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Evangelization Supplement

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A mother's faith

Readers share how mom's influence shaped their lives

By John Shaughnessy

A mother's love can make all the difference in the life of her child. So can her faith.

When *The Criterion* asked our readers to share their stories of how their mother lives her faith and influences their faith, we received beautiful tributes of how a mother's love and faith touches and changes her children's lives.

As Mother's Day nears, we present four of those stories. And to all the mothers who bless their children in so many ways with their love, care and dedication, we wish you a happy Mother's Day filled with extensive rest, complete pampering and God's continued blessings.

Music lessons

Arlene Locke made sure that every one of her nine children took music lessons. She even sat next to them when they practiced on the piano, making suggestions and offering encouragement.

She had the same approach to sharing her faith. "She was always teaching us," says Francine Bray, one of Locke's children. "Her whole life centered around three guideposts: her faith, her family and her music. From our first days, she was teaching us about the love of God and our Catholic faith."

Their mother combined her music and faith to teach her children one of the greatest lessons of her life, Bray says. That lesson came near the end of Locke's life, a life that was marked by singing and playing the organ at several churches in Indianapolis.

"In 1995, she was diagnosed with memory loss," says Bray, a member of Our Lady of Lourdes Parish in Indianapolis. "She was losing who she was."

By 2001, her children knew they had to place their mother in a nursing home—one of the most painful decisions of their lives. Yet from that heartbreak came another powerful lesson from their mother.

"Throughout Mom's life, she had made meditation and prayer a daily priority," Bray says. "Until she moved to the health care facility, she attended Mass on a daily basis, arriving early so that she could meditate on God's love. Following her move into health care, she was no longer able to attend daily Mass. But when we did take her, despite her impaired memory, she remembered and recited all of the prayers and sang the songs."

"Our time spent with her during those years was very precious. I'm not sure whether or not she knew that she was teaching us about her faith in God—giving without question, finding peace and embracing solitude, and that

Photo by Mary Ann Wyand



Mother's Day is May 13. Julie and Dylan Mercado, members of St. Henry Parish in Dayton, Ohio, enjoy a warm afternoon at Ellenberger Park in Indianapolis. She is the daughter of Holy Spirit parishioner Diana Hay of Indianapolis, who is the executive assistant and event planner for SS. Peter and Paul Cathedral Parish in Indianapolis. (See related story on page 2.)

our lives are prayers.

"We watched her slow decline. However, she never complained and we believe that the peace and joy she found in prayer and meditation throughout her life sustained her in her final, long journey. She traveled it with faith, peace and dignity, teaching us about faith, family and music until she returned to the Lord [on] Feb. 5, 2007. We know she rests in peace."

A mother's touch

Judy Davis-Fuller sometimes wonders what she would

have done if she hadn't received her mother's blessing to become a Catholic.

She just knows that her mother's blessing finally freed her to follow the dream she had for years.

"Just before she died of a malignant brain tumor, I told her I was looking into becoming a Catholic very seriously," Davis-Fuller says. "She was Methodist, and I wasn't sure what she would say. She said I had to do what felt right to me and do whatever would make me happy. That was a large leap for her."

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Unlike paparazzi, pope's photographers snap with class

VATICAN CITY (CNS)—They are not pushy or pesky; rather, the pope's own paparazzi are the epitome of discretion and class.

Vatican photographers stand out from other media shutterbugs, not just because they're always dressed in ironed dark suits and ties, but because, coolly clicking away, they are the ones standing right next to the pope.

The papal photographers are also the only ones allowed to shadow the pontiff almost everywhere he goes, even during more private moments—be they special audiences inside the Vatican with heads of state or an intimate luncheon with cardinals or bishops.

According to the head of the Vatican's photo service, Salesian Father Giuseppe

Colombara, the job of the four official papal photographers is to create a visual record of the pope's activities and important Vatican events.

With the click of a shutter, photographers immortalize an "unrepeatable masterpiece of an instant," he said.

For the past 30 years, papal photographers have captured and preserved thousands of unforgettable scenes as varied as Pope John Paul II collapsing into the arms of his aide after being hit by bullets in 1981 to him trying on U2 singer Bono's sunglasses during a 1999 meeting with the Irish rock star.

These photos and more are on display from April 25 to May 27 at a special exhibit at the Braccio Carlo Magno, a hall next to St. Peter's Basilica, to celebrate the photo

See **PHOTOS**, page 8



Pope John Paul II greets Cardinal Joseph Ratzinger in this photo dated Oct. 22, 1978. This photo captured by a *L'Osservatore Romano* photographer would take on special significance with Cardinal Ratzinger's election as Pope Benedict XVI.

Another mom's story: Diana Hay makes the most of her 'Grandma time'

By Mary Ann Wyand

"Grandma time" is limited, but Holy Spirit parishioner Diana Hay of Indianapolis knows how to make the most of it.

Hay, who has served as executive assistant and events coordinator for SS. Peter and Paul Cathedral Parish in Indianapolis since October 1998, has two grown daughters and three young grandsons in Ohio.

She usually visits her children and grandchildren every other month, and stays connected to them with frequent telephone calls as well as e-mail notes and digital photographs.

Still, Hay admits, it's hard on her "mother's heart" to live in another state about 120 miles away from her daughters, son-in-law and three little boys who are the light of her life.

Her oldest daughter, Julie Mercado, lives in Dayton with her 3-year-old son, Dylan. Joseph and Kimberly Baker have two sons, 3-year-old Aaron and 1-year-old Daniel, and live in nearby Kettering, Ohio.

"Aren't I lucky?" Hay asked as she looked at a family portrait.

"We're a close family," she said, "and we stay emotionally connected by phone and e-mail. When I'm going into withdrawal and need to see them, I beg them to send me more pictures of the boys. They were all here for Easter and pictures were taken then. ... I have a new screensaver on my computer. It's a picture of me with the

three boys."

Hay plans to spend Mother's Day weekend with her family in Dayton. Fortunately, her daughters live near each other so it's easy to see everyone during weekend visits.

"Being a grandmother is so much more than I ever expected it to be and I just feel such an incredible awe looking at the boys," she said. "They're all so different and so precious. I love them so much."

As a grandmother, Hay said, she tries not to give her daughters any parenting advice unless they ask for help.

"I do tell them to enjoy their children while they are young," she said. "It certainly doesn't take long for them to be grown, married and off on their own so I tell them to enjoy every day they have with them."

Hay said she was a "hands-on" mother who always tried to make the most of her daughters' childhood years.

When Hay looks at her daughters, she can still visualize them during their toddler years all the way through high school in their band or sports uniforms.

"I have so many pictures from when they were little," she said. "It's fun to look at them. There's one cute picture of them when they were having a tea party."

"I love to take pictures so I have albums and albums full of pictures from when they were little and as they grew older," Hay said. "Now I have the same kind of pictures with my grandsons. My daughters make fun of me and say, 'Oh, here comes Mom! She's got her camera.' I love to watch the boys



Holy Spirit parishioner Diana Hay of Indianapolis poses for an informal portrait with her active grandsons, from left, Aaron Baker, Daniel Baker and Dylan Mercado, at Ellenberger Park in Indianapolis. Hay plans to visit her daughters, Julie Mercado and Kimberly Baker, and her grandchildren in Dayton, Ohio, this weekend to celebrate Mother's Day.

interact with each other. Those are priceless moments, and I want to save them forever."

Every day, Hay said, she prays the universal mother's prayer, asking God to keep her children and grandchildren healthy and safe.

"God has been there for me in all the ups and downs of life," she said, "and knowing that brings me comfort."

Daniel Sarell, director of the archdiocesan Office of Family Ministries, said "technology has come a long way in bringing us closer together" as families.

"The instantaneous nature of our new communication technologies allows us to stay in touch with each other ... in a virtual sense," Sarell said, "help to bridge the distance and make it as if we are actually present to each other. ... Perhaps the purest use of these technologies can be for keeping

families together to the extent that they can maintain ongoing contact with one another in lieu of living closer to each other."

Grandparents can look at digital pictures sent by e-mail, he said, and watch events in the lives of their grandchildren via live or recorded video webcasts.

"A few key things have to happen in order for this type of connectedness to be practical," Sarell said. "Families often need to collaborate with each other to educate their loved ones on the use of technology. [The] technology has to be available and affordable, and schools and parishes can play a role in making their technology resources available to families, for example, by webcasting special events. ... Families that can't be physically together can still share common experiences." †

MOTHERS

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Davis-Fuller started the Rite of Christian Initiation of Adults program in September 2002 at St. Michael Parish in Greenfield.

"The old myths I had grown up hearing about Catholics kept running through my head," she recalls. "But seeing the dedication and faith of the instructors, hearing their lessons, their patience in answering my numerous questions, something in me snapped and I knew in my heart that I was making the right decision. On April 19, 2003, I was baptized, confirmed and received the Eucharist for the first time. I admit that I cried through most of the ceremony."

Knowing the gift her mother had given to her, Davis-Fuller wanted to share that gift with her son, John. By 2003, John and his wife, Julie, had two children, Olivia and Evan.

Julie was Catholic, but John wasn't. His mother knew that in the spring of 2004, Olivia would receive first Communion. Davis-Fuller wanted her son to be able to share fully in that milestone moment so she had a talk with him.

"I quite simply told John that I thought it would be wonderful if he could go up with Julie and Olivia for Olivia's First Communion instead of having to sit in the pew and not be able to receive the most precious gift of the Church," she says. "I have to admit that my daughter-in-law had tried, in vain, to get my

son to convert for many years, but apparently he just wasn't ready.

"About a week later, my son called to tell me that he had attended his first RCIA class. The following April, he was brought into the Catholic Church. Of course, I cried through nearly the entire service. And the following month, he and Julie walked together with Olivia for her first Communion. What a beautiful moment that was."

Both mother and son now teach in the RCIA program.

"I cannot imagine my life now without the Father, the Son and the Holy Spirit as the center of my being," Davis-Fuller says. "I thank them every morning for seeing me safely through the night, for my family and friends, but mostly for the unconditional love and the pure joy I feel at finally being where I am. I am honored to be Catholic. I try to spread God's love to anyone who will listen."

A mother's unusual rule of courtship

Growing up on a farm in southern Indiana, Marcella Smith loved to hear the stories that her mother shared about her own youth.

"I never met my Grandma Daily, but my mother told me a lot about her," Smith says. "Often, she would harness the horse and hitch up the buggy and go to church. The daily rosary was a part of their family life. My mother told me that if a suitor came over to court a daughter and it was time to say the rosary, he was expected to participate."

Smith's father obviously passed the rosary courtship ritual. Smith's mother passed along the importance of the rosary to her six children.



A family photo captures three generations with from left, back row, John Emard, his mother, Judy Davis-Fuller, and his wife, Julie Emard, and front row, John and Julie Emard's children, Evan and Olivia.

"The daily rosary was a part of my childhood years," recalls Smith, now a member of Holy Spirit Parish in Indianapolis. "That tradition I also try to keep. Our children remember many trips where we would say the rosary. One of them remarked, 'It probably saved our lives a few times.'"

"Sometimes, we were driving pretty fast," she says with a laugh.

"Faith was a big part of my mother's life and she lived it each day. When passing a church, she always blessed herself. She was always there whenever anyone needed her. I thank God for her example, strong faith

and caring."

Putting a shine on faith

The smell of Pledge can take Norb Schott back in time, back to his childhood when his mother had him polish the wood furniture in their home to make it glow for the neighbors who gathered for the weekly "block rosary" on the south side of Indianapolis.

"The block rosary was every Tuesday, like seven in the evening," Schott recalls. "The families took turns. Every woman had to clean up their house before the neighbors came over. My mom made me dust in all the darnedest places, all the places she couldn't reach."

Still, Schott admires how far his mother's reach extended to her eight children in matters of faith.

He recalls walking with his mother one day when the bells of Sacred Heart of Jesus Church rang at noon, and she told him, "I will teach you how to say the Angelus."

He remembers how she put her coat over her house dress, piled her children into the family's stick-shift Chevy and headed for the noon Mass at Holy Rosary Church.

"Her faith was part of everyday life," says Schott, now a member of St. Paul Parish in Greencastle. "It was a quiet faith that included taking care of your family, praying the rosary, going to Mass and being attentive to your neighbors. By just watching her, I sensed her relationship with God was real. It let me know that God was there to pray to. And what we did at church was continued at home. There was no disconnect. It was real." †



5/11/07

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'Brothers and sisters in faith' march for immigration reform

By Mary Ann Wyand

Jesus was an undocumented immigrant. Franciscan Father Tom Fox reflects on that reality—in the Scripture passage about the Holy Family fleeing to Egypt to escape King Herod's wrath and find a safe place to live (Mt 2:13-15, 19-23)—when he discusses his concerns about the plight of undocumented immigrants living in the United States.

