens); Donald Bassett, Mallory Burger, Terry Burger, Tina Burger, Stephanie Egan, Carol Knob, Louise Rodich and Robin Smith (candidates) †

# St. Nicholas Parish consecrates adoration chapel on Divine Mercy Sunday

By Sean Gallagher

Hundreds of members of St. Nicholas Parish in Ripley County came to their church on the morning of April 18 to celebrate Divine Mercy Sunday.

Joined by Archbishop Daniel M. Buechlein and their pastor, Father Gregory Bramlage, as well as other diocesan priests, they also witnessed the consecration of their parish's new Divine Mercy perpetual adoration chapel.

"Easter peace is ours to receive from Jesus," said Archbishop Buechlein. "It is mediated through the Church, especially through the sacraments of penance, the holy Eucharist, the anointing of the sick—sacraments made possible through holy orders. And so yes, Easter peace is as near as this parish church."

St. Nicholas parishioners now come to the perpetual adoration chapel attached to their church every hour of every day to experience that Easter peace in adoration before the Blessed Sacrament.

But just as Peter, James and John could not stay on the mountaintop, beholding Jesus transfigured before them, so also those who come to St. Nicholas' perpetual adoration chapel must also go out to share the gift of grace and peace that they received there.

In his homily, Archbishop Buechlein exhorted the members of the parish to do just that.

"We would be ungrateful indeed if we remained merely passive recipients of Christ's gift of redemption," Archbishop Buechlein said, "and if we did not proclaim the Divine Mercy in our very lives."

"As members of the Church, ours is the joy and responsibility to live our faith, to make a difference in our



Archbishop Daniel M. Buechlein kneels in prayer before the Blessed Sacrament at the conclusion of Mass at St. Nicholas Church in Ripley County. During the course of the Mass, Archbishop Buechlein consecrated the parish's new perpetual adoration chapel.



A St. Nicholas parishioner kneels in prayer before the Blessed Sacrament. Perpetual adoration began at St. Nicholas Parish earlier this year on Ash Wednesday and was consecrated by Archbishop Daniel M. Buechlein on Divine Mercy Sunday.

world, beginning in our homes and in our own neighborhoods," the archbishop said.

Although perpetual adoration of the Blessed Sacrament began at St. Nicholas Parish less than two months ago on Ash Wednesday, Father Bramlage has already seen the change that this special prayer has made.

"Jesus sets them loose in the world. They're volunteering for this, giving contributions for that," Father Bramlage said. "They live out the Beatitudes, doing acts of mercy. Before, they were too busy. It's kind of like the Lord set a fire in their hearts."

But the grace that is pouring out into the community through those who pray at the perpetual adoration chapel was already quietly at work in the months of work that was required before it was established.

It surely helped Johnny Decker, a member of St. Paul Parish in New Alsace, to donate more than 170 hours of labor to construct the altar for the chapel.

He was asked to model the chapel's altar after the one at the convent of the Sisters of Our Lady of Mercy in Lagiewniki, Poland, where the image of Divine Mercy was first displayed.

The image and the devotion to Divine Mercy were inspired by the testimony of St. Faustina Kowalska. A first-class relic of St. Faustina was presented to the parish by Anchorite Sister Mary Ann Schumann of Indianapolis. It was placed in the chapel the day before its consecration.

In the months leading up to that day, Decker had only a picture of the original altar to guide him in his work. He had to determine the measurements and proportions on his own.

"I pondered on that for about a month before starting on it," Decker said. "I would just look at the picture and

try to figure out ways to do it."

His finished product, made of solid, hand-stained mahogany wood, bears a striking resemblance to the altar whose picture he meditated upon for so long.

Grace also helped the team of men from the parish rebuild the room in which it is housed.

Originally a small sacristy for the church, it was in poor physical shape when construction began several months ago.

A team of volunteers, led by parishioner Tom Weisbrod, eventually had to totally replace the floor and the plaster walls.

The entire perpetual adoration chapel now serves as a sanctuary where anyone can come to pray before the Lord and receive from him mercy and peace.

Pondering over the positive changes that the construction of the chapel as well as the prayer that has occurred there have made, Father Bramlage said he found meaning in Hebrews 14:16: "Let us confidently approach the throne of grace to receive mercy and to find grace for timely help."

St. Nicholas parishioners, as well as others from as far away as Greensburg and Aurora, have been doing this regularly now for several weeks and hope to continue to do so as long as God permits.

Jennifer Purdee, a St. Nicholas parishioner and head coordinator of the chapel, encourages members of other parishes who desire to have similar chapels established in their own faith communities.

"Everything is possible with God. He wants to be adored. He wants to spend time with you," Purdee said. "It can happen in any parish where the love of Jesus is true. It will happen. Just say, 'Jesus I trust in you.'" †

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## Resist consumerism by focusing on Gospel values

By Sheila Garcia

“People are being suffocated by their stuff,” a home organization expert recently declared.

I’m not quite at the suffocation stage, but as I look around my home I see how much we’ve accumulated over 25 years, especially things that did not even exist when we moved in—such as a home computer, a DVD player and a cell phone.

When a neighbor mentioned that she didn’t have a microwave oven, I was appalled. Fifteen years ago, our new microwave was a handy, if not absolutely essential, appliance. Now it has become a kitchen staple.

Like most families, mine battles the temptation to consumerism.

Consumerism creeps in as we blur the distinction between wants and needs. And yesterday’s wants become today’s needs. We even offer plausible reasons for our purchases. We need a cell phone for safety. Electronic organizing devices help us to work more efficiently. A computer enables us to stay in touch with family members and friends.

Defining the difference between wants and needs can be difficult. A co-worker from New England thought that an air-conditioned car was a luxury until she moved to the South.

We might, however, look at how we meet what we perceive as our needs.

Most families need a reliable vehicle that can accommodate the family’s size and activities. Beyond this need, they might want a vehicle that signals a particular status or lifestyle and offers an array of comforts. Families must choose between the basic car that meets their needs and the “loaded” vehicle that satisfies their wants.

We face similar choices with food, shelter and clothing. All are needs that we are entitled to meet yet all can become areas of excessive wanting. Each day, we confront judgment calls about what is too much.

Several outward signs can indicate that a family is sliding into consumerism, including an accumulation of material goods, credit-card debt and working longer hours to pay for all their things.

Consumerism, however, is not just about possessions. It is also about an orientation to life.

As Pope John Paul II said, “It is not wrong to want to live better; what is wrong is a lifestyle that is presumed to be better when it is directed toward ‘having’ rather than ‘being.’”

Consumerists become attached to possessions yet what they have rarely

satisfies them. They judge themselves and others by the quality and quantity of what they own.

Families that reject consumerism invest in people rather than things. They have a set of rightly ordered priorities. Holding on to these priorities can be challenging.

Parents may be quite willing to spend less on themselves even though they don’t want to deny their children.

One financial columnist explained how she resists her children’s demands for McDonald’s and designer sweatshirts.

“Can’t—college fund,” she reminds them. Like the father in Luke’s Gospel, she knows how to give truly good things to her children.

These families also realize that their responsibilities extend beyond their own members. Unlike consumerists, who are inward-oriented, they share their financial resources with those in need.

In one family, where the parents routinely gave away a substantial part of their income, the grown children now continue to follow that example.

Families can resist consumerism by focusing on the Gospel values of simplicity, moderation and care for others. We need not live like paupers, but we are called to use prudently the financial resources that God has given us.

*(Sheila Garcia is assistant director of the U.S. bishops’ Secretariat for Family, Laity, Women and Youth.) †*

## Simplify lifestyle by giving away extra ‘stuff’

By Brian T. Olszewski

I’m not sure who was the first to say, “Hold on to that. It’s going to be valuable someday.”

It might have been someone whose parents dumped his or her 1959 and 1960 Topps baseball cards, which might be worth thousands of dollars, or maybe it was the person who developed self-storage units and is reaping the rewards of this \$10-billion-a-year business.

I write this surrounded by more than a half ton of “collectibles”—boxes of sports cards, game programs, yearbooks, historic newspapers and magazines, and political memorabilia.

As a recovering pack rat, I am in the process of unloading more than 30 years worth of what I used to think was, or would become, valuable.

Our five children knew the “I need ...” litany. But early on, due to our limited budget and a desire to instill a sense of priorities, we would respond, “Do you



Several outward signs can indicate that a family is sliding into consumerism, including an accumulation of material goods, credit-card debt and working longer hours to pay for all their things. Consumerists become attached to possessions yet what they have rarely satisfies them.

need it or just want it?”

If a pre-schooler can program a VCR or DVD player, she can tell you the difference between want and need.

At least one of them got the message. When, as an adult, our oldest son moved back home while recovering from an illness, he noted how much “want” we had collected. One day, he taped a hand-printed sign inside our entry door. It read: “Simplify.”

Pope John Paul II said it more strongly: “Simplicity, moderation and discipline, as well as a spirit of sacrifice, must become a part of everyday life, lest all suffer the negative consequences of the careless habits of a few” (“The Ecological Crisis: A Common Responsibility,” message for the World Day of Peace, Jan. 1, 1990).

Jesus told the rich man that to inherit eternal life he must sell his possessions and give the compensation to the poor (Lk 18:18-23).

In an era when collectibles can be a

contact sport—such as McDonald’s Beanie Baby giveaway and the Tickle Me Elmo holiday scuffles—and when eBay is the worship space where out-of-control consumers consult their price guides and chant “Bargain!” and “Deal!” as they praise the gods of supply and demand, a life based upon simplicity, moderation, discipline and sacrifice may appear countercultural.

But it’s a good life—a clutter-free life!

It is ironic to suggest that such a life is attainable when “attain” is an important part of consumerism’s vernacular, but this attainment is a Gospel-based life in which you focus upon what you really need, what you can share, what you can do to help others and what you can do to protect the environment by consuming less of its goods.

Start with one word: simplify.

*(Brian Olszewski is editor of the Northwest Indiana Catholic, the newspaper of the Diocese of Gary.) †*

### Discussion Point

## Consumerism affects family life

### This Week’s Question

How, in your experience, has consumerism caused problems for you or others you know?

“Being the mother of two teen-agers, I’d say that consumerism causes me a problem through my children by peer pressure to always have the latest thing.” (Gail Bryant, Pine Bluff, Ark.)

“Consumerism gives us too many choices, and sometimes this handicaps us in making our decisions.” (Lucille Wargo, Cary, N.C.)

“I think consumerism impacts children more than adults in that so many of the ads are geared toward selling products to children. This then puts the adults on the spot.” (Maria Munoz, Blackfoot, Idaho)

### Lend Us Your Voice

An upcoming edition asks: When you are feeling tired and run-down, how do you refresh your spirit?

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



CNS photo by David V. Kamba, Catholic New World

From the Editor Emeritus/John F. Fink

## The life of Father Isaac Hecker (II)

Second of three columns

While Father Isaac Hecker was in Rome appealing his dismissal from the Redemptorist congregation, he wrote two articles for *La Civiltà Cattolica*, a leading journal in Rome. These two articles show Hecker's thoughts about the Church in the United States and how devoted he was to his



country.

He wrote that the principles of government in the United States were decidedly in favor of the interest and success of the Catholic religion. He suggested that Divine Providence had prepared the American people for conversion, and that it only remained to take advantage of the situation.

He outlined at some length the history of religion in the United States. He discussed New England's early Calvinists, who believed in total depravity of the human being and a doctrine of eternal

reprobation and eternal selection. In 1842, Hecker said, William Ellery Channing took a stand against these doctrines, and the result was Unitarianism, which taught the direct opposite of Calvinism.

But many of the Unitarians were not satisfied with this system of belief either and again began searching for a new faith. In this search, however, they didn't approach the Catholic Church simply because they had been taught for a long time that the Catholic Church was false.

Hecker then discussed the groups that began to form to bring about a workable religion—Brook Farm and Fruitlands, both of which he was familiar with from having lived there. He pointed out that the people in these groups were really seeking the Catholic Church without realizing it, for Fruitlands, for example, tried to prove that only a personal reform could correct the evils of life and that these evils were more personal than social or political.

He concluded his first article by declaring that an abundant harvest was ready in America because many people with "an unsatisfied active intelligence and an active mind" were ready to receive the

truths of the Catholic religion.

The second article dealt with the character of political institutions in the United States and their effects on the religious development of the nation. Hecker quoted the "no establishment" clause of the Constitution that leaves all religious matters to the Churches rather than to the state and forbade the state to interfere with religious beliefs. Therefore, Hecker wrote, the government of the United States and its natural advantages offer a wide door to the Catholic religion.

Hecker wrote that it was necessary only to appeal to the intelligence of many outside the Church to convince them of the truth. He said that this would be a new campaign for the Church because, in the Roman Empire, the Church battled paganism and a declining civilization; in Western Europe, the struggle was with barbarism; but, in the United States, it would be a campaign with a civilized people and a young and energetic nation.

Hecker predicted that some day the Catholic Church might even look for missionaries from the United States to convert the Japanese and the Chinese. †

Cornucopia/Cynthia Dewes

## Making sense of our senses

We're endowed by our Creator with five human senses, including touch, taste, smell, hearing and sight.



Right? Well yes, but what about "the sense you were born with," which my mom used to say I often lacked?

She was speaking, of course, of common sense, that elusive quality which leads us to make the right

decisions in every aspect of life. It's common sense that helps us choose studying over blowing off our homework, or marrying for love rather than lust.

Although touch, taste, smell, hearing and sight will certainly aid us in many endeavors, they won't motivate all of them. Common sense is as abstract as the fabled five, but seems to deal with intellect and emotion rather than physical phenomena.

Common sense may be inherited, although some of it can be learned. That's why moms tell us to brush our teeth, eat spinach, go to bed on time or refrain from poking forks in electric outlets. It's learning that when the weather's cold you wear a coat or when there's traffic you walk on the

side of the road rather than down the center.

There are other senses, also mostly undocumented except maybe in obscure doctoral dissertations. Take orienteering, for example. I call my husband "Seeing Eye Ed" because he has this amazing sense of direction and place. He always knows where he is in any area, whether it's new to him or not.

Believe me, we are a couple made for each other. While it took me about 20 years to figure out our previous house faced west, it was he who planned to build it that way in the first place. He wanted morning sun in some rooms and evening dusk in others. Who knew?

Once, while hiking on a small island in Lake Michigan, we were in a scrubby woods trying to reach the lakeshore beach. Trudging along, beset by heat and bugs and my usual lack of direction, I grew surly. But Ed said he knew exactly where he was going, and we would come out on the beach in a few minutes.

Yeah sure, I screamed, going into stamping-feet-and-throwing-things mode. But Ed looked at his watch and pointed the numeral 12 toward the sun. By splitting the difference between 12 and the hour hand, he found true south. Voodoo,

in my opinion, but he was correct. In three minutes, we were on the beach.

Still, as I mentioned, we possess other complementary senses. Usually, I'm able to empathize with what others are feeling, how they're reacting to what's going on or to what we say. Ed's mostly clueless about these things, and sometimes he relies on me to explain people to him, or explain him to them.

And how about those folks who are psychic? Even when we eliminate most of the extraterrestrial spotters, fortune tellers, witnesses to dubious miraculous events and the like, we have to believe that there are some people who really do sense more "out there" than the rest of us do. I figure it's like having a sense of direction—either you do or you don't.