Father Tom, who serves as a Hispanic ministry assistant in the archdiocese, joined several diocesan and order priests for a peaceful march and rally on May 1 in downtown Indianapolis to promote justice for undocumented immigrants, human rights and legislative concerns related to immigration laws.

Several marchers carried a banner with the theme "El Sueño continua ... *legalizacion para todos*" ("The dream continues ... legalization for all").

The march and rally were held on the feast of St. Joseph the Worker, celebrated as Labor Day in many countries.

Media coverage of the march listed the crowd size as 6,000 to 8,000 people, Father Tom said, but he thought about 12,000 people participated in the peaceful demonstration.

Last year, he said, city officials estimated that 25,000 people walked in the first immigration march.

During the short rally on Monument Circle after the march, Father Tom helped distribute postcards addressed to Sen. Richard Lugar, Sen. Evan Bayh and other members of Indiana's congressional delegation.

The postcards asked the senators and representatives to pass a comprehensive immigration reform bill such as House Resolution 1645—the STRIVE Act introduced by Rep. Luis Gutierrez (D-Ill.) and Rep. Jeff Flake (R-Ariz.)—which is supported by the U.S. Conference of Catholic Bishops.

The U.S. bishops' Justice for Immigrants campaign promotes comprehensive immigration reform that includes "a legalization process for the undocumented with a viable path to citizenship, a new worker visa program which includes worker protections, adequate wages and a



A peaceful march and rally on May 1 in downtown Indianapolis to promote justice for undocumented immigrants, human rights and legislative concerns related to immigration laws drew more than 6,000 people.

chance to earn permanent residence, reductions in family reunification backlogs, restoration of due process protections for immigrants, and policies which address the root causes of migration, such as economic inequality in sending communities."

"The [Gutierrez-Flake] legislation would be a good start for the debate [about immigration reform]," Father Tom said. "We collected the postcards and will ... hand-deliver them to the [congressional] offices so we will be able to show support for the bill."

He expects Congress to address that pending immigration reform legislation or a similar Senate bill in coming weeks.

Father Tom represented the Archdiocese of Indianapolis at the "Justice for Immigrants: A Journey of Hope" national convocation on April 17-19 in Washington, D.C., a campaign organized to offer hope and promote justice issues.

As part of his archdiocesan ministry, Father Tom will work with a committee to address local immigration concerns.

Franciscan Father Arturo Ocampo, pastor of St. Patrick Parish in Indianapolis, told march participants during the rally that he marched as an American citizen and

Franciscan friar to help undocumented people receive justice in this country.

"There were a lot of Americans that were marching," Father Arturo said. "This [march] is not just undocumented people. We were marching for justice. I think it's very important for us as Americans to give witness to the freedom that we have in our country just as we are called to give witness by loving one another and following Christ. We too must give witness by exercising our rights to speak the voice of those who cannot speak."

Father Arturo said he prays for justice for all people and is concerned about the children of undocumented immigrants.

"Our spiritual prayer is a prayer of action because we are apostolically involved with the people who are undocumented [that] we are serving," Father Arturo said. "The archdiocese, the friars, the priests of the archdiocese and many laypeople are reaching out to those in need—especially the immigrants—so this is a team effort on the part of the Church, and I think we're doing a wonderful thing."

In his speech, Father Arturo reminded the people that, "We—the American people—and the immigrants are the salt of

the earth. We cannot allow our country to rot in politics. That doesn't do us any good."

His speech also was "an expression of gratitude to God for this wonderful country," he said. "There's no other country like this in the world."

Commenting on the march theme, Father Arturo said, "Our dream is for legislation that would welcome all the immigrants. However, my particular concern ... is those who are in school. The children are not at fault. They were brought to this country or they were born here, and their parents don't have Social Security numbers. They are entitled to an education. They are entitled to continue their studies and to pursue that dream which you and I have been able to realize because of who we are. The children are my main concern."

He said the march was an important witness about the need for immigration reform.

"We marched together as brothers and sisters in faith," Father Arturo said. "I would say that 80 percent of the people that marched are Roman Catholic, and that speaks to a tremendous effort on the part of the Church." †

Urban ministry in Brazil faces challenges of violence, over crowding

SAO PAULO, Brazil (CNS)—Outside a nondescript house behind a wall on the outskirts of Brazil's largest city, a clothesline full of tiny shirts flutters in the breeze.

In a cramped room inside, three small children draw diligently under the eye of a teacher, while several older children alternately play and fight as the aroma of rice and beans wafts through the first floor.

These close quarters will be home for the youngsters for the next six months while their mothers try to find jobs and somewhere else to live, and start to put a bitter past behind them.

The seven women currently living at the shelter with their 17 children are victims of domestic violence so severe that their lives are in danger. One was shot by her husband; another lost her teeth to constant battering.

"These are extreme situations, but they are a reflection of life on the periphery of Brazil [where] domestic violence mixes with urban violence," said the Rev. Haidi Jarschel, a Lutheran pastor and director of the Fala Mulher Association. The association, which in English means "speak up, woman," operates two shelters that are partly funded by local governments in metropolitan Sao Paulo.

Violence and aggressiveness—domestic, drug-related and murders over land rights—are part of the landscape that Pope Benedict XVI will encounter

when he arrives on May 9.

One highlight of his May 9-13 visit will be a youth Mass on May 10, when he will come face to face with the generation that is perhaps most vulnerable to urban violence.

One-quarter of the population—48 million Brazilians—are between ages 15 and 29. Among Brazilian youths between ages 18 and 24, the murder rate has increased by nearly 70 percent between 1980 and 2005, according to government figures.

In too many cases, that violence begins at home, Rev. Jarschel said, recalling a 2-year-old who arrived at one of the women's shelters who called his mother a "whore" and other words he had heard his father use.

The Brazilian countryside is also dangerous, especially for Church workers who defend poor rural workers' labor and land rights.

A man accused of masterminding the 2005 murder of Sister Dorothy Stang, a member of the Sisters of Notre Dame de Namur, was to go on trial in the northern city of Belen in mid-May. The U.S. nun was an outspoken defender of the rights of rubber workers and small landowners.

Other Church workers who uphold the land rights of peasant farmers and indigenous people, including Bishop Erwin Krautler of Xingu, in northern Para state, have received death threats.

Many murders go unpunished. In rural areas, large landowners are often shielded by their economic or political power, while in urban shantytowns people are afraid to report drug-gang killings out of fear of retaliation.

In cities, the violence is fed by

overcrowding. In the past three decades, migration from impoverished rural areas has led to unplanned, explosive urban growth.

About 80 percent of Brazilians currently live in urban areas, with 18 million people in Sao Paulo alone. A preparatory document issued for the Fifth General Conference of the Bishops of Latin America and the Caribbean, which the pope will open on May 13, notes that 70 percent of Latin Americans will live in cities of more than a million people.

The challenges of urban ministry in places like Sao Paulo will be on the bishops' agenda for their meeting, which will run until May 31.

The overcrowding, joblessness and rootless people who have migrated from small towns or rural areas to cities are sources of violence, and both Catholic priests and Protestant ministers say their Churches have been slow to respond.

Meanwhile, membership in evangelical groups, especially Pentecostal and neo-Pentecostal Churches, is growing fastest on urban peripheries. A study published on May 6 in the daily newspaper *Folha de Sao Paulo* found that in the southeast of the world's most Catholic country, where most major cities are located, 25 percent of the people living on the fringes of the cities identify themselves as evangelical.



Evangelical Christians pray inside Renascer em Cristo Church in Sao Paulo, Brazil, on May 2. The church was filled with about 4,000 worshippers. Conversions from Catholicism to Protestantism are increasingly common throughout Brazil.

Jucara Terezinha Zottis, who is active in various ministries in Santa Rita de Cassia Parish in a working-class neighborhood in northern Sao Paulo, said the evangelical groups' promise that God will bring economic prosperity and physical healing is a magnet in a country where 45 percent of the people live in poverty and many cannot afford health care.

The theme of the conference of bishops in Aparecida will be mission and discipleship, and one likely outcome will be a push to regain some of the ground that has been lost to evangelical groups.

Terezinha hopes that the bishops will recommit to "the evangelization of a people that is being oppressed" and to making the Latin American Church "a missionary Church, a prophetic Church, a committed Church" rededicated to working for justice and a better life for the region's poor. †



Pope Benedict XVI



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Editorial



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

All Catholics need to be evangelized

A recent article in *The New York Times* described research showing that Hispanic immigrants who come to the United States fairly quickly adopt local attitudes toward religious observance.

"Several studies show that Hispanics are just as likely as other Americans to identify themselves as having 'no religion' and to not affiliate with a Church," the *Times* article says.

And, while the percentage of "unchurched" Americans of Hispanic descent is no greater than that of other Americans, what might be called the Hispanic "dropout rate" is growing.

"Migrating to the U.S. means you have the freedom to create your own identity," one researcher says. "When people get here, they realize that maintaining a *pro forma* display of religiosity is not essential to doing well."

A "*pro forma* display of religiosity"? That is hardly an accurate (or unbiased) characterization of the faith and religious observance of Hispanic Catholics, but we'll not dispute the basic conclusion to be drawn from the findings of the researchers: Hispanic Catholics need to be evangelized like all other American Catholics.

Evangelization is not a word that most Catholics are used to hearing. As individuals and as a group, we often hesitate to share our faith openly. As a result, we tend to keep to ourselves. We are not "evangelical" Christians who go from door to door preaching the Gospel. We are often shy about telling others what our faith means to us.

According to the teaching of recent popes (Paul VI, John Paul II and Benedict XVI), every Catholic Christian in America and throughout the world is called to a renewed understanding of (and commitment to) the Gospel.

This means that we are challenged to rediscover the richness and power of our faith, and to put this new awareness into practice through our words and our actions.

But we cannot settle for an individualized (or private) conversion experience. *Faith is strengthened when it is given to others*, the Church teaches. We are all called to be missionaries—even if we never leave our hometowns—by living as Jesus Christ has taught us and by using every opportunity we have to share our faith with others.

In their recent pastoral statement, *I Was A Stranger and You Welcomed Me: Meeting Christ in New Neighbors*, the Catholic bishops of Indiana also addressed the issue of evangelization:

"We Catholic bishops of Indiana reaffirm the importance of a

'new evangelization,' a new openness and a genuine welcoming outreach to others that is centered on the person of Jesus Christ. We recommit ourselves and our dioceses to welcoming others as Christ himself.

"Together with all our sisters and brothers throughout the state of Indiana, we embrace an authentic and enduring form of Hoosier hospitality that goes beyond superficial slogans or casual tourism to the heart of what it means to be a community that welcomes all who wish to share our way of life. . . . We believe that the new evangelization—if it is truly lived in our parishes and dioceses—will lead, in the words of Pope John Paul II, all the peoples and nations of the Americas 'to a daily vision of the risen Lord, present and active in the world, especially in the poor, in the stranger, and in the migrant and refugee.'"

One of the wonderful paradoxes of Christian living is that we learn our faith most fully when we share it with others. Evangelization begets conversion, communion and solidarity. When we share our faith with others, our lives are changed for the better. When we unite ourselves with others, we come more truly independent and free.

And when we join hands with those who are most in need—the poor, the marginalized and those who suffer in any way—we are liberated from our preoccupation with selfish things and released from our loneliness and fear.

Pope Benedict XVI recently said: "The fundamental task of the evangelization of culture is the challenge to make God visible in the human face of Jesus. In helping individuals to recognize and experience the love of Christ, we awaken in them the desire to dwell in the house of the Lord, embracing the life of the Church. This is our mission."

It doesn't matter who we are: Irish-Americans, African-Americans, Italian-Americans, German-Americans, Mexican-Americans or the children of any other racial, ethnic or cultural heritage. None of us needs "*pro forma* displays of religiosity."

What we need is a new evangelization. We all need to experience the love of Christ and to embrace our fundamental identity as members of the one family of God.

We all need to seek the face of the Lord—and to work together to transform our world in accordance with God's plan.

— Daniel Conway

Faith & Precedent/Douglas W. Kmiec

Graduation thoughts: Do we honor women at home and at work?

It's graduation time, and in most places as many women as men will be handed college degrees.

In a survey of close to 62,000 people, fashion magazine *Elle* suggests that men and women are becoming a lot alike in the workplace. Men and women are similarly talented and competitive as well as equally honest.

But there is an essential difference: Women are twice as likely as men to interrupt the business day to take care of a child.

Do we as a culture facilitate the additional and vital role that women continue to play as primary caregiver?