There's also spiritual sense, which allows us to understand we are creatures of a loving God and that life is a wonderful journey back to him. Again, some of us seem to be born with a road map of his will in mind, and others must learn it. That's OK. In fact, it's sensible.

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

Faithful Lines/Shirley Vogler Meister

## Can faith and science be compatible?

Until recently, the answer to my headline's question would've been, "I want to believe so." Now



my answer is, "Absolutely." How did I go from having a smidgen of doubt to certainty? By reading *Modern Physics and Ancient Faith* by Stephen M. Barr (University of Notre Dame Press).

Ever since enjoying science as a Catholic high school student, I've pondered what seemed to be a dichotomy between science and my Catholic beliefs. In later years, one of my daughters struggled with similar concerns while earning her chemistry degree at Purdue University. Of course, we discussed this issue. Even though she has resolved her doubts, I still plan to pass on Barr's book to her.

When I first approached the just-released *Modern Physics and Ancient Faith*, I felt a bit intimidated, thinking I'd undertaken more than my match. Anxiety eased when I read the acknowledgments by

Barr, who is a professor of physics at the Bartol Research Institute at the University of Delaware, and when I realized he is a science member of the editorial board for *First Things: A Journal of Religion and Public Life*—a publication I admire.

Through correspondence, I learned the author also questioned his Catholic faith while studying science at Princeton University's Institute for Advanced Studies after earning his master's and Ph.D. degrees at Columbia University. Barr renewed his faith by studying the Bible, *The New Jerome Biblical Commentary*, Bernard Lonergan, S.J., St. Augustine, St. Thomas Aquinas and the writings of early Church fathers.

Readers of his 312-page book now benefit from these intensive studies, for the author ultimately proves there's "no collision between faith and religion." He does this in five parts: "The Conflict between Religion and Materialism," "In the Beginning," "Is the Universe Designed?" "Man's Place in the Cosmos" and "What is Man?" Each part has sub-chapters. In addition, there are appendices, notes and an index.

As I write this column, I'm deeply into reading the book, finding I often stop to contemplate what I'm reading, prayerfully thanking God for the author's insight and expertise. When there's something I don't completely understand, I move on. After all, my science background pales compared to what most students are learning today.

In fact, I highly recommend Barr's book, not only for college curriculum but also for advanced teens with such scientific-and-faith interests.

I'll bet even some of the author's five children have read his work. (One son is already at the University of Notre Dame.) Barr's wife, Kathleen Whitney Barr, is also a Catholic writer, and they have family connections in our state, including Indianapolis.

Readers wanting more information about this book can contact Notre Dame Press at 574-631-4410 or log on to [www.undpress.nd.edu](http://www.undpress.nd.edu) or e-mail: [undpress.1@nd.edu](mailto:undpress.1@nd.edu).

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

Research for the Church/

James D. Davidson

## Interpreting the data on the sexual abuse scandal

In recent months, three separate reports have been published on the sexual abuse scandal in the Catholic Church.



In January, the Gavin report documented the extent of diocesan compliance with the Charter for the Protection of Children and Young People endorsed by the bishops in Dallas

in 2002.

In February, the John Jay College of Criminal Justice reported data on the number of priests and victims involved in incidents of abuse, and the National Review Board released its analysis of the scandal.

As I try to interpret these reports and their significance for the Church, I ask how much they reflect the four approaches that social scientists use when they study any kind of organization, including Churches (for more details, see Lee Bolman and Terrence Deal, *Reframing Organizations*).

With regard to the *structural* approach, to what extent do the reports address the rules and regulations governing the behavior of the people who occupy leadership positions in the Church?

The Gavin report shows that the vast majority of dioceses are making good faith efforts to comply with the charter, although some dioceses are further along in this process than others.

The National Review Board's report says there has been a lack of accountability in the Church, with existing governance structures (such as diocesan councils) being ignored or ineffective and laypeople not being sufficiently involved in all levels of Church life.

It offers several recommendations for structural change in these areas. It also argues that policies related to the screening of seminary candidates and the formation of clergy have not worked well in the past, but have improved in recent years.

The *human resource* approach assumes that an organization is only as good as the people in it.

The National Review Board asserts that the vast majority of priests and bishops have been mature and faithful leaders. However, it says, many emotionally immature men have been admitted to seminary and ordained.

Based on the John Jay study, it shows that—between 1950 and 2002—4,392 priests were accused of at least one credible incident of immoral sexual conduct with 10,667 young people.

In no uncertain terms, the board says the priests' behavior was both immoral and criminal and that these priests quite rightly have been removed from active ministry. The board just as strongly chastises those bishops who, often with a "haughty attitude," abdicated their episcopal responsibilities. Although it does not call for their dismissal, it does call for significant changes in their behavior.

The *symbolic* approach calls attention to an organization's culture.

The National Review Board concludes that one important source of the misconduct by priests and bishops is the extent of clericalism in the Church. Clericalism encourages bishops and priests to consider one another a separate and superior class that is not accountable to others in the Church.

The board calls for an end to this culture, and the secrecy it breeds, beginning with greater trust of the laity and increased lay involvement in decision-making at the parish, diocesan and national levels.

Noting the culture of moral relativism and the gay subculture that arose in some

See DAVIDSON, page 17

Third Sunday of Easter/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, April 25, 2004

- Acts of the Apostles 5:27-32, 40b-41
- Revelation 5:11-14
- John 21:11-19

The Acts of the Apostles again provides us with the first reading at Mass.



This reading describes an encounter between the high priest and the Apostles. In all likelihood, this high priest was Caiaphas, the high priest mentioned in the Passion Narratives as being involved in the trial and execution of Jesus.

Caiaphas was an unpopular man. He was a quisling, inserted into his important religious position by the Romans. Authorities in Rome would not, and could not, tolerate anyone in the visible and traditional position of high priest who did not do the bidding, with slavish willingness, of the leaders of the military occupation.

This scene describes a conflict as much political as religious. The Apostles were facing a figure known to have sold out his own people, and the integrity of their ancient religion, to pagan intruders.

Still, realizing the close connections that the high priest would have had with the Romans, who literally had the power over life and death, the Apostles steadfastly maintained their belief in, and their devotion to, Jesus.

It is important to note here, as elsewhere so often in Acts, that Peter speaks for the group. Saying that Peter was not the leader of the Apostles is very difficult if Acts is thought to count for anything.

The Book of Revelation is the source of the second reading.

It is a brilliant, enthusiastic and most compelling view of Jesus, delivered in highly poetic and symbolic terms.

Jesus is the sacrificial "Lamb," who was triumphant over sin and death. He is enthroned. All pay homage to him.

St. John's Gospel furnishes the last reading.

Here, as in the reading from Acts, Peter and his place among the Apostles is crucial. Peter speaks when none of the others speak. He encounters Jesus.

Once a traitor, Peter is now exuberantly loyal. His faith is overwhelming, even excessive and unreasonable. However, even in the security given by this strong faith, Peter still needs Jesus.

The reading looks ahead. Jesus is planning for future generations, and for bringing salvation to souls now seen in the course of the public ministry.

It will be a salvation transmitted by the Apostles, with Peter at their head. Peter's task will be based upon love, and therefore upon God. In John, "God is love."

A fascinating part of the story is the meal. This mention should be seen in conjunction with other New Testament post-Resurrection traditions regarding meals. Jesus gives food. Food is necessary for life. But this fact must be read in the context of John's Gospel, which always finds the profoundly spiritual angle in a story. The food is not physical food, but spiritual food. The implication of the Eucharist is clear.

## Reflection

The Church guides us through the weeks after Easter. For a while, its delighted, excited announcement was just simply that Jesus had been raised. He lives! The Resurrection had overcome his awful death on Calvary.

Gently, but clearly, the Church moves to a new lesson. Jesus is Lord. He is risen. But the power and life of the Resurrection did not come and go with Easter morning, or even with these appearances after Easter.

Instead, Jesus encounters people, who need the mercy and strength of God. He achieves all this through the efforts of the Apostles.

The Apostles performed visible signs. Acts makes this fact clear. They were centered on the Eucharist, to which they invited all who truly loved the Lord. Peter spoke for them as their leader, so designated by Christ.

This weekend's messages, therefore, are ecclesiological. The Church is presenting itself, identifying itself and explaining itself.

It is no academic task. By identifying itself, and by calling us to itself, the Church is inviting us to eternal life in the Risen Lord. †

## Daily Readings

Monday, April 26

Acts 6:8-15

Psalm 119:23-24, 26-27, 29-30

John 6:22-29

Tuesday, April 27

Acts 7:51-8:1a

Psalm 31:3cd-4, 6ab, 7b, 8a, 17, 21ab

John 6:30-35

Wednesday, April 28

Peter Chanel, priest and martyr

Louis Mary de Montfort, priest

Acts 8:1b-8

Psalm 66:1-3a, 4-7a

John 6:35-40

Thursday, April 29

Catherine of Siena, virgin and doctor of the Church

Acts 8:26-40

Psalm 66:8-9, 16-17, 20

John 6:44-51

Friday, April 30

Pius V, pope

Acts 9:1-20

Psalm 117:1-2

John 6:52-59

Saturday, May 1

Joseph the Worker

Acts 9:31-42

Psalm 116:12-17

John 6:60-69

Sunday, May 2

Fourth Sunday of Easter

Acts 13:14, 43-52

Psalm 100:1-2, 3, 5

Revelation 7:9, 14b-17

John 10:27-30

Question Corner/Fr. John Dietzen

## Drinking that causes loss of reason is a serious sin

Q When drinking alcohol, how do you know when you have committed a serious sin? What is the line you cross, making drinking more than just a "little" sin? (Missouri)



A The line, as you call it, isn't that hard to tell in theory, but in practice a lot of common sense and

personal honesty is necessary.

As everyone knows, any use of alcohol affects our thinking and emotional processes somehow. It's sometimes called social drinking because people expect it to "loosen us up" and make social activities a bit freer and more congenial.

Any drinking, however, that deliberately causes loss of reason is a serious sin. A person can know when the use of reason is lost, for example, if he or she cannot later remember what he or she said or did while under the influence of alcohol. The "lost weekend" syndrome is not unusual for people who drink heavily.

Hours, or in some instances days, may become a fog. People cannot remember where they were or what they did. Everything is a haze the next morning when they find themselves at home and wonder how they got there.

Others will drive long distances, even travel to other cities, or visit friends and never remember a minute of what occurred during these episodes.

Another sign is that a person cannot distinguish between right and wrong, good and bad, while under the influence. Those who drink heavily frequently discover later that they have done things while drinking that they wouldn't think of doing otherwise.

Inhibitions are lost, moral compasses cease to exist, people are violated or injured—all, we realize, as a result of the fact that we were "drunk." Eventually, if this tendency isn't caught, an intoxicated person will almost inevitably end up inflicting terrible physical, emotional and spiritual damage on himself, herself or someone else.

Of course, the usual three conditions for mortal sin apply here as anywhere else: serious matter, sufficient reflection and full consent of the will. The first time

that a person drinks to intoxication, there may not be real consent. The individual just doesn't know how that amount of alcohol will affect him or her.

After a bit of experience, however, the person knows that drinking a certain quantity of alcohol will render him or her out of touch, unable to judge right from wrong, unable even to remember what happened during the drinking binge. The resulting intoxication is then not "accidental," but deliberate and sinful. When this point is reached, the person can know that she or he is in heavy sin territory.

It should go without saying that these dangerous circumstances do not normally arise suddenly, although they may do so, especially in younger people who have no experience of alcoholic intake, but whose initial experience is so severe that it causes critical trauma or even death.

Usually, warning signs are present long in advance, signs that tell us we're headed for trouble unless we change the track we're on. It's when we ignore those signs that we end up in serious loss of ability to control ourselves and in serious sin.

Obviously, other important factors may enter the picture as well, how a person's use of alcohol affects family life, work and personal health, to mention only three.

Two more points are appropriate.

First, to deliberately cause another person to come under the influence of alcohol or other dangerous drug is also gravely sinful, a serious sin at least against charity—love of neighbor.

Second, we all have seen movies of frontier days when injured people were deliberately made drunk with whiskey in preparation for painful surgery. Here, as in more modern forms of general anesthesia, the physical good of the patient justifies rendering him or her partially or fully unconscious during surgery.

(A free brochure in English or Spanish, answering questions that Catholics ask about baptism practices and sponsors, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651. 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

### Rise Up, Christian Soldiers

Unbelief is creeping  
Like a thick fog  
Across this land,  
Seeping into every home,  
Spreading darkness and despair.

Rise up, Christian soldiers,  
You are children of the Light,  
Gird yourselves for battle,  
Fight the good fight.

Seal your five senses  
With the oil of holy prayer,  
Learn to love the rosary,  
Save your children from despair.

Genuflect with reverence,  
Cross yourself with care,  
Sprinkle holy water,  
Show faith everywhere.

As you pass a chapel,  
Doff your cap to your King,  
Pause for prayer at noon,  
Show faith in everything.

(Conor Ward lives in County Sligo, Ireland. He sent this poem to his sister, Mary Gannon, who is a member of St. Rose of Lima Parish in Franklin. She sent it to The Criterion with his permission.)



CNS photo by Sam Lucero, Catholic Herald

And when you sit to table  
At home or anywhere,  
Give thanks to God the Father  
For the bounty of his care.

Rise up, Christian soldiers,  
You are children of the Light,  
Gird yourselves for battle,  
Fight the good fight.

By Conor Ward

## The Active List

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for "The Active List." Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 5 p.m. Thursday 1 week in advance of (Friday) publication: The Criterion, The Active List, 1400 N. Meridian St. (hand deliver), P.O. Box 1717, Indianapolis, IN 46206 (mail); 317-236-1593 (fax), [mklein@archindy.org](mailto:mklein@archindy.org) (e-mail).

**April 23**  
St. Michael Parish, 519 Jefferson Blvd., **Greenfield**. Couple to Couple League of Indianapolis, Natural Family Planning (NFP), 6-8 p.m. Information: 317-462-2246.

**April 23-24**  
Marian College, Fisher Hall, Peine Theatre, 3200 Cold Spring Road, **Indianapolis**. "The Frog Prince," Fri., 7 p.m., Sat., 2 p.m. and 7 p.m., \$3 per person. Reservations: 317-955-6588.

**April 23-25**  
Cathedral High School, 5225 E. 56th St., **Indianapolis**. "Jesus Christ Superstar," Fri., Sat., 7:30 p.m., Sun., 3 p.m. Ticket line: 317-968-7436.

Saint Mary-of-the-Woods College, **St. Mary-of-the Woods**. Vocation discernment weekend. Information: 812-535-3131, ext. 124, or [www.SistersofProvidence.org](http://www.SistersofProvidence.org).

Saint Meinrad Archabbey,

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

**April 24**  
Indiana Convention Center, 100 S. Capitol Ave., **Indianapolis**. Catholic Women's Conference, "Treasuring Womanhood," 8 a.m.-4:30 p.m., \$30 per person, lunch not included. Information: 317-924-3982.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. Spa day for women. Registration: 317-788-7581 or [www.benedictinn.org](http://www.benedictinn.org).

St. Mary School, 212 Washington St., **North Vernon**. Homecoming celebration, school tours, 4-4:45 p.m., Mass, 5 p.m., dinner, 6:30 p.m., \$15 per person in advance, \$20 at the door. Information: 812-346-3445.