It's doubtful. This seems decidedly shortsighted in a world that knows well that a stable home life is essential—for the civic good, the health of children and their education, even the redirection of violent personalities a la Virginia Tech.

Twenty-six years ago, Pope John Paul II published a thoughtful reflection called "The Christian Family in the Modern World."

In this apostolic exhortation, "*Familiaris Consortio*," the pope wrote: "The mentality which honors women more for their work outside the home than for their work within the family must be overcome." The phraseology gives priority to family.

The survey in *Elle* and the government's own Bureau of Labor Statistics reveal that close to half the workforce (46 percent) is female, with 75 percent of women working full time.

Thirty-eight percent of employed women are in highly demanding management and professional positions from lawyers to business executives to pharmacists and human resource directors.

These folks deserve a little special attention.

For a while, a few companies talked of flextime and job sharing, but increasingly this is more illusion than reality.

Why?

The Conference Board Review attributes

it to demands for increased corporate performance (profits) and the advent of new technology (cell phones, laptops and Blackberries) which raise the expectation that one will be in the office—at least virtually—at all times.

These increased demands are made on men and women who are fathers and mothers. But if somebody's mom is going to work in the next office, we say, "Well, she better be putting in the same time as the next guy" finding new clients, closing deals and making sales.

Our sense of equality is premised on scorekeeping. We tend to ignore the papal admonition to honor women who simultaneously fulfill commitments to office and home.

And if we are honest, some men and even some women who chose not to raise children might actually resent making allowances for those contributing to the dual communities of work and family.

How might we change things?

First off, ask chief executives to take a closer look at reality. Top executives with ample resources for full-time childcare may be unwittingly blind.

Second, we might press all those folks running for president to creatively think how the laws might be rewritten to favor the economic compensation of those who are working and nurturing family at the same time. Family tax-code allowances and credits used to do this, but they have effectively disappeared.

Third, we can adjust our own attitudes. We can recognize that the daughters we are sending to college and graduate school yearn for "life to the full," in the business and family sense, and incredibly often manage to do reasonably well.

In 2007, the papal instruction may warrant a respectful update. Neither women nor men should be honored more for their work outside the home, but then again, women alone should not have to keep demonstrating against an unbending culture how extraordinary love can accomplish both.

(Douglas W. Kmiec, a professor at the Pepperdine University School of Law, writes for *Catholic News Service*.) †

Letters to the Editor

Government creates many of our country's immigration problems

The children born here within our borders are our citizens and are our children. How can we abandon them?

They are citizens, just as you and I, and all who were born here.

So the question we must deal with is how do we protect our citizens, our children?

We can't protect them by sending their parents away. There is no closer relationship or bond than parent/child, husband/wife.

How can we disavow our own citizens or tear them from the arms of their parents? We can't. To me, this is the major problem to be solved.

Another problem, which the government creates for itself, is that it tells the Mexican people and their president to tell them, "Come to the U.S." "Don't come to the U.S." "Come to the U.S." Perhaps this is to get cheap labor for their rich constituents.

The third problem is the government sends to jail the border guards who attempt to protect our border. It says one thing and does another. This is a problem the White House and the government has created for itself and allowed to happen.

A White House which says it is above the law if it doesn't agree with it—and government officials who say they are

above the law—very likely sends the wrong message.

Katherine Carr, Indianapolis

'No business interfering with the laws of this country'

In the April 27 issue of *The Criterion* is an article about the May 1 march in Indianapolis defending illegal immigrants.

The United States has always had immigration laws to protect the people of this country. The need to enforce the law is probably more important today than ever before.

What right do non-citizens of the United States have to protest our laws?

Church leaders of any faith have no business interfering with the laws of this country.

Frank Gullo, Shelbyville

(Editor's Note: Church leaders are not attempting to interfere. In their pastoral letter issued earlier this year, Indiana's bishops recognize that the current way the immigration issue is being handled is not working. They note that it is the government's job to come up with a solution. One of the bishops' main concerns is the pastoral care of the people here. Since we are children of God, they feel everyone should be treated with respect.) †

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Genuine devotion, veneration always lead us to God

A friend of mine asked me to help him review our Catholic teaching about our devotion to Mary, and the saints and angels.

Fairly often, we Catholics are criticized for our devotion to the Blessed Mother Mary and the angels and saints.

We are sometimes accused of worshipping Mary or of making false gods of the saints. This month of May might be a good time to review our Catholic belief in regard to Mary, the Blessed Mother of Christ.

We do not adore Mary as we adore God the Father, Son and Holy Spirit. True, we sometimes pray to the Blessed Mother, but it is a prayer asking for her intercession.

We believe her intercession is powerful with God because of all human persons she is the closest to Jesus as his mother. That privileged position of Mother of God does not render her divine, but it is powerful nonetheless.

When I try to help critics understand our belief about our prayers and devotions to Mary, I use the example of asking a friend to intercede with someone important whose favor we are seeking for some cause. We ask someone close to the important person (to whom we do not personally have access) to help us, to intercede for us. So it is with our prayer to the Blessed Mother or to a favorite saint.

Through the ages, devotion to the Mother of God in our tradition has been

consistent. The late Pope John Paul II brought new awareness to the important role of Mary in our faith. He was strongly convinced that she had interceded in his life on several occasions. Of course, he grew up with a great devotion to Mary inherited from his father and his Polish heritage.

Perhaps the most striking example of his conviction about the intercession of Mary in his life was at the time of the attempted assassination on his life. He was firmly convinced that while "one finger pulled the trigger, another finger," that of the Blessed Mother, directed the bullet less than a centimeter from a mortal wound.

He gave the infamous bullet to the shrine of Our Lady of Fatima, where it has been placed in Mary's crown. He gave the bloodied white sash he was wearing that fateful day to the Shrine of Our Lady of Czestochowa. The sash hangs next to the famous icon of Our Lady.

These gestures of the late Holy Father are not acts of adoration of Mary; they are an expression of his love for her and his gratitude for her intercession.

Miracles are the work of God; they may be mediated through the intercession of Mary or the saints. Because of the holiness or merit of their lives, we believe they can court God's special favor.

When miracles were ascribed to St. Theodora Guérin in the process of her beatification and canonization, we believe they were granted by God through her

intercession. Her holiness, itself a grace of God, won God's special intervention as a response to prayer to Mother Theodore asking for her intercessory help.

I have a special devotion to St. Joseph as well as to the Blessed Mother. I pray for his intercession for particular intentions daily. There is a saying that St. Joseph's intercession is "slow but sure."

Does that mean I adore St. Joseph? No. It means that because of his having parental responsibility for Jesus in his childhood and youth he surely enjoys a down-to-earth relationship with him. He was a saint who worked with his hands and was attentive to God's directions.

I also have a special regard for Mother Theodore Guérin and Blessed Teresa of Calcutta. They poured out their entire lives for Jesus in the most difficult circumstances. Surely the merit of their lives gives them intercessory power before God.

While we have favorite images and icons of Mary and the saints, we do not worship images as is sometimes believed by non-Catholic friends. Our statues and pictures are reminders of our veneration for the Mother of God and the saints. It is much like our keeping photos of our loved

ones before us as reminders of our care for them and their care for us.

The *United States Catholic Catechism for Adults* notes: "Based on our faith in the Incarnation of Christ, we venerate images of Christ, Mary, the angels, and the saints. We do not worship the images themselves, but in venerating the image, we venerate whoever is portrayed—Jesus Christ, Mary, a saint, or an angel. This, in turn, can lead us to a deeper contemplation of God himself" (p. 347).

Our veneration of an image or a saint is not adoration. Genuine devotion or veneration, in fact, always leads us to God. †

Do you have an intention for Archbishop Buechlein's prayer list? You may mail it to him at:

Archbishop Buechlein's
Prayer List
Archdiocese of Indianapolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

Archbishop Buechlein's intention for vocations for May

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

La devoción y la veneración genuina siempre nos conducen a Dios

Un amigo me pidió que lo ayudara a repasar las enseñanzas católicas sobre nuestra devoción a María, a los santos y a los ángeles.

Con gran frecuencia se critica a los católicos por nuestra devoción a la Santa Madre María y a los ángeles y santos.

En ocasiones se nos acusa de adorar a María o de hacer de los santos unos ídolos falsos. El mes de mayo quizás sea un buen momento para repasar nuestra creencia católica con respecto a María, la Santa Madre de Cristo.

No adoramos a María tal y como adoramos a Dios el Padre, Hijo y Espíritu Santo. Ciertamente a veces le rezamos a la Santa Madre, pero se trata de una oración pidiendo su intercesión.

Creemos que su intercesión es poderosa ante Dios ya que de todas las personas humanas, ella es la más cercana a Jesús por ser su madre. Ese puesto privilegiado de Madre de Dios no la hace divina, pero es indudablemente muy poderoso.

Cuando intento ayudar a que los críticos entiendan nuestra creencia en cuanto a las devociones y oraciones a María, utilizo el ejemplo de preguntarle a un amigo que interceda ante alguien importante de quien solicitamos su ayuda por alguna causa. Le pedimos a alguien cercano a esa persona importante (a quien no tenemos acceso personalmente), que nos ayude, que interceda por nosotros. Así funcionan nuestras oraciones a la Santa Madre o a nuestro santo preferido.

Nuestra tradición de devoción a la Madre de Dios ha sido una constante desde

tiempos ancestrales. El difunto Papa Juan Pablo II creó una nueva conciencia sobre el papel importante que desempeña María en nuestra fe. Estaba profundamente convencido de que ella había intercedido por su vida en muchas ocasiones. Por supuesto, creció con una gran devoción a María heredada de su padre y de su herencia polaca.

Quizás el ejemplo más impactante de su convicción sobre la intercesión de María en su vida fue cuando ocurrió el intento de asesinato en su contra. Estaba firmemente convencido de que si bien "un dedo tiró del gatillo, otro dedo," el de la Santa Madre, dirigió la bala a menos de un centímetro de una herida mortal.

Entregó la infame bala al santuario de Nuestra Señora de Fátima donde fue colocada en la corona de María. Entregó la faja blanca bañada en sangre que llevaba ese aciago día al Santuario de Nuestra Señora de Czestochowa. La faja cuelga junto al famoso icono de Nuestra Señora.

Estos gestos del difunto Santo Padre no son actos de adoración a María; constituyen una expresión de su amor por ella y su gratitud por su intercesión.

Los milagros son obra de Dios; tal vez por medio de la intercesión de María o de los santos. Debido a la santidad o al mérito de sus vidas, creemos que pueden conquistar la gracia especial de Dios.

Cuando se le atribuyeron milagros a Santa Theodora Guérin durante el proceso de su beatificación y canonización, creemos que éstos fueron concedidos por Dios por medio de su intercesión. Su santidad, una

gracia de Dios en sí misma, obtuvo la intervención especial de Dios en respuesta a la oración a la Madre Theodore pidiéndole su ayuda intercesora.

Le tengo una devoción especial a San José, así como a la Santa Madre. Rezo por su intercesión a diario para mis intenciones particulares. Hay un dicho que dice que la intercesión de San José es "lenta pero segura."

¿Eso significa que adoro a San José? No. Significa que debido a su responsabilidad como padre de Jesús durante su infancia y juventud, seguramente goza de una relación práctica con él. Es un santo que trabajó con sus manos y estaba atento a las instrucciones de Dios.

También siento un afecto especial por la Madre Theodore Guérin y la Beata Teresa de Calcuta. Ellas volcaron por completo sus vidas a Jesús en las circunstancias más difíciles. Seguramente el mérito de sus vidas les otorga un poder de intercesión ante Dios.

Si bien es cierto que tenemos imágenes e iconos preferidos de María y los santos, no veneramos imágenes, como creen algunos de nuestros amigos no católicos. Nuestras estatuas e imágenes son recordatorios de nuestra devoción a la Madre de Dios y a los Santos. Es similar a conservar a la vista fotos de nuestros seres queridos como recordatorio de nuestro cariño por

ellos y del suyo por nosotros.

El *Catecismo Católico de Estados Unidos para Adultos* observa: "Basándonos en nuestra fe en la Encarnación de Cristo, veneramos imágenes de Cristo, María, los ángeles y los santos. No adoramos las imágenes en sí mismas, pero al venerarlas, veneramos a quienes ellas representan: Jesucristo, María, un santo, o un ángel. Esto, a su vez, puede llevarnos a obtener una contemplación más profunda del propio Dios." (p. 347).

La veneración de una imagen o un santo no es adoración. La devoción o la veneración genuina, de hecho, nos conducen siempre a Dios. †

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

Lista de oración del Arzobispo
Buechlein
Arquidiócesis de Indianápolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

Traducido por: Daniela Guanipa,
Language Training Center, Indianapolis.

La intención de vocaciones del Arzobispo Buechlein para mayo

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

Events Calendar

May 11
St. Luke the Evangelist Church, 7575 Holiday Drive E., Indianapolis. **Catholic Charismatic Renewal of Central Indiana**, teaching, 7 p.m., followed by praise, worship and Mass. Information: 317-592-1992, www.inholyspirit.org or e-mail ccrci@inholyspirit.org.

Holy Name School, Jerry Craney Performance Center, 89 N. 17th Ave., Beech Grove. **"Musical '07,"** 7:30 p.m., \$2 per person or \$5 per family. Information: 317-784-5454.

May 12
Sisters of St. Francis, Michaela Farm, Oldenburg. **"Weaving Your Own Basket,"** 1-3 p.m., Joe Stephens, presenter. Information: 812-933-0661 or e-mail michaelafarm@seidata.com.

May 13
Saint Meinrad Archabbey and School of Theology, 200 Hill Drive, St. Meinrad. **Monte Cassino pilgrimage, "Mary, Mother of All,"** Benedictine Father Joseph Cox, presenter, 2 p.m. Information: 812-357-6501.

MKVS and Divine Mercy Center, Rexville, located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles.

Confession, 1 p.m., followed by holy hour, Mass 2 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

May 14
St. Francis Hospital and Health Centers, 8111 S. Emerson Ave., Indianapolis. **"Look Good, Feel Better,"** free workshop for women with cancer, 2 p.m. Information: 317-784-4422 or www.StFrancisHospitals.org/cancer.

May 15
St. Athanasius the Great Byzantine Church, St. Mary Hall, 1117 Blaine Ave., Indianapolis. **Catholic Charismatic Renewal of Central Indiana, prayer meeting,** 7:15 p.m. Information: 317-592-1992, www.inholyspirit.org or e-mail ccrci@inholyspirit.org.

Sisters of St. Francis, Michaela Farm, Oldenburg. **"Nature and Me" series,** Session 2 of four programs, 10-11:15 a.m., infants through age 3 and adult caregiver, Beth Ernst-Major, presenter, \$20 for the series. Information: 812-933-0661 or michaelafarm@seidata.com.

Ritter's Frozen Custard, 3219 County Line Road, Indianapolis. **Fundraiser** for Benedict Inn Retreat and Conference Center in

Beech Grove, 4-7:30 p.m., center receives 15 percent of sales. Information: 317-788-7581.

May 17
Marian Inc., 1011 E. St. Clair St., Indianapolis. **Catholic Charities Indianapolis Adult Day Services, "2007 Summer Breezes,"** 6 p.m., \$50 per person. Information: 317-236-1536.

May 18
Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange,** Greg Rakestraw, director of sports development for ESPN, speaker, Mass, 6:30 a.m., buffet breakfast and program, \$10 per person. Information: www.catholicbusinessexchange.org.

Heartland Crossing Golf Links, 6701 S. Heartland Blvd., Camby. **Second annual Catholic Business Exchange Golf Outing,** shotgun start, 8:30 a.m. Information: 317-630-1785.

St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis. **Seminar for cancer patients and their families,** lunch included, noon-2 p.m. registration required. Information: 317-257-1505 or www.StFrancisHospitals.org/cancer.

Weber Retreat and Conference Center, Adrian, Mich. **Adrian Dominican Sisters, "Come and See" Weekend,** June 1-3, registration deadline May 18. Information: 866-744-0005 or vocations@adriandominicans.org.

May 18-20
St. Joseph Parish, 125 E. Broadway St., Shelbyville. **Parish festival,** food, crafts, games, Fri. 5-11 p.m., Sat. noon-11 p.m., Sun. noon-10 p.m. Information: 317-392-0639.

May 19
St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants Pro-Life Mass,** 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

Holy Trinity Parish, 2618 W. St. Clair St., Indianapolis. **Parish festival,** food, games, noon-8 p.m. Information: 317-888-1273.

May 20
Holy Cross Parish, Kelley Gym, 125 N. Oriental St., Indianapolis. **11th annual Health Fair,** free health screenings, 11:30 a.m.-1:30 p.m. Information: 317-637-

2620, ext. 406, or jerlenbaugh@holycrossindy.org.

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

May 23
Holy Spirit Church, 7243 E. 10th St., Indianapolis. **Deanery Mass in honor of St. Theodora Guérin,** 7 p.m. Information: 317-353-9404.

May 24
Cardinal Ritter High School, gymnasium, 3360 W. 30th St., Indianapolis. **13th annual Cardinal Ritter Race Party,** 6 p.m., \$65 per person includes dinner. Information: 317-927-7825 or e-mail esteczyk@cardinalritter.org.

May 24-July 5
St. Barnabas Parish, House of Joseph, 523 Fabyan Road, Indianapolis. **"Divorce and Beyond" program,** Session 1 of six programs, 7-9 p.m. Information: 317-236-1596 or 800-382-9836 or e-mail mhess@archindy.org.

May 26
Sisters of St. Francis, Michaela Farm, Oldenburg. **"Perma-**

culture" series, Session 2 of four programs, "Making Your Home Energy Efficient," 10-11:15 a.m., infants through age 3 and adult caregiver, Beth Ernst-Major, presenter, \$20 for the series. Information: 812-933-0661 or michaelafarm@seidata.com.

Daily Events

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Liturgy of the Hours,** Mon.-Fri., morning prayer, 7:30 a.m., evening prayer, 5:15 p.m. Information: 317-635-2021.

Sacred Heart of Jesus Church, 1530 Union St., Indianapolis. **Liturgy of the Hours,** Mon.-Fri., morning prayer, 7:05 a.m., evening prayer 5:30 p.m. Information: 317-638-5551.

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

St. Barnabas Church, 8300 Rahke Road, Indianapolis. Mon.-Fri., **Liturgy of the Hours,** morning prayer, 7:30 a.m., evening prayer, 6:30 p.m. Information: 317-882-0724. †

Regular Events

Second Saturdays

St. Agnes Parish, Brown County Public Library, Nashville. Brown County Widowed **Support Group,** 3 p.m. Information and directions: 812-988-2778 or 812-988-4429.

Third Sundays

Christ the King Church, 1827 Kessler Blvd., E. Drive, Indianapolis. **Exposition of the Blessed Sacrament,** 2 p.m.-7 a.m. Monday, rosary, 8 p.m. Open until midnight.

Knights of Columbus Hall, Mater Dei Council #437, 1305 N. Delaware St., Indianapolis. **Breakfast buffet,** 10 a.m.-1 p.m., adults \$5, children under 12, \$2.50. Information: 317-631-4373.

Saint Mary-of-the-Woods, Church of the Immaculate Conception, St. Mary-of-the-Woods. **Mass,** 11 a.m., sign-interpreted.

Information: 812-535-3131, ext. 434.

Third Tuesdays

St. Francis Medical Clinic, 110 N. 17th Ave., Suite 300, Beech Grove. **Chronic pain support group,** 7-8 p.m. Information: 317-831-1177.

Third Wednesdays

Holy Name of Jesus Church, 89 N. 17th Ave., Beech Grove. **Holy Hour** and rosary, 6 p.m. Information: 317-784-5454.

St. Francis Home Health, 438 S. Emerson Ave., Greenwood. **Cancer support group meeting,** 6-8 p.m. Information: 317-257-1505.

St. Francis Hospital, 1201 Hadley Road, Mooresville. **Cancer support group meeting,** 6-8 p.m. Information: 317-257-1505.

Mary, Queen of Peace Church, Blessed Sacrament Chapel, 1005 W. Main St., Danville. **Divine Mercy Chaplet,** 7 p.m. Information: 317-745-5640.

St. Jude Church, 5353 McFarland Road, Indianapolis. **Rosary,** 6:15 p.m. Information: 317-783-1445.

Calvary Mausoleum Chapel, 435 Troy Ave., Indianapolis. **Mass,** 2 p.m.

Third Thursdays

Our Lady of Peace Mausoleum Chapel, 9001 Haverstick Road, Indianapolis. **Mass,** 2 p.m.

St. Elizabeth/Coleman Pregnancy and Adoption Services, 2500 Churchman Ave., Indianapolis. **Daughters of Isabella,** Madonna Circle meeting, noon, dessert and beverages served. Information: 317-849-5840.

St. Joseph Church, 1375 S. Mickley Ave., Indianapolis. **Adoration of Blessed Sacrament,** 11 a.m.-7 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

St. Vincent de Paul Church, 1723 I St., Bedford. **Catholic Women in Faith meeting,** 7-9 p.m., open to women 18 years and older. Information: 812-275-6539.

Third Saturdays

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants** monthly pro-life ministry,

Mass for Life by archdiocesan Office for Pro-Life Ministry, 8:30 a.m., drive to Clinic for Women (abortion clinic), 3607 W. 16th St., Indianapolis, for rosary, return to church for Benediction.

Fourth Wednesdays

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

VIPs

John R. and Dolores A. Williams, members of Our Lady of the Greenwood Parish in Greenwood, celebrated their 50th wedding anniversary on May 4. The couple was married on May 4, 1957, at Visitation Church in Chicago, Ill. They have six children: Donna



Marie, James, John Jr., Michael Sr., Thomas and Father William Williams. They also have nine grandchildren. †



May crowning

Rebecca Willen of Carmel, Ind., in the Lafayette Diocese, a home-schooled student who is a member of Our Lady of the Most Holy Rosary Parish in Indianapolis, places a crown on the statue of the Immaculate Heart of Mary during a May crowning ceremony on May 6 at Holy Rosary Church.



Knights of Peter Claver Mass

St. Rita parishioner Curtis J. Guynn of Indianapolis, left, and Apryl Lynn Voner of Detroit, the newly elected Northern District presidents of the Knights of Peter Claver and Ladies Auxiliary, bring up the gifts during a Mass celebrated by Archbishop Daniel M. Buechlein on April 29 at the Adams Mark Hotel in Indianapolis. The liturgy was part of the organization's Northern District Regional Conference held from April 26-29. The Knights of Peter Claver was founded in 1909 in Mobile, Ala., and is the largest historically African-American Catholic fraternal organization in the United States. Father Kenneth Taylor, director of the archdiocesan Office of Multicultural Ministry and pastor of Holy Angels Parish in Indianapolis, and Father Patrick Beideman, pastor of SS. Peter and Paul Cathedral Parish in Indianapolis, concelebrated the Mass.

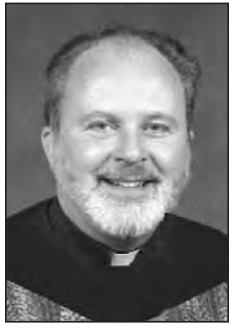
Remember Dad ON Father's Day!

To get your blessing in the classifieds call **Dana at 317-236-1575.**
PLEASE RESPOND BY JUNE 5

Parishes meet unique needs in Legacy for Our Mission campaign

By Sean Gallagher

The Archdiocese of Indianapolis has 150 parishes. That's a lot.



Fr. Clem Davis

Each parish has its own unique role to play in the Legacy for Our Mission: For Our Children and the Future campaign.

At the same time, no matter how different the needs of one parish might be from another, the members of

both can support the archdiocese's shared ministries through their participation in the campaign.

St. Bartholomew Parish in Columbus saw the dedication of a new church in March 2002 and the completion of a new gymnasium in 2003.

As a result, when the Legacy for Our Mission campaign was launched in 2004, St. Bartholomew did not have significant capital needs which required the support of parish members.

But, according to its pastor, Father Clem Davis, the campaign came at the right time to help the parish overcome its debt from its previous building projects.

Currently, St. Bartholomew Parish has to spend \$75,000 per year to service its \$1 million debt.

"If we don't have to be taking that [\$75,000] out of operations for debt service, we could be doing any number of other things with that," Father Davis said. "Clearly, we want to get out from under that particular burden."

How the parish would use those

freed-up funds in the future has not been determined. But Father Davis said that the community is using its participation in the campaign to plan for its future ministry needs.

In addition to eliminating its debt, St. Bartholomew Parish also plans to use part of the \$4 million it hopes to raise through the campaign to replace the school's heating and air conditioning system, and to make improvements to the school's restrooms.

Unlike St. Bartholomew Parish, which has witnessed two large building projects over the past decade, the facilities of St. Joseph Parish in Clark County have largely remained unchanged for a generation.

Its last building project happened in 1971 when a parish hall was constructed.

Now, new housing developments are popping up all around the rolling wooded hills surrounding the New Albany Deanery parish. As a result, it is experiencing growth in its membership.

The parish community is using its participation in the Legacy for Our Mission campaign to accommodate this growth.