St. Gabriel Parish, loft, 5505

Bardstown Road, **Louisville, Ky.** Catholic Single Adults Club, party, 8 p.m. Information: 812-284-4349.

Oldenburg Franciscan Center, **Oldenburg**. "Discovering God's Messages Through Our Dreams," Franciscan Sister Olga Wittekind, presenter, 9:30 a.m.-3:30 p.m., \$45 includes lunch. Information and registration: 812-933-6437 or e-mail [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

**April 25**  
St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Eighth annual Journey Concert, Catholic Choir of Indianapolis, 4 p.m., free admission, suggested donation of \$8, reception following concert. Information: 317-259-4373.

St. Michael the Archangel Church, 3354 W. 30th St., **Indianapolis**. "Winning Strategies to Stop Planned Parenthood in Your Community," Jim Sedlak, founder and director of American Life League's STOPP International, presenter, 5 p.m. Information: 317-490-1267.

St. Christopher Parish, 5301 W. 16th St., **Indianapolis**. Euchre party, 1:45 p.m., \$3 per person.

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles), "Covenant Sunday Holy Hour," 2:30 p.m., 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 Web site at [www.seidata.com/~frburwink](http://www.seidata.com/~frburwink).

Marian Building, 1011 E. St. Clair St., **Indianapolis**. SS. Peter and Paul Cathedral Parish 2004 Inaugural Gala Fund-raiser, \$25 per person. Information: 317-634-4519.

Harrison County Fairgrounds, **Corydon**. St. Joseph School, auction, noon-4 p.m. Information: 812-968-3902.

**April 26**  
Saint Mary-of-the-Woods College, **St. Mary-of-the-Woods**. Women's External Degree (WED) Program, open house, 1-4:30 p.m. Information: 800-926-SMWC or 812-535-5186.

**April 27**  
St. Matthew Church, 4100 E.

56th St., **Indianapolis**. Catholics Returning Home program, session 2, 7:30 p.m. Information: 317-257-7435.

Knights of Columbus, 11441 Hague Road, **Fishers, Ind.** (Diocese of Lafayette). Friday Morning Networking Group, after-hours business social, 5:30-7 p.m., \$10 per person. Information: 317-435-3447 or [fridayamnetwork@catholicexchange.com](mailto:fridayamnetwork@catholicexchange.com).

**April 28**  
Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. "Winning Strategies to Stop Planned Parenthood in Your Community," Jim Sedlak, founder and director of American Life League's STOPP International, presenter, 7 p.m. Information: 317-490-1267.

Oldenburg Franciscan Center, **Oldenburg**. "Artistic Prayer," Franciscan Sister Ann Vonder Meulen, presenter, 7 p.m., second of four-part series, \$5 per session or \$20 for series. Information and registration: 812-933-6437 or e-mail [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

**April 29**  
St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Catholics Returning Home program, session 3, 7-8:30 p.m. Information: 317-831-4142.

Cathedral High School, 5225 E. 56th St., **Indianapolis**. Meningitis vaccination clinic, 8:30-10:30 a.m. Information: 317-722-8299, ext. 116.

**April 30-May 1**  
St. Boniface Church, 318 N. 9th St., **Lafayette, Ind.** (Diocese of Lafayette). Marian Conference, \$20 includes lunch on Sat. Information: 765-742-5063.

**April 30-May 2**  
Mount Saint Francis Retreat Center, **Floyd County**. Serenity Retreat. Information: 812-923-8817 or e-mail [mtstfran@cris.com](mailto:mtstfran@cris.com).

Kordes Retreat Center, 841 E. 14th St., **Ferdinand, Ind.** "The Quilts of Our Lives: The Fabrics and Threads That Bind Us." Information: 812-367-2777 or 800-880-2777.

**May 2**  
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. "Sweet Inspiration—Women In the Bible," Sisterhood, presenters, 2 p.m. Registration: 317-788-7581 or [www.benedictinn.org](http://www.benedictinn.org).

### Monthly

**Fourth Wednesdays**  
St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass and anointing of the sick, 6 p.m. Information: 317-831-4142.

**First Sundays**  
St. Paul Church, 218 Scheller Ave., **Sellersburg**. Prayer group, 7-8:15 p.m. Information: 812-246-4555.

Fatima Knights of Columbus, 1040 N. Post Road, **Indianapolis**. Euchre, 1 p.m. Information: 317-638-8416.

**First Mondays**  
Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Guardian Angel Guild, board meeting, 9:30 a.m.

**First Tuesdays**  
Divine Mercy Chapel, 3354 W. 30th St., **Indianapolis**. Confession, 6:45 p.m., Benediction of the Blessed Sacrament for vocations, 7:30 p.m.

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. Holy hour for religious vocations, Benediction and exposition of the Blessed Sacrament after 7 p.m. Mass.

Brebeuf Jesuit Preparatory School, 2801 W. 86th St., **Indianapolis**. Indiana Autism and Sertoma Club meeting, 7-9 p.m., child care provided. Information: 317-885-7295.

**First Fridays**  
St. Vincent de Paul Church, 1723 "T" St., **Bedford**. Exposition of the Blessed Sacrament after 8:30 a.m. Mass-9 a.m. Sat. morning, reconciliation, Fri. 4-6 p.m., Sat. 8-9 a.m., "Children of Hope" program, holy hour for children. Information: 812-275-6539.

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Mass, 8:15 a.m., devotions following Mass until 5 p.m. Benediction. Information: 317-784-5454.

St. Peter Church, 1207 East Road, **Brookville**. Exposition of the Blessed Sacrament after 8 a.m. until Communion service, 1 p.m.

Holy Guardian Angels Church, 405 U.S. 52, **Cedar Grove**. Eucharistic adoration after 8 a.m. Mass-5 p.m.

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Mass, 8 a.m., adoration, 8:30 a.m.-5 p.m., Sacred Heart Chaplet, 8:30 a.m., Divine Mercy Chaplet, 3 p.m. Information: 317-859-4673.

Christ the King Church, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament after 7:15 a.m. Mass-5:30 p.m. Benediction and service.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament after 5:45 p.m. Mass-9 a.m. Saturday. Information: 317-636-4478.

Our Lady of Lourdes Church, 5333 E. Washington St., **Indianapolis**. Exposition of the Blessed Sacrament, prayer service, 7:30 p.m.

St. Anthony Church, 379 N. Warman Ave., **Indianapolis**. Exposition of the Blessed Sacrament after 5:30 p.m. Mass, hour of silent prayer and reflection followed by Benediction of the Blessed Sacrament.

St. Joseph Church, 1375 S. Mickley Ave., **Indianapolis**. Adoration of the Blessed Sacrament, 4 p.m., rosary, 5 p.m., Benediction, 5:30 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Sacred Heart devotion, 11 a.m., holy hour, 6-7 p.m. Information: 317-632-9349.

Sacred Heart of Jesus Church, 1530 Union St., **Indianapolis**. Adoration of the Blessed Sacrament, 7:30-10:30 a.m. Information: 317-638-5551.

Our Lady of Perpetual Help Church, 1752 Scheller Lane, **New Albany**. Adoration concluding with confessions at 6 p.m. Benediction, 6:45 p.m.

St. Joseph Church, 113 S. 5th St., **Terre Haute**. Eucharistic adoration, 9 a.m.-4:45 p.m. Benediction, rosary, noon, Mass, 5:15 p.m. Information: 812-235-4996.

**First Saturdays**  
Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Devotions, Mass, 7:30 a.m., sacrament of reconciliation, rosary, meditations following Mass.

Holy Angels Church, 740 W. 28th St., **Indianapolis**. Exposition of the Blessed Sacrament, 11 a.m.-noon.