Jerry Rauck, chairman of St. Joseph Parish's finance commission, thinks the



Nestled in the wooded rolling hills of southern Indiana, St. Joseph Parish in Clark County is experiencing a significant growth in membership due to several new housing developments in the area. The parish is using its participation in the Legacy for Our Mission campaign to make major updates to its campus, which was last done 36 years ago.

campaign is starting at just the right time.

"We've had a lot of new parishioners come in that have wanted to get involved, and you've got a lot of the families that have been involved for a long period of time," Rauck said. "And that's why I think the timing is perfect for us to do the things we're doing here."

The parishioners hope to raise \$1.4 million through the campaign to make several improvements to the parish campus.

Major renovations will be made to the 36-year-old parish hall, including the

installation of a new kitchen, a new basement storeroom, new meeting rooms that can also serve as classrooms, and new restrooms.

"We're practically rebuilding it," said Conventual Franciscan Father John Curran, St. Joseph Parish's pastor.

An addition will also be made to its 126-year-old church, which will include a reconciliation room and handicap-accessible restrooms.

"St. Joseph is definitely going to have a big future," Father John said. †

Legacy for Our Mission campaign more than halfway to its goal

By Sean Gallagher

When it was launched in 2004, the Legacy for Our Mission: For Our Children and the Future campaign had an ambitious goal of raising \$100 million.



Joseph Therber

By accomplishing this goal, the archdiocese hopes its parishes, shared ministries and home missions will be set on firm ground for years to come.

Two years later, with 74 parishes having participated in the campaign,

nearly \$60 million has been pledged.

"The results thus far give us strong confidence in the remainder of the campaign," said Joseph Therber, executive director of the archdiocesan Office of Stewardship and Development.

"The parishes that are participating this year have done an excellent job of identifying parish ministry priorities and

'The breadth of volunteer and financial participation is a testament to the presence and power of stewardship in the archdiocese.'

—Joseph Therber, executive director of the archdiocesan Office of Stewardship and Development

recruiting leadership teams who will get the job done and leave a positive imprint for our children and the future."

In addition to gathering important donations for ministry throughout central and southern Indiana, the Legacy for Our Mission campaign has also seen more than 10,000 Catholics volunteer their time and talent to make it a success.

"The breadth of volunteer and financial participation is a testament to the presence and power of stewardship in the archdiocese," Therber said.

"We have seen parish prayer teams come alive through the campaign, countless members become involved in setting parish priorities and understanding the archdiocesan Church, and generous financial gifts come about after a re-evaluation of personal spending patterns—all of which reflect God's will

in the Legacy for Our Mission campaign."

Therber has witnessed firsthand the impact that the campaign has made on numerous parish communities throughout the archdiocese.

"The entire campaign has been a most rewarding experience in terms of working with so many pastoral and lay leaders throughout the archdiocese," he said.

"Parish dreams coming true—from opening a new elementary school to constructing a new parish hall to paving a parking lot to expanding a parish endowment—are real expressions of stewardship that build community and reflect God in our lives." †

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Archbishop calls Miter Society members to life of prayer, service

By Brandon A. Evans

True Christian charity flows from prayer and enables us to show the face of Jesus to the world. True charity kneels before God for its strength and withers without him.

This inseparability of prayer and charity was the theme that Archbishop Daniel M. Buechlein stressed during a May 2 Mass at SS. Peter and Paul Cathedral in Indianapolis with Catholics from various parishes that are part of the Miter Society.

The society is made up of faithful stewards who have made large gifts to the annual United Catholic Appeal (UCA) or the recent Legacy for Our Mission: For Our Children and the Future campaign. It consists of people who have made significant sacrifices for the benefit of the local Church.

There are about 300 Miter Society members, but because of the ongoing Legacy for Our Mission campaign, 1,900 people were added as honorary members this year.

"Every gift to the UCA is greatly appreciated, and we try to show this in many different ways," said Ron Greulich, director of major gifts for the archdiocese. "We promptly thank people and let them know how their generous gifts are making a difference in the lives of many."

"Though the Miter Society's focus is on those who are able to give in a more significant way, it is our hope that it will also serve to motivate others, who are in a position to do so, to increase their giving to the United Catholic Appeal."

The annual Mass is one way to show

gratitude to the Miter Society. Members also receive periodic pastoral letters from the archbishop and are assured of his prayers. Some members participate in an annual day of prayer or a tour of a home mission site that has benefited from their gifts.

But the Mass was not a chance for people to sit in the warm glow of their recent generosity. Although they received thanks from the archbishop, more importantly, the members of the Miter Society received solid advice on how to truly live a life of charity.

"[Pope Benedict XVI] tells us that our obligation as a Church to do works of charity is inseparable from our duty to proclaim God's word and to celebrate the sacraments," Archbishop Buechlein said.

Further quoting the Holy Father, he said, "People who pray are not wasting their time even though the situation appears desperate and seems to call for action alone. Piety does not undermine the struggle against the poverty of our neighbors, however extreme."

Prayer, in reality, is one thing we need for God to turn our weakness into his strength, Archbishop Buechlein said.

Looking to Blessed Teresa of Calcutta, the archbishop shared some of her humbling words: "I don't think there is anyone who needs God's help and grace as much as I do."

"She said, 'Sometimes I feel so helpless and so weak. I think this is why God uses me. Because I cannot depend on my



Archbishop Daniel M. Buechlein and concelebrating priests offer the eucharistic prayer at SS. Peter and Paul Cathedral during a Mass for members of the Miter Society on May 2.

own strength, I rely on him 24 hours a day.'"

Our prayer doesn't have to be complicated, the archbishop said. It can be—ideally—as simple as silence.

At the reception after the Mass, Archbishop Buechlein turned to the example of those who have gone before us. He marveled at the tremendous sacrifices that St. Theodora Guérin made to build a foundation for education in Indiana.

"If you take one thing from the life of St. Theodora, it's that we need to place our complete trust in God's Providence," he said. "If we do that, the Lord will give

us what we need.

"We can find that same focus on prayer and absolute trust if we study the life of our first bishop, Servant of God Simon Bruté.

"When the archdiocese conducts its capital campaigns," he said, "it is always with the emphasis that we never lose sight of keeping what we are doing rooted in prayer and thanksgiving toward God."

That was exactly what the Mass on May 2 was all about: prayerfully gathering to not only give thanks for the generosity of certain individuals, but to give over to God grateful hearts for all his good gifts and to ask for the strength to continue. †

PHOTOS

continued from page 1

service's 30th anniversary and the second anniversary of Pope Benedict XVI's election.

Called "Vatican Click," the exhibit showcases 382 photos from the more than 5 million housed in the Vatican's photo archives.

The exhibit also shows early black-and-white shots of life in and around the Vatican from the 1930s through the 1960s: Ethiopian seminarians leaping in a rare Roman snowfall and Italian dictator Benito Mussolini watching workmen build the Via della Conciliazione, the wide boulevard leading to St. Peter's Square.

Before the Vatican photo service was established, the Vatican newspaper, *L'Osservatore Romano*, hired professional photographers "from the outside" to take papal pictures, Father Giuseppe told Catholic News Service.

Then in 1977, the newspaper's editor-in-chief decided the paper should hire its own photojournalists who would work exclusively and specifically on covering the Vatican and the pope.

The timing was providential as, just one year later, the most media-friendly pope in modern times, Pope John Paul, was elected.

Father Giuseppe said the late pope was a natural.

"He had an extraordinary sensibility. He

just knew, felt when a photographer was near and instinctively, almost automatically, would smile," move or turn in a way that was perfect for a picture, he said.

A close, though professional, rapport grew easily over the years between Pope John Paul and the Vatican photographers, said the Salesian priest.

But the shooting and snapping ease hit a speed bump in 2005 after the election of Pope Benedict, who was not used to being trailed by cameramen and having bulbs flash and shutters click at his every move.

However, Pope Benedict is much more comfortable now with his personal paparazzi, Father Giuseppe said, and has often directly expressed to the photographers his appreciation for their hard work.

Pope Benedict is also the first pope to have granted the Vatican's television and photography crews wide permission to film him in his private apartments, showing "without mystery, without secrets, that the day in the life of a pope is made up of a lot of work and simplicity," he said.

Father Giuseppe said the best pictures of any pope are the ones in which he "radiates human warmth" and when his fatherly face "points to the very meaning of [his] mission: the person of Jesus."

While pictures of Pope John Paul at Jerusalem's Western Wall or Pope Benedict in a Turkish mosque have important histori-



Pope Benedict XVI releases a dove in this behind-the-scenes view captured by a *L'Osservatore Romano* photographer in January 2006. Official Vatican photographers, who shadow the pope, often capture a different point of view from other news photographers.

cal value, sometimes it's the simpler shots of a pope hugging a child or praying the rosary that have a greater, more emotional impact on the viewer.

"A beautiful photo, a beautiful image, offers an entryway, the first step of evangelization," Father Giuseppe said.

When a picture of a pope expresses "love, welcoming, understanding, acceptance," it can "make the Church loved very, very much and be very appreciated by almost everyone," whatever their faith belief may be, he said.

Just as the Church hired great painters and sculptors to depict the beauty and mystery of God and the Gospels, it also has employed the power of the photograph, which can be highly effective in a world where "the image

is everything," he said.

Father Giuseppe said that since last summer Vatican photographers have switched to shooting exclusively in digital, which has not only facilitated archiving and research, but has also widened the public's access to their treasures.

A self-described computer buff, Father Giuseppe led the creation of the Vatican photo service Web site, www.photo.va, which was launched last year.

With Vatican photographers churning out at least 2,000 photos on a typical Wednesday, when the pope's general audience is held, the Web site's pictures are simply arranged chronologically in flip-book fashion, giving viewers a chance to feel as if they are right next to the pope. †


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‘Shout Catholic’

By John Valenti

Part of my role as associate director of evangelization and faith formation for the Archdiocese of Indianapolis is to communicate the message of evangelization.



John Valenti

Jesus said, “Go and make disciples” (Mt 28:19). That seems straightforward enough and quite simple. Our commission is to welcome

people to Christ, specifically through the Catholic Church.

Having labored in the home-mission territory of the South, where a 1 percent to 3 percent Catholic population is not uncommon, there is a general acceptance that the “Bible Belt” has had some serious historical resistance to Catholicism.

Catholics represent approximately 20 percent of the U.S. population. However, north of the Mason-Dixon Line, only three Catholic dioceses have fewer than 10 percent Catholic population. If you draw a line on a map of the Midwest from Indianapolis to Lafayette, Ind., then over to Steubenville, Ohio, this geographic triangle grows lots of corn but few Catholics.

At a recent collaborative meeting with our Catholic education, Catholic Charities and Catholic health care officials, we discussed all the wonderful things that are accomplished in the name of Jesus through our Catholic schools, social justice ministries and hospitals.

More than 20,000 kindergarten through 12th-grade children and youths are served in our 70 Catholic schools. We are committed to serving the urban poor in education with our consortium schools and the new Providence Cristo Rey High School.

Our Catholic Charities programs are committed to supporting groups of low-income individuals as they work to break the cycle of poverty as well as to improving communities through counseling, homeless shelters, child advocacy, adult and youth programs, pregnancy and adoption services, crisis intervention, refugee resettlement, food banks and education for justice.

St. Vincent Health, Indiana’s largest health care system, is celebrating 125 years of dedicated health care service to central Indiana residents.

St. Francis Hospital and Health Centers not only provides medical and education services, but also has a collaborative partnership with St. Elizabeth/Coleman Pregnancy and Adoption Services in Indianapolis, a Catholic Charities agency which provides domestic and international adoption, free pregnancy testing, prenatal and neonatal medical care, home-based and community-based outreach services, adoption and parenting counseling.

The general consensus is that we have something to “shout Catholic” about in the Archdiocese of Indianapolis.

We do not minister to God’s people because they are Catholic. We provide outreach and service because we are Catholic.

What is unfortunate is that in the state of Indiana—where our Catholic schools represent the fifth largest school district, tens of thousands of people receive social services and millions of dollars

See VALENTI, page 12



Men lay hands on each other at a Christ Renews His Parish weekend retreat at St. Barnabas Parish in Indianapolis. Christ Renews His Parish is a nearly 40-year-old parish renewal process where separate groups of men and women participate in weekend retreats that are facilitated by other men or women of the parish.

A man on a mission

Jim Seebeck helps bring renewal process to parishes

By Sean Gallagher

In 1990, Jim Seebeck was a benchwarmer at St. Monica Parish in Indianapolis. He went to Mass and helped with the parish’s liturgical music, but not much else. Father Clem Davis, his pastor at the time, recently said Seebeck was at that time “one of those invisible people.”



Jim Seebeck

Then Seebeck participated in a Christ Renews His Parish renewal weekend, and his life has not been the same.