St. Therese of the Infant Jesus (Little Flower) Church, Chapel, 4720 E. 13th St., **Indianapolis**. Apostolate of Fatima holy hour, 2 p.m.

St. Anthony Church, 379 N. Warman Ave., **Indianapolis**. Reconciliation, 7:45 a.m., Mass, 8:15 a.m. followed by rosary.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass, 8:35 a.m. Information: 317-831-4142.

St. Nicholas Church, 6461 E. St. Nicholas Dr., **Sunman, Mass**, praise and worship, 8 a.m., then SACRED gathering in the school.

**Second Mondays**  
Church at **Mount St. Francis**. Holy hour for vocations to priesthood and religious life, 7 p.m.

**Second Tuesdays**  
St. Pius X Parish, 7200 Sarto Dr., **Indianapolis**. Support Group for Separated and Divorced Catholics, 7 p.m. Information: Archdiocesan Office of Family Ministries, 317-236-1596 or 800-382-9836, ext. 1596. †

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## Upcoming Events

**June 11-13 Nationally known author Paula D'Arcy**  
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**June 18 Reflection Day on Prayer**  
Fr. James M. Farrell (repeat June 9th program)

**June 20-25 Retreat for Women Religious**  
Fr. Keith Hosey and Sr. Maureen "Mo" Mangan  
"Living in the Now in the Presence of God"

**August 6-8 Theologian and author John Shea**  
"The Lord's Prayer"

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# EDUCATION

continued from page 1

"Our task is not just to teach people about God but to help them to know God and his love," he said, adding that students will hopefully understand this not as "mere information" but as something that will give them "deeper meaning" for their lives.

Sara Lawrence-Lightfoot, an education professor at Harvard University and a sociologist and author, told educators on April 14 that during this time of crisis in the Church, when people have "lost some of their trust in priests and bishops, people may turn to Catholic school teachers as respected leaders and translators of God's Word."

"Thus parent-teacher dialogue will take on a more powerful role," she said.

In the convention's closing address on April 16, Father J. Bryan Hehir, president of Catholic Charities in Boston, acknowledged that Catholic educators have to continue their work under the "added burden" of the abuse scandal and that they have a crucial role now in rebuilding trust in the Church.

In a workshop that focused on how schools could implement the "Charter for the Protection of Children and Young People," developed by the U.S. bishops and approved in 2002, panelists said that Catholic educators are key to making sure

sexual abuse of children does not happen.

"Your role is unique in the face of this crisis," said Joan C. Duffell, director of community education for the Committee for Children, a Seattle nonprofit organization that provides curriculum materials.

She told a group of about 30 educators on April 13 that they were in the "best position to focus on prevention" because of their high standards and their knowledge of children and their families.

About 70 seminary directors from across the country attended the NCEA's seminary department convocation in Boston on April 13-15 and examined how the priesthood could emerge from the sexual abuse crisis as a stronger and more effective ministry.

In workshops, talks, group discussions and a closed meeting with Kathleen McChesney, executive director of the Office of Child and Youth Protection of the U.S. Conference of Catholic Bishops, the seminary leaders discussed how to help those with addictions and the need for clergy to have ongoing formation and accountability.

Many convention workshops focused on the daily challenges of teaching and running schools with everything from innovative ways to teach math to designing school Web sites and fund-raising.

One workshop urged principals to take the lead in stopping school bullies by keeping a close watch on how students relate to

each other, particularly outside the classroom, in the hallways, in the cafeteria and during after-school programs.

Nancy Genzel, principal at Resurrection School in Lakeland, Fla., which started an anti-bullying awareness campaign five years ago, said school administrators and faculty members have to recognize the difference between students who are bullies and those who are simply rude or trying to be funny.

In a workshop on training programs for new teachers, the presenter said that Catholic school teachers need to be able to bounce ideas off one another just as nuns and religious brothers, who once filled most of the teaching positions within Catholic schools, used to do around the dining room table.

That's why Theresa Kitchell, academic dean at Holyoke Catholic High School in Granby, Mass., developed a program at her school that pairs new teachers with veterans and puts teachers in groups to support one another. New teachers attend an orientation session before school starts and then go to monthly one-hour seminars during the year.

Although the four-day convention dealt with many issues pertaining to Catholic schools, it also focused on religious education programs. The National Association of Parish Coordinators and Directors of Religious Education held its annual convocation during the NCEA gathering.

One workshop presenter stressed that

religious education needs to be ongoing, not just for elementary school students. Programs solely geared to children in grades 1-8 are only reaching one-eighth of the average life span, and that's not enough, said John Roberto, founder of the Center for Ministry Development in Naugatuck, Conn.

"We've overstressed childhood faith formation," he said in an April 15 workshop, adding that once-a-week programs can't even remotely immerse today's young people in the faith.

Roberto said that one way to immerse Catholics more deeply in their faith is through intergenerational faith formation which teaches everyone, of all ages, at the same time. But instead of coming up with a whole new program, he said parishes should simply use what they already have—the liturgical calendar—and teach parishioners, in depth, about the various holy days, seasons, feasts and saints.

To date, about 650 parishes across the country are using this model, called Generations of Faith. They still offer separate religious education for sacramental preparation, but for everything else they provide once-a-month group sessions which engage all members of the parish in hands-on learning about central parts of their faith.

"Learning is the way to reinvigorate the Church," said Roberto. "Do not undersell people's hunger for this." †

# DAVIDSON

continued from page 14

seminaries in the 1970s and '80s, the board also calls for a culture of chastity among seminarians and priests, whether they are heterosexual or homosexual in orientation.

The *political* approach highlights the conflicts between factions that are involved in a power struggle for control of an organization.

The National Review Board's report speaks to this issue when it refers to the tendency for liberal Catholics to blame the scandal on celibacy (and, thus, to promote a married priesthood) and for conservative Catholics to blame it on homosexual priests (and, thus, to exclude gay men from ministry).

The board challenges both sides and calls for more dispassionate considerations of the role of celibacy and homosexuality in the Church generally and with this scandal in particular.

These studies certainly leave some questions unanswered and invite further study of the scandal in the Church. However, they address all four dimensions of Church life, point to problems in each area, and specify improvements that should be made in each one. Together, they are the most comprehensive, objective and credible studies of sexual abuse in any organization I know.

(James D. Davidson is a professor of sociology at Purdue University in West Lafayette, Ind. His latest book is *Lay Ministers and Their Spiritual Practices*, published by *Our Sunday Visitor Books*, 2003). †

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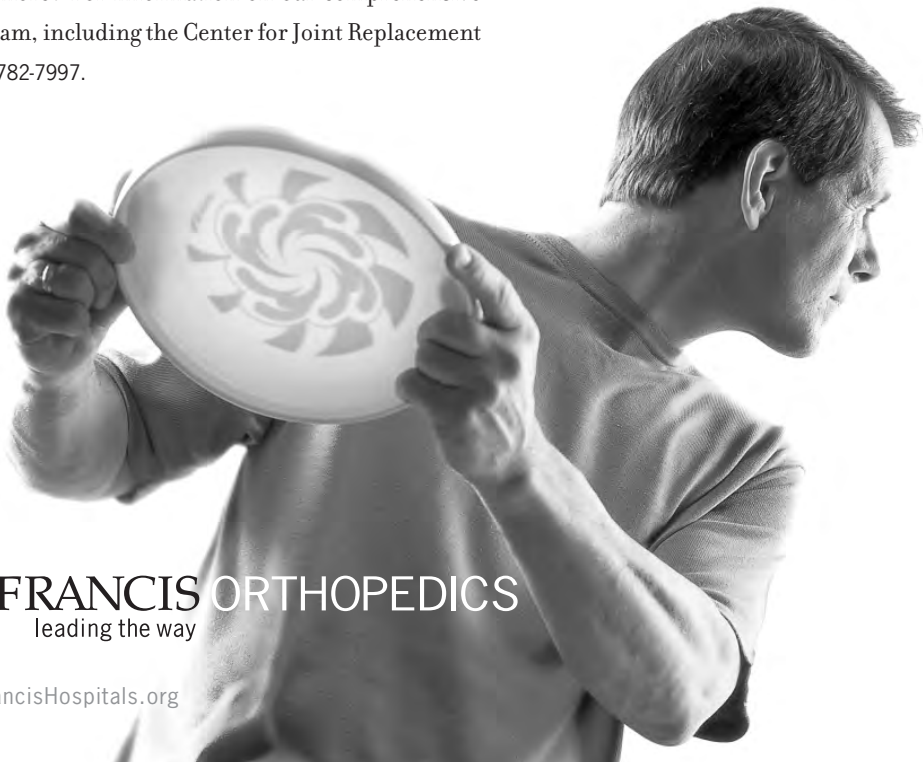
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# Rest in peace