For nearly 15 years, Seebeck, who is currently a member of Our Lady of Grace Parish in Noblesville, Ind., in the Lafayette Diocese, has been helping parishes across the archdiocese begin their own Christ Renews process.

“It’s hard to tell how many of our parishes Jim and Tina [his wife] have influenced because of the spiral nature of the program’s growth,” said John Valenti, archdiocesan evangelization coordinator.

“He has had a hand in dozens of [Christ Renews] outreach programs, sustainability efforts and pastoral care of more Christ Renews leaders than I can count,” Valenti said.

Yet as important a role as he has played in the renewal of the faith of many Catholics and parish communities in the archdiocese, Seebeck said his own experience of Christ Renews is much like what has happened in the lives of many men and women who have gone on their own renewal weekend.

He likened himself and many others before the retreat weekend as living the minimum life of faith that the Church requires—going up to a line, but no further.

“Before, you didn’t know there was more stuff out there,” Seebeck said. “Then you get across that line and you think, ‘Wow. I can go anywhere I want with this.’ And then you want to share it with everybody. That’s what Christ Renews does.”

One place Seebeck went with his renewed faith after his Christ Renews

weekend was his workplace.

The simple action of placing a crucifix in his cubicle created moments of evangelization when his co-workers would ask him about his faith.

“The power of that crucifix took down those barriers that most people have up around their faith most of the time,” Seebeck said. “I think by my experience of finding Christ and making him such a part of my life, that [crucifix

“Before, you didn’t know there was more stuff out there. Then you get across that line and you think, ‘Wow. I can go anywhere I want with this.’ And then you want to share it with everybody. That’s what Christ Renews does.”

— Jim Seebeck

became] a symbol of love for him that other people picked up on.”

Christ Renews His Parish is a nearly 40-year-old parish renewal process where separate groups of men and women participate in weekend retreats that are facilitated by other men or women of the parish.

These leaders usually would have had their own retreat six months earlier then worked through a formation process to help them prepare to be retreat leaders.

But when a parish is starting its participation in Christ Renews, separate outreach teams of men and women from other parishes who have been on and led the retreats elsewhere come in to lead the first weekend.

Seebeck and his wife, Tina, have helped organize or lead such outreach teams at parishes in Indiana and Kentucky for nearly 15 years.

Although Seebeck has lost count of the number of archdiocesan parishes he has worked with, 47 parishes—nearly a third of all the Catholic faith

communities in central and southern Indiana—have begun Christ Renews since 1995.

Now Seebeck, in tandem with Valenti, has formed the archdiocesan Christ Renews His Parish Committee, a subcommittee of the archdiocesan Evangelization Commission, of which Seebeck is also a member.

The committee is planning new training seminars to help parish leaders make their Christ Renews process more effective.

One way that the information to be shared at these seminars will be gathered will be through the committee’s Web site. To view it, log on to www.archindy.org/evangelization and click on “Christ Renews His Parish.”

The committee eventually hopes to establish message boards on its site that would allow people who have gone through Christ Renews to share what they think can make the process go more smoothly or what aspects they think might need to be improved.

“Right now, there is no outlet for that kind of communication,” Seebeck said, “and that’s what we want to be.”

Father Davis, who so long ago saw Seebeck in the background at St. Monica Parish, recently observed him at an Evangelization Commission meeting speaking articulately about Christ Renews and the impact it can make on the life of faith of individuals and parish communities.

“It was exciting,” Father Davis said. “I got to see where the Lord works powerfully in the life of this man. His life is very different from what it would have been without the experience [of Christ Renews].”

Seebeck, whose own life was so dramatically changed by Christ Renews and who, in turn, strengthened the faith of so many others, has high hopes for the archdiocesan Christ Renews His Parish Committee.

“Our hope and prayer is that we can bring Christ Renews to every single parish in the archdiocese some day,” he said, “and evangelize as many people as we can in the process, and just support it in whatever way that we can.”

(To learn more about Christ Renews His Parish, log on to www.archindy.org/evangelization and click on “Christ Renews His Parish.”) †

Web site's mission is to spread the Gospel of Jesus Christ

By Mike Krokos

One million and counting. That's how many pages have been viewed on the Archdiocese of Indianapolis' Web site during the last



Brandon A. Evans

18 months. Three hundred thousand. That figure represents the number of visitors the Web site has had over that same time period.

"We have about 950 people come to the archdiocesan Web site each day," said Brandon A. Evans, archdiocesan Web site manager, who also serves as *The Criterion's* online editor.

Thanks to a Web site redesign that was launched last October, more and more people have been visiting the archdiocesan site. *The Criterion's* online edition has risen from about 50-60 visitors per day in 2005 to 250 people daily.

While the number of people visiting agencies' Web pages is increasing, Evans says that the Web site's overall mission remains a constant: to spread the Gospel of Jesus Christ and to inform people about all aspects of archdiocesan life.

Evangelization is at the heart of every archdiocesan ministry, and that is taken to heart where the Web site is concerned, Evans said.

"As a local Church, we offer so many diverse services and chances for people to learn and live the Gospel," he said, "and each of our subsites is a reflection of that particular agency's way of going about that mission."

For example, the evangelization office's Web site includes links to

adult faith formation, outreach to inactive or alienated Catholics, ecumenism, small Christian communities, the Rite of Christian Initiation of Adults, Christ Renew His Parish and Disciples in Mission.

"The goal of our site is to be an online home for Catholics and to be a tool of evangelization, to draw all people more deeply into the Gospel of Jesus Christ, and to help them stay connected to the broad world of our faith," said John Valenti, associate director of evangelization and faith formation for the Archdiocese of Indianapolis.

People from all walks of life are looking for something meaningful, and a growing number of them are going online for answers, Valenti said.

"The Internet is more than just a medium of communication. The Internet in itself is 'a community,'" he said. "Jesus asks us to take his message 'to the ends of the earth'" (Mt 28:19).

"If this is the medium people are using to look for the truth, then that is where we need to be," Valenti said. "We have the truth of Jesus Christ and must use all the available tools to make the voice of the Lord comprehensive and accessible."

Since the World Wide Web knows no boundaries where age is concerned, Valenti said he believes the Internet is an effective way to reach today's younger generations of Catholics.

"The Web is revolutionizing the tools of evangelism," he said. "Our Web site provides news and information in a high-tech age to a culture conditioned for quick responses and quick service."

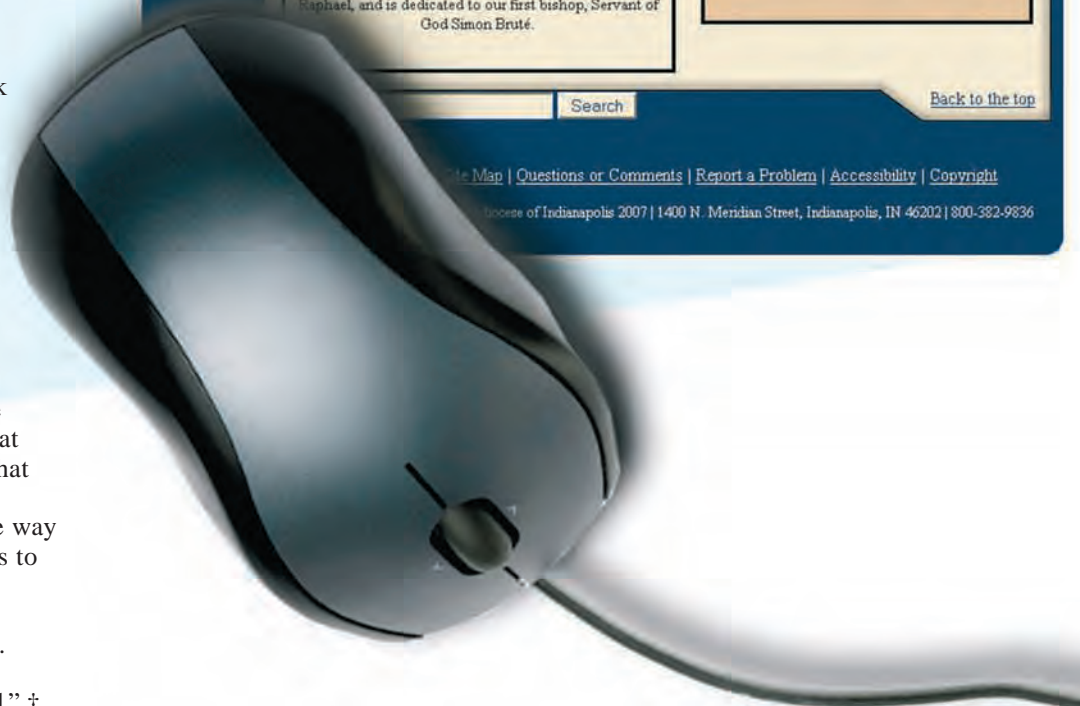
"In order to evangelize successfully, we have a number of pages and links with explanations of the Gospel, thought-provoking articles and question-and-answer sections," Valenti said.

"The Web site serves as a place where people can explore the Christian faith," he noted, "and look for the answers for their own questions concerning it."

In his dual role as archdiocesan Web site manager and online editor for *The Criterion*, Evans says catechesis is consistently on his mind as he updates Web site material.

"There are so many Catholics hungry for the rich answers that the Church provides—or looking for that authentic angle on a Church story that they are not finding in the secular press," he said, "and I hope in some way [that] our site can bring those things to people."

"In this way, www.archindy.org cooperates with Archbishop Daniel M. Buechlein, becoming one way that he fulfills his mission to teach the faithful." †



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Notre Dame Sister Carolyn Sur, campus minister at Saint Mary-of-the Woods College, is shown with students on a trip to Chicago in 2006. Sister Carolyn is standing in the center of the back row.

Shining the light

'Being there' is at heart of spreading faith on college campuses

By John Shaughnessy

The light sometimes shines in unusual ways—like the way Notre Dame Sister Carolyn Sur uses a combination of nature, prayer and readings from Christian literature to bring people closer to God on weekday mornings at Saint Mary-of-the Woods College.

The light also peeks through in unexpected places—like the classroom where Dominican Father Bob Keller celebrates Mass at noon at Indiana University in Bloomington.

As a college student, Melissa Hintmann shines her own light of evangelization by planning and leading Catholic faith-related events at Butler University in Indianapolis.

And Don Markovitch will never forget the night of April 18 when he was literally surrounded by the light of glowing candles that students at Marian College in Indianapolis held during a vigil to remember the people who were killed at Virginia Tech University two days earlier.

"Evangelization is part of the Gospel, to not only speak the word but follow up with the action," said Markovitch, the director of campus ministry at Marian College.

"There were 50 people for the vigil during what was a busy time for students and faculty. They had tears coming down their cheeks. When it gets down to it, we turn to God to get us through the pain," he said. "There is always hope in God and our faith. The students exemplify that hope and love of Christ by being there. They witness the grace of God through their actions."

Those two phrases—"being there" and "witness the grace of God through their actions"—are at the heart of spreading and enhancing the Catholic faith on college campuses.

Yet the call to evangelization on college campuses is a challenging one, according to Sister Carolyn, the campus minister at Saint Mary-of-the Woods College.

"There are great needs on a college campus," she said. "There's so much competition from the media these days promoting commercialism, violence and secularization of society. The parish church and the nuclear family don't have the same power as in the pre-television era. We need to compete with that and expose them to the values of leading a simpler, more meditative lifestyle."

In three years of ministry at Saint Mary-of-the Woods, Sister Carolyn has brought 13 people to the Catholic faith, including a 57-year-old security guard. Sometimes, the connection starts in one of the theology classes she teaches or through a service project. But the religious sister of 45 years also uses creative, less traditional approaches to share the faith.

She does a morning meditation on Mondays, Tuesdays, Wednesdays and Thursdays—a meditation that involves readings from Scriptures, Christian literature and her own spirituality.

"I do it outside in nature," she said. "It lasts about 15 to 20 minutes. ... We pray about world events, about events

in the family. For this, we have more people who are adults from the village surrounding the college. Some people tell me that that's their main meditation, that they're not affiliated with a Church. That's a form of evangelization. Hopefully, they'll become more formally Catholic down the road."

She also reaches out to students from other Christian denominations.

"Since less than 50 percent of our campus is Roman Catholic, my goal is to offer something that's meaningful to everyone," she said. "I need to offer programs outside formal liturgy. I feel that the seeds of faith the family has planted need to be honored."

At 21, Melissa Hintmann sees her Catholic faith as the core of her being, a faith she wants to share with others. When she first came to Butler University in 2004, the

board committee of students. We delegate different social programs. We started saying the rosary once a month. Ash Wednesday is probably our biggest Mass of the year. More than 300 people come."

The Butler Catholic Community was also recognized this year as a diversity organization by the college, a distinction that Hintmann believes will help spread awareness of the faith to non-Catholics.

"We have more dedicated people now," said the pharmacy student from St. Louis. "I think the students realize the state of the Mass and the state of Catholicism on campus depend on them at this stage. They're more willing to take ownership," she said. "I also see the faculty and staff taking a more active, public role. I think that's very important to how we have developed."

Leading people to Christ is also the focus of the Dominicans' efforts at Indiana University in Bloomington and Purdue University in West Lafayette, Ind.

"We want to be the Catholic presence to higher education—students, faculty and staff," said Dominican Father Bob Keller, the pastor at St. Paul Catholic Center in Bloomington. "To do that, we think in terms of programming and creative loitering. I'll go on campus and go to an office to visit a professor. Or we'll go over to the food court and just sit there and hope to meet students. It's not an agenda. It's just being there."

Father Bob shared those comments during an interview last fall at St. Paul's, where the center offers weekday morning Masses, a meditation prayer service on Tuesday evenings, Bible study groups on Tuesday and Wednesday nights, and six regular weekend Masses, including a Spanish Mass.

"When you're dealing with students of that age level, they have a tremendous amount of freedom," Father Bob said. "To get their attention and be persuasive is a challenge. They have a lot of groups interested in them.

"The other challenge is to be intellectually in pace with them. You can't say, 'The Church has always done this or the pope says this.' You can't lose credibility with them. One of the things I find a lot—which I'm happy about—is that there's a consciousness of justice. They aren't satisfied with the way things are. They want to make a better world."

In a recent conversation, Father Bob noted that 11 Indiana University students were baptized at St. Paul this school year. Another eight IU students from different faiths were received into the Catholic faith.

"There's something going on," Father Bob said. "It could be we're on campus more or it could be the students who are Catholic. Other students see the way they are. Whatever it is, God is at work here."

The challenge of evangelization on college campuses usually can be met by one important approach, according to Sister Carolyn.

"I think it's very important to live your faith passionately," she said. "If that happens, evangelization will be a natural overflow." †



As part of their ministry to "meet people where they are," Dominican Father Bob Keller, left, and Dominican Brother Patrick Tobin share lunch with Indiana University students Kelliemarie Sorg and Greg Jansen in Bloomington.

Newman Center for Catholic students had recently been closed and the archdiocese asked the nearby parishes of St. Thomas Aquinas, St. Joan of Arc and Immaculate Heart of Mary to fill the void at a campus where about one-third of the 4,000 students are Catholic.

Several adult Catholics accepted that challenge, including Jane Clarke, a member of St. Thomas who is an adviser to the Butler Catholic Community. The group was also helped by the college's Center for Faith and Vocation, which is led by another St. Thomas parishioner, Judith Cebula.

"We missed what had been going on on campus," Clarke said. "We wanted to provide a Catholic community for the students on campus. I think there's a Butler Catholic Community identity at this time."

Hintmann has seen that community grow during her three years at Butler. She has also helped spur that growth as the president of the Butler Catholic Community.

"It was difficult my freshman year to uphold my beliefs so I had to seek it out and defend it when it was questioned," she recalled. "It inspired me to learn more. When I was a freshman, we had 30 to 40 people at Mass on Sunday. Now, it's 70 to 100. Now, there's a

Sharing the Word

Small faith communities transform the Church

By Mary Ann Wyand

When the priest prayed, he often contemplated a map of the world as a reminder that Jesus is a gift from God for all people.

Father Jose Marins, a Brazilian priest and author who is internationally known for his ministry with small Christian communities, shared that story about a Jesuit mentor in Rome during his Feb. 16 speech at St. Barnabas Parish in Indianapolis.

His keynote address was part of the Convocation for Small Faith Communities sponsored by the archdiocesan Evangelization Commission.

"The small Christian community will always be a mystery ... in the tradition of the Church," Father Marins said. "The Church is the socialization of the mystery of God so Church is a mystery. It is the power of the Spirit ... [and] the inexhaustible gift of God."

Small faith communities are "a concentration of the Church in communion with the parish," he said, just as "an embryo is a concentration of a person."

During 35 years of traveling the world to minister to Catholics in many countries, Father Marins has heard fascinating stories about the life of the Church.

In one small faith community in a Third World country, he said, none of the community members could read so they were unable to share Scripture with each other from the Bible.

Instead, their love for God compelled two members of the faith community to walk about two hours to another village every week, Father Marins explained, where an educated man read the Gospel passage for the coming Sunday to them.

After memorizing the Scripture passage, he said, they returned to their home and were able to proclaim the Gospel to the people there.

This contemporary faith story is an example of life in the early Church communities in the years after the Resurrection, Father Marins said, when Christians passed the word of God to each other through stories told in

small groups that met in homes.

In small faith communities today, he said, "we are repeating the pastoral experience of the early Church [through] the Middle Ages."

The domestic Church continues to give life to the larger Church through the prayers of small groups within parishes, Father Marins said, as "the visible, efficacious sign of Jesus."

The Church is comprised of "people living Jesus' style of life," he said. "A small [faith] community is a surprise of the Spirit, ... a living cell of the reign of God."

But in more affluent countries, he said, Christians often are evangelized by the consumer society and are not evangelizing others as a missionary people.

"People are becoming consumers of the sacraments," Father Marins said. "Some places have become much more [of] a corporation than a Christian community."

Father Marins said parishes and small faith communities can learn from the examples of the early Church communities and the work of the Second Vatican Council.

"For we Christians, our vocation is the world, not the sacristy," he said, "in the sense that every day we need to look at the world and ask, 'How is the reign of God going on?'"

Throughout the world, he lamented, Latinos are leaving the Catholic faith for membership in charismatic Protestant Churches.

"In Latin America, millions leave the Church," Father Marins said. "In the United States, the bishops said the Latino migrants are the ones who are leaving the Church in a big percentage. We are happy because [Latinos] are present in our celebrations, but for each one that is there you can count 10 [Hispanics] that are not there. They are going to the different Christian traditions."

He said the majority of Christians only share the "experience of Church" during liturgies on Saturday or Sunday.

"The goal of the Church is [to promote] the reign of God," Father Marins said. "Mission is a style of life. We are



Father Jose Marins

missionaries in our way of life. ... The future of the Church is a multicultural Church."

In Africa, he said, "there is a saying [that translates as] 'Small people doing small things make big changes.'"

And that, Father Marins said, is the essence of small faith communities.

A member of the theological reflection team of CELAM, the Latin American Bishops' Conference, and an adviser to the Brazilian Bishops' Conference, Father Marins helped research and write *The Church from the Roots and The Church in a Small Scale: The Process of Setting a New Direction*, published by Claretian Publications.

From 1973 until 1979, he served as a consultant to the Pontifical Secretariat for the Unity of Christians.

St. Monica parishioner Jean Galanti of Indianapolis, who participated in the convocation in spite of a bad snowstorm, said Father Marins spoke with passion and experience about how small faith communities have transformed the Church in many parts of the world.

"Father Marins was a participant at the Second Vatican Council," Galanti said. "Inspired by the council's vision of Church as the people of God, he has spent a significant part of his priestly life promoting that vision. Since 1971, he has led the Marins Team, an itinerant Latin American team who travel the world advising local Churches seeking to bring to life the vision of Vatican II. Establishing small faith communities—Base Ecclesial Communities—is a key component of their strategy."

Recently, Galanti said, she read that "for nearly 80 percent of U.S. Catholics, Sunday Mass is their only connection to their Catholic faith. Small faith communities are an effective, proven way to help average Catholics strengthen the connection between their faith and everyday life."

She has been active in the small Church community ministry at St. Monica Parish for a number of years.

"The vision and strategies of small faith communities are applicable to any parish ministry," Galanti said, including adult faith formation, evangelization, stewardship, social justice, the Rite of Christian Initiation of Adults, Christ Renews His Parish and Disciples in Mission. †

VALENTI

continued from page 9

are freely given in health care—not everyone who benefits from great, Christ-centered education and loving care even considers actually joining the Catholic Church.

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(John Valenti is associate director of evangelization and faith formation for the Archdiocese of Indianapolis.) †

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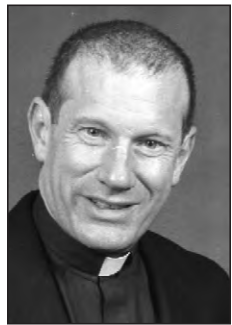
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A flip of the coin

After thieves hit, parishioners strike back, donate \$7,800 to school children's fund

By John Shaughnessy

Pat Witt couldn't believe it when she learned that thieves had stolen a huge bank of coins that school children at her Indianapolis parish had donated to help children in Africa.



Fr. Paul Shikany

As the news of the theft spread through St. Matthew the Apostle Parish, so did the shock and anger that someone would stoop so low as to steal about \$400 from a fundraiser that has become an annual tradition at the school.

"It was gut-wrenching to think someone would walk off with the coins the kids had collected," says

Witt, the parish's pastoral associate.

Yet from that unthinkable act has come an equally stunning response of generosity from a parish that wasn't willing to let the thieves steal something special from its children.

The story began in early Lent—at the beginning of the school's spring break—during either the late night of March 25 or the early morning of March 26, according to Father Paul Shikany, the pastor of St. Matthew Parish.

Since the beginning of Lent, a huge container had been placed inside the church so children could donate their coins to help Dr. Ellen Einterz care for children who live in the African country of Cameroon. A physician who grew up in St. Matthew Parish, Einterz has spent more than 20 years in Africa, trying to bring hope and health care to a land devastated by endless cases of malaria, malnutrition, cholera and AIDS.

The huge container—which had a sign that read, "Coins for Cameroon"—was placed near a framed picture of Pope Benedict XVI.

"The school children really got involved with it through the years," Witt says. "It even became a little competition among the classes to see who could raise the most money."

When Father Shikany discovered the container of coins was missing, he initially thought that someone associated with the parish had taken it to count the money. Yet when

he found that no one had, he called the police.

"The container itself weighs about 150 pounds, and we figure there was about \$400 in it," he says. "It's so big and awkward that you had to have more than one person to lift it. And you'd need a truck to put it on. You couldn't get it in the back seat of a car."

Father Shikany also called Corrine Einterz, the mother of Ellen Einterz, to tell her what had happened.

"She told me, 'Hopefully, they needed the money more than the kids of Cameroon did,'" Father Shikany recalls.

He also shared the news of the theft with parishioners during Masses on the weekend of March 31 and April 1. He never expected what happened next.

"It was just to let people know, and then all of a sudden this generosity came out," he says. "A number of people said they wanted to make up for it. They asked how much was in it. I said about \$400. One man wrote a check for \$400. Another wrote a check for \$1,000. Then we got a second check for \$1,000. Ultimately, we had over \$7,800 in two weekends."

When Father Shikany later shared that news with parishioners at Mass, it was greeted with smiles and applause. That reaction was shared by the Einterz family.

"Obviously, it turned out very well," says Corrine Einterz. "People just stepped forward and did much more than what was ever collected. It was great. I sent an e-mail to Ellen and her first comment was, 'Holy cow!' She was thrilled."

After hearing the news from her mother, Ellen Einterz



Dr. Ellen Einterz is grateful to St. Matthew the Apostle Parish's children for their annual fundraising efforts for her medical outreach in Cameroon. She says the frustrations of her work always melt away when she holds a child she has helped to keep alive.

sent an e-mail to the parish. She said the money will be used to help AIDS patients, and provide malaria protection for pregnant women and their eventual newborn children.

"I wish I could personally thank everyone who contributed," she wrote. "As you know, sometimes all it takes is a few dollars to get someone going again. And just as every single patient is precious to us, so too is every single donor. A big 'thank you' to all!" †

So far, U.S. has most groups for World Youth Day, organizers say

SYDNEY, Australia (CNS)—The United States had the largest number of groups registered for World Youth Day 2008 in the first 50 days of online group bookings.

Organizers said they were delighted with the response, which indicates that 65,000 pilgrims—including 23,000 from the U.S.—are already planning to attend the event on July 15-20, 2008. Registrations for individuals open in July.

Danny Casey, chief operating officer for World Youth Day, called the early registrations "very encouraging." He said the largest number of registrations after the United States came from Australia, followed by previous host countries: Canada, Germany and the Philippines.

Casey said 77 percent of the pilgrim groups had named English as their preferred language, with other large groups preferring Spanish and German.

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

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

Minors under 18 must be chaperoned at a ratio of five minors per one adult. Chaperones must be at least 25. The pilgrimage is open to parish groups and individuals. The cost of the trip is \$3,359 per person.

Meanwhile, horse trainers at Royal Randwick Racecourse in Sydney have asked for compensation for when the venue is used for the vigil and papal Mass. Approximately 200,000 pilgrims will camp overnight at the track, which will have to have all railings removed before the event. Horse trainers expect that the trampling of the grass will also mean

they have to replace the turf.

The New South Wales Trainers Association estimates that the track will be unusable for six weeks, costing them more than \$12 million in relocation fees for 800 racehorses.

"But it's the relocation of people which costs the most so it could be more costly," said Anthony Cummings, spokesman for the trainers.

The racecourse's sole tenant, the Australian Jockey Club, has urged the track's owners, the state government and Randwick City Council to reach agreement with all stakeholders on the question of financial compensation.

"We need an agreement," said Tony King, chief executive of the Australian Jockey Club. "We may be Christian and loving, but we're also practical."

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



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Woods executed; prayer at vigil calls it 'dark act'

MICHIGAN CITY, Ind. (CNS)—Called in prayer a "dark act done under the cover of night," the execution of convicted murderer David Leon Woods was carried out in the early hours of May 4.

Woods, 42, had been sentenced to death 22 years earlier for the stabbing death of a family friend and neighbor, Juan Placencia, during an attempted robbery in April 1984 in Garrett, Ind. Woods was 19 at the time.

With appeals exhausted and clemency denied by Gov. Mitch Daniels, a group of death penalty opponents began to assemble at the Indiana State Prison parking lot shortly before sunset on the eve of the execution to keep vigil in support of Woods, who reportedly had undergone a conversion of heart and a transformation of faith while behind bars.

Before entering the prison to witness the execution, the Woods family stopped to address the group.

"David is a special person, a godly person and he has no fear at all tonight," said Tommy Yeager, the prisoner's brother-in-law. "He is at total peace and feels when he leaves here tonight he will be walking with Jesus."

A tearful Yeager pointed to Scripture while noting that people are so quick to judge others for what they do wrong.

"If you read the Gospel of Matthew, it asks why do we condemn our brother for murder?" Yeager said. "Love and forgive them, for as you judge so will you be judged. Why do you notice the speck in your brother's eye and not the log in your own?"

Speaking on behalf of his brother-in-law, Yeager told the crowd that Woods was grateful for their prayers and support, and hoped his death would bring light to the issue of the death penalty in this country.

Lea Govert, a member of

Holy Spirit Parish in Winfield Township in northern Indiana, regularly attends death vigils at the state prison.

Citing the late Cardinal Joseph Bernardin of Chicago, Govert said it is worth repeating his expression that life is a seamless garment from birth until natural death.

"I'm here to bear witness that this should not happen," Govert said.

Many in attendance expressed concern for the mitigating factors surrounding the execution. Woods was only 19 at the time and reportedly under the influence of drugs.

During the appeals process, defense attorneys questioned state methods for determining if Woods had some degree of mental retardation, which would have deemed him ineligible for execution. Woods also had accepted full responsibility for his actions and expressed remorse.

CNS photo/Karen Callaway, Northwest Indiana Catholic



Tommy Yeager, Mary Ann Pilkinton Yeager and Mary Lou Pilkinton, relatives of convicted killer David Leon Woods, greet Father Charles Doyle, a priest of the Diocese of Gary, Ind., and death penalty opponent, outside the Indiana State Prison in Michigan City on May 3. Woods was executed on May 4 for the 1984 slaying of his neighbor, Juan Placencia, during a burglary.

"This guy has done everything he's supposed to do. He's changed, shown remorse and yet we're going to kill him anyway," said Sean Napier, a frustrated local resident.

During a break from a prayer vigil in front of the Governor's Residence in Indianapolis shortly before midnight on May 3, St. Susanna parishioner Karen Burkhardt of Plainfield

said she had hoped that Gov. Daniels would commute Woods' sentence to life in prison without parole or the U.S. Supreme Court would stay the execution.

"We need to stop the violence," said Burkhardt, a teacher who serves Amnesty International as Indiana death penalty abolition coordinator. "Killing people to show that killing people is wrong really is not a way to end the violence."

Mary Lou Pilkinton, Woods' mother, was overwhelmed with emotion as she talked about how much she would miss her son.

"Thank you all for your prayers and God be with you," she said.

Mary Ann Pilkinton Yeager was only 9 years old when her brother went to prison for his crime. She called her brother her spiritual guide, and explained how he had come to minister to many of his fellow inmates, bringing the hope of Christ into their lives.

For Woods, even the last meal shared with his family the previous evening had spiritual overtones. As Woods enjoyed a meal of pizza and soda pop with the 12 people closest to him, he called the gathering the "breaking of the bread."

"David asked for a birthday cake," Pilkinton Yeager recalled.

While it was not his birthday, he explained to his family that the day of his execution would become a new birth with Jesus, she said. Woods spent those last moments comforting his family and telling them not to worry, saying he understood the sorrow and pain his victim's family had experienced and hoped they could one day find a way to forgive him.

According to Pilkinton Yeager, Woods also admonished his family to strive to become better people themselves.

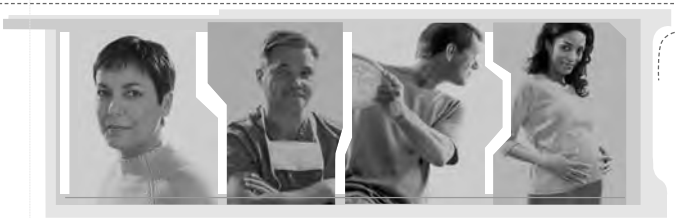
"He told my mom to stop talking about people so much," she said. "He asked her to try to be better and she promised him she would."

(Criterion senior reporter Mary Ann Wyand contributed to this story.) †

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Love and charity are the Church's nature and mission

By Dennis Marshall

One of the most beautiful passages in St. Thomas Aquinas' *"Summa Theologiae"* reads, "The Son is not just any word, but the word breathing love."

In that brief statement, St. Thomas Aquinas sums up the confession that stands at the center of Christian faith—namely, that the triune God is love itself and that this love has been made known to us in the incarnation of Jesus Christ by the power of the Holy Spirit.

Pope Benedict XVI's encyclical letter "God Is Love" (*"Deus Caritas Est"*) is an extended reflection on this essential truth of faith. He invites us to contemplate anew the significance of the love that lies at the very core of the Church's identity so that our faith and love might be renewed, and we might grasp more fully the implications of why the practice of charity is an "indispensable expression" of the Church's nature and mission.

The reason that the practice of love is essential to the Church's identity and mission is simple and yet profound: She derives her existence from Christ himself, born out of Christ's love for the Father.

In Christ's life, Passion and death, we find the example of perfect love. But our ability to imitate Christ's love would be pointless if we were not also given the power to bring that love to fruition in our lives. Christ gathers a people to himself and binds them together in a community of love by the Holy Spirit.

This community, knit together by the Holy Spirit, is Christ's body. Animated as it is by the same love which is Christ's, it necessarily shares in both his divinity and mission: to show forth the love of God by

pouring its life out for the life of the world.

According to Pope Benedict XVI, the Church fulfills the obligations of love in three distinct but not separate ways.

First, the Church discharges its obligation of love when she proclaims the good news of Jesus Christ crucified, died and risen, inviting all who have "ears to hear" to share in the fullness of grace and truth.

Words are not enough, however. The word of love that the Church announces to the world must be accompanied by an authentic witness exemplified in a life of holiness by its members.

Where the Church's preaching fulfills the great commission given her by Christ, the testimony of a holy life demonstrates the Church's willingness to be conformed to Christ's love even to the point of death.

Everything the Church says and does should testify to nothing less than the one in whom "we live and move and have our being."

Secondly, the Church fulfills love's commands when she celebrates the sacraments. As Christ's own example shows us, it is impossible to accomplish the will of God unless one's life is firmly rooted in prayer. The sacraments are the means that Christ has chosen to be actually present in, and to, the Church.

In the Eucharist, the Church is nourished by Christ's own body and blood. By it, we are transformed more fully into his image and strengthened so that we might fulfill the purpose to which we have been called.

It is impossible to achieve love's goal without Love himself actively working in us. For this reason, worship is not optional to the life of faith.



CNS photo/Gregory A. Shemitz, Long Island Catholic

The Church fulfills love's commands when it celebrates the sacraments. In the Eucharist, the Church is nourished by Christ's own body and blood. The reason that the practice of love is essential to the Church's identity and mission is simple and yet profound: She derives her existence from Christ himself, born out of Christ's love for the Father.

God commands us to love others

By Carole Norris Greene

"To experience love and in this way to cause the light of God to enter into the world" is the invitation that Pope Benedict XVI extends to people in his encyclical letter titled *"Deus Caritas Est"* ("God Is Love").

"Love is possible, and we are able to practice it because we are created in the image of God," the pope writes. "The command of love of neighbor is inscribed by the Creator in man's very nature."

Yet, a friend who is a canon lawyer explained, "You cannot love what you do not know."

Knowing the object of love is important.

It mattered to God, who revealed much about himself through sacred Scripture.

But can we grow to love others whom we've never met?

There is a way, the pope explains, in the encyclical.

"In God ... , I love even the person whom I do not like or even know. This can only take place on the basis of an intimate encounter with God, an encounter which has become a communion of will. ... Then I learn to look on this other person ... from the perspective of Jesus Christ. His friend is my friend."

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

Thirdly, the Church realizes the obligations of love through service. The corporal and spiritual works of mercy are ways by which the Church imitates the Lord, who "came not to be served but to serve."

These works give expression also to the Church's desire to fulfill the great commandments: to love God with one's entire being and to love one's neighbor as one's self.

In this respect, it is an indispensable requirement of the Church that she express her love and gratitude for God concretely in service to others. It is by loving and serving those whom we see that we demonstrate our love for the one whom we cannot see.

Furthermore, it is in this active love for others that the God who cannot be seen is made manifest.

In short, in the same way Christ made the Father known through the works he did, so also does the Church make Christ known through her service to others.

As Pope Benedict points out, the

responsibilities that give expression to the Church's nature and mission are inseparable from one another:

- Witness without prayer and service reduces the obligation to love to a rigid dogmatism.

- Service without prayer and witness makes God's love indistinguishable from other forms of social and political activism.

- Worship without witness and service buries love in the tomb of mechanical ritual observance.

It should be evident why these alternatives do not express the richness of the Church's true life and purpose. Witness, worship and service together make known the Church's true nature. In them, it should be readily seen that the Church is not just any word, but Christ's word, his bride, bearing his love to the world.

(Dennis Marshall is an associate professor of theology at Aquinas College in Grand Rapids, Mich.) †

Discussion Point

Christians serve others with love

This Week's Question

In your words, why is the Church a "community of love"?

"Because we see the face of Christ in those we encounter." (Carolyn Von Tersch, Denison, Iowa)

"First, because everyone who goes to church is there as a human being with love in his [or her] heart. When we go, it is because we know God is there, and that other people are there for the same reason with their hearts open to the love God will give us. It's so nourishing." (Joan Waite, Lake Worth, Fla.)

"If everybody looks at the Church as what it truly is—the body of Christ—then they will treat everyone like

Christ would want them to treat others." (Debbie Knoblock, Romeo, Mich.)

"The Church is about the people of God, and Church is living Jesus' life with him, so if we go to church and follow his life and example, we will love people." (Karleen Dell 'Ova, Durham, N.H.)

Lend Us Your Voice

An upcoming edition asks: What must happen if a pattern of negative behavior is to stop or change for the better?

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



CNS photo/Frank J. Mehe

From the Editor Emeritus/John F. Fink

Second part of Genesis: The four patriarchs

(Fourth in a series of columns)

Last week, I briefly discussed the first 11 chapters of the Book of Genesis.



Before leaving the first part completely, I'd better say something about the Catholic Church's teachings about creation and evolution. Keep in mind the principle that science and theology cannot be in opposition. Also, the fact that the Book of Genesis, or any of the Bible, is not a scientific treatise.

The Catholic Church does not have a problem with the theory of evolution if this is *how* God decided to create humans.

Pope John Paul II said in his catechesis on creation in 1986, "The theory of natural evolution, understood in a sense that does not exclude divine causality, is not in principle opposed to the truth about the creation of the visible world, as presented in the Book of Genesis."

However, he added, "The doctrine of faith affirms that man's spiritual soul is created directly by God."

Now, let's move on to the second part of Genesis. Chapters 12 through 50 tell us the truly fascinating stories of Israel's four patriarchal figures: Abraham, Isaac, Jacob and Joseph. I encourage you to read these stories. I guarantee you won't be bored.

Since the first part of Genesis told us that humans as a whole proved unresponsive to God's self-revelation, the second part says that he then turned to a new plan. He would work through a single chosen people who would respond and witness God's blessings to all nations.

Both