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

**BENNETT, Charles E.**, 77, Prince of Peace, Madison, April 9. Husband of Louella (Thorpe) Bennett. Father of Denise Holcroft, Charlene, Craig, Donald and Edward Bennett. Brother of Anna Kelley and Henry Bennett. Grandfather of 11.

**BULACH, Joseph**, 83, St. Peter, Franklin County, April 3. Husband of Antoinette Bulach. Father of Dottie Frensemeier, Charlie and Joe Bulach Jr. Grandfather of six.

**CUMMINGS, Shirley Mae**, 80, St. Therese of the Infant Jesus (Little Flower), Indianapolis, April 2. Mother of Joseph Montgomery.

**FORD, Ellen Joann**, 77, St. Mary, Rushville, Feb. 20. Sister of Gene Graff.

**FRANK, Talma I. (Colley)**, 66, St. Mary, Rushville, April 9. Wife of Lawrence F. Frank. Mother of Debra Carlton, Linda Carr, Julia Jessup, Karen Mayse, Cathy McGrath and Larry F. Frank. Sister of

Richard and Stephen Colley. Grandmother of 10. Great-grandmother of one.

**HAAG, Anthony N.**, 96, St. Roch, Indianapolis, April 8. Father of Rosemarie Rowney, James and Thomas Haag. Grandfather of seven. Great-grandfather of six.

**HEMMELGARN, Leonard J.**, 91, Holy Name, Beech Grove, April 7. Father of Joann Sussman. Brother of Mary Bruce, Ann Horner and Bill Hemmelgarn. Grandfather of seven. Great-grandfather of five.

**HESTER, Helen Pauli (Steller)**, 72, St. Augustine Home for the Aged, Indianapolis, April 3. Wife of Joe Hester. Mother of Pauli Bradshaw, Dick and Don Hester. Adoptive mother of Joe and Sharon Hartman. Sister of Frank Steller. Grandmother of three. Great-grandmother of one.

**HOFFMAN, Jeffrey T.**, 50, St. Jude, Indianapolis, April 11. Husband of Jayne (Sylvester) Hoffman. Father of Julie and Jason Hoffman. Brother of Janice Baele, Pam Goff, Melissa Hathaway and Cindy McDaniel. Grandfather of one.

**KEHL, John Joe**, 82, St. Gabriel, Connerville, April 8. Husband of Dorothy M. (Hanna) Fellingner Kehl. Father of Janet Stamm, John Jr. and Stephen Kehl. Grandfather of seven. Great-grandfather of nine.

**LOCKRIDGE, William**, 58,

Prince of Peace, Madison, April 9. Brother of Nida Eppley and Robert Lockridge.

**MARTIN, Bernice D. (Dahill)**, 90, St. Bernadette, Indianapolis, April 8. Mother of Patricia Hyde, Mary Martin and Susan Rynard. Sister of Helen Wall and Ray Dahill. Grandmother of seven. Great-grandmother of six.

**MEES, Frances G.**, 81, St. Luke, Indianapolis, April 3.

**MYERS, Donna (Dreyer)**, 51, St. Jude, Indianapolis, April 1. Wife of John Myers. Mother of Bobbie and Edward Ahlbrand. Daughter of Shirley Dreyer. Sister of Darlene Carrao, Diana Dugger, Denise Nalley, Daniel and Dennis Dreyer. Stepmother of Amie Boles, Beth Hale and John David Myers. Step-grandmother of six.

**SCHALER, John J., III**, 75, St. Luke, Indianapolis, March 29.

**SCHOENTRUP, V. Madge (Bokelman)**, 79, St. Mary, Greensburg, April 8. Mother of Jodi Owen, Martha Tustison, Nancy Wilhoit and Arnold Bokelman. Grandmother of three. Great-grandmother of three.

**SCHOETTNER, Miriam**, 101, St. Peter, Franklin County, April 1. Mother of Patricia Ruel and Laura Schoettner. Grandmother of three.

**SCHWERING, James F.**, 82, St. Mary, Greensburg, April 11. Father of Lynn Ann Mader. Grandfather of four.

**STUMPH, Mary Anna (Schroeder)**, 92, St. Barnabas, Indianapolis, April 8. Mother of Albert and William Stumph. Sister of Dolores Boyce, Emma Michaelson and Robert Schroeder. Grandmother of four. Great-grandmother of two.

**SWEENEY, Lavina S.**, 87, St. Luke, Indianapolis, March 31. Mother of Maureen, Kevin and William Sweeney Jr.

**TURK, Joseph S.**, 88, Holy Trinity, Indianapolis, April 8. Father of Mary Margaret McClain, Barbara Jo Schunk and Joseph E. Turk. Brother of Stefana Cerne. Grandfather of nine. Great-grandfather of eight.

**WALL, Mary R. (Jarboe)**, 82, St. Mary, Rushville, April 8. Sister of Ernie Robbins, Bill, David, Don and Paul Jarboe. Aunt of several.

**WIXSON, Molly Louise**, 17, St. Joseph, Sellersburg, March 17. Daughter of Richard and Wanda Wixson. Sister of Lindsey, Sarah and Shannon Wixson, Kevin and Travis Hecker. Granddaughter of Howard Wixson and Mary L. Koerber. Aunt of one. †

# National mission award honors service efforts and memory of Brookville girl

By Mary Ann Wyand

BROOKVILLE—St. Michael School fourth-grader Lori Barton of Brookville was always concerned about children in Third World countries and loved to support mission efforts at her school.

Lori died in a car accident on July 8. She was 11.



Lori Barton

Her love of service to others was memorialized on April 1 when Sister Demetria Smith, a Missionary Sister of Our Lady of Africa and mission educator for the archdiocesan Missions Office, presented a national mission award in Lori's name to her mother at the school.

"We are deeply touched by what you do for the poor," Sister Demetria told the 211 students. "This award recognizes Lori Barton for her dedicated service to the worldwide mission of the Church through the Holy Childhood Association."

The award was signed by Msgr. John E. Kozar of New York, national director of the Pontifical Mission Societies in the United States.

Franciscan Sister M. Dominica Doyle, principal, said she is very happy that Lori received this honor posthumously.

"Her class work was excellent," Sister Dominica said. "She was a very deserving child because she was really a go-getter. She helped with everything she could possibly get involved in. She was fun-loving and was always smiling."

Sister Dominica said St. Michael students "have been doing a lot for the

missions for many, many years," including supporting Franciscan missionary efforts in Papua New Guinea and all of the archdiocesan mission appeals.

"They have the heart for the needs of other people," the principal said, "whether it's collecting food or clothes or giving money to the missions."

Pam Barton said her daughter loved helping others.

"Whatever [service] project I was involved with at the parish, she was my right hand," Barton said after the award presentation in the school gymnasium.

"She knew there were less fortunate children in the world and she appreciated what she had," Barton said. "She had more love and enthusiasm for life than you can imagine. She was so special. There are not words to describe how much we miss her."

Father Patrick Beidelman, pastor of St. Michael Parish in Brookville, said the parish and school have a long tradition of supporting the mission appeals, both locally and globally.

"Both the adults and children are very generous in giving their time, talent and treasure to building up God's kingdom," Father Beidelman said. "I think the children being aware of the needs of the people of the world outside of their local community is an important aspect of truly being disciples of Jesus, of living out their faith."

"The opportunity that the kids have to do something tangible, making donations, raising their own awareness about the poor, the oppressed, the outsiders of the world, helps them do what Jesus commands us to do—to be attentive to the least among us," he said. "The kids do that with enthusiasm. They have fun raising money for the missions. They get energetic about it, and it's powerful to see the Holy Spirit working that way through them." †



Sister Demetria Smith, a Missionary Sister of Our Lady of Africa and mission educator for the archdiocesan Missions Office, teaches St. Michael students about African music during an April 1 mission education program at the school in Brookville.



This digital image shows a rendering of the statue of St. Michael the Archangel that will be dedicated in memory of St. Michael School fourth-grader Lori Barton this summer. St. Michael Church is at the right. The statue was given to the parish by Bob and Pam Barton and their son, Jesse, in memory of their 11-year-old daughter, who died in a car accident last July.

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- Has the ability to lead a strong school team
- Is interested in the marketing of a new school
- Has an administrator's license (K-8)
- Has a strong Catholic background and sense of spirituality
- Will work as an integral part of the parish team

Interested candidates may send a résumé to:  
Michael J. Witka, Principal Search Committee  
Our Lady of Grace Catholic Church  
9900 E 191st Street  
Noblesville, IN 46060  
Or to: mwitka@ologn.org  
Résumés deadline is May 1, 2004

## Elementary School Principal

The St. Michael parish community is seeking a Principal for St. Michael School in Brookville, Indiana. Our school of 211 students in grades 1 through 8 offers an opportunity to build on a rich educational heritage that has emphasized strong faith formation, high academic standards, and positive character development.

Applications will be accepted until May 3, 2004 with the successful candidate assuming the principal position on July 1, 2004.

Any Catholic candidate who holds an elementary administrative license may submit a résumé and a request for an application to:

Carole Williams  
Associate Director Schools  
Office of Catholic Education  
1400 N. Meridian Street  
Indianapolis, IN 46202-2367

## Principal

St. Bernard Catholic School • Crawfordsville, Indiana

St. Bernard School, Crawfordsville, Indiana is seeking a qualified candidate for the position of Principal for our Catholic school, consisting of preschool through fifth grade, has an enrollment of one hundred plus students and a faculty of twenty, for the 2004-05 academic year. We are looking for someone with a strong knowledge, understanding and respect for the beliefs of the Catholic Church.

Please submit résumé by April 20 to:

Search Committee  
St. Bernard Church  
1306 E. Main Street  
Crawfordsville, IN 47933  
FAX: 765-361-0796

## Elementary School Principal

Christ the King Catholic School on the north side of Indianapolis is seeking qualified applicants for the position of school principal. Christ the King is a Kindergarten through 8th grade school with an enrollment of about 375.

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Please send résumé to:

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# St. Paul the Apostle Parish in Greencastle marks 150th anniversary

By Cynthia Dewes

GREENCASLE—On April 17, Father Stephen Jarrell, pastor of St. Paul the Apostle Parish, greeted his congregation at the concluding Mass of the parish's 150th anniversary year celebration.

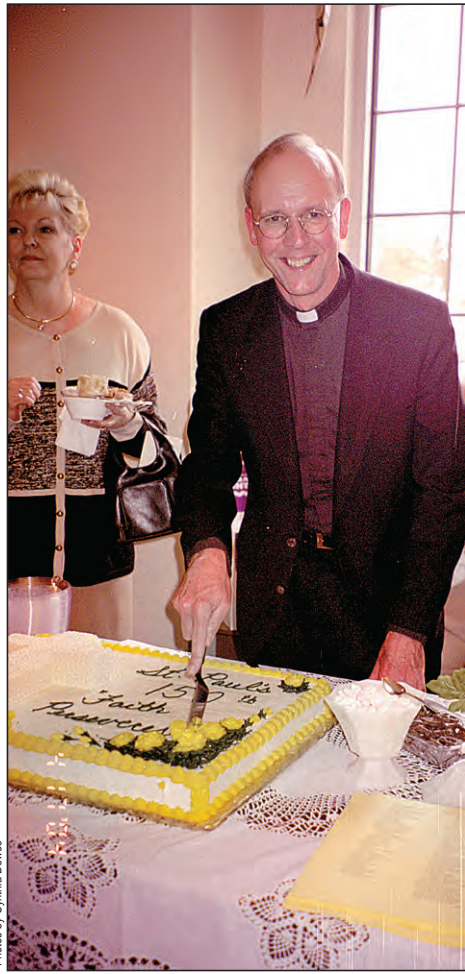
"You don't look 150 years old," he said, "which proves that the church is forever young." His remarks reinforced the parish's jubilee year theme that: "Faith perseveres."

Archbishop Daniel Buechlein concelebrated the special Mass with Father Jarrell and three other priests who previously served the parish, including Fathers Joseph Kern, William Stineman and Jack Porter. Benedictine Sister Jennifer Horner, former parish life coordinator, was also present for the gala occasion.

During his homily, Archbishop Buechlein referred to the "charming church" building, now more than 140 years old, that houses the parish. He said we should give thanks to those who originally laid the foundation of faith here and, in turn, be the foundation of faith for those who come after us. He quoted St. Paul in saying that being a Christian is being at home with God, and he urged the congregation to "re-consecrate the parish to God tonight" as the home we share with him.

Many parish lay ministers participated in the Mass, which was followed by a reception buffet prepared by the parish Ladies Guild. During the party, a CD in honor of the anniversary was played. On it were songs and a poem written and performed by inmates at the Putnamville Correctional Facility, whose spiritual needs are served by St. Paul the Apostle Parish.

The ceremony marked the conclusion



Photos by Cynthia Dewes

of a year of anniversary events, which began with the installation of Father Jarrell as pastor on Sept. 20, 2003, and a parish picnic the next day. Father Jim Farrell conducted a parish mission on Nov. 15-18, 2003. On Nov. 23, the parish participated in an Interfaith Service in Greencastle, and earlier this year, on Feb. 22, parish youth held a Mardi Gras for the youth of area churches. A new parish pictorial directory dedicated to the anniversary was



Above, servers process into St. Paul the Apostle Church in Greencastle at the start of Mass celebrating the parish's 150th anniversary.

Left, Father Stephen Jarrell, pastor of St. Paul the Apostle Parish in Greencastle, cuts a cake in celebration of the parish's 150th anniversary. The cake was made by parishioner Judy Hornaday.

distributed in March.

For most of its history, St. Paul the Apostle has been the sole parish serving Catholics in Putnam County. In the beginning, it was dedicated to St. Benedict and Mass was celebrated in a former factory building. In 1864, the parish bought its present "charming" church building from the Old School Presbyterians. And, in 1866, Bishop de St. Palais blessed the building and put it under the patronage of St. Paul the Apostle.

In addition to the almost 400 Catholic households in the county, St. Paul the Apostle Parish serves Catholic students at DePauw University in Greencastle and the inmates at Putnamville. In 1999, the parish constructed an addition to the original building, which includes a large narthex, kitchen, meeting rooms and offices.

(Cynthia Dewes is a member of St. Paul the Apostle Parish in Greencastle.) †

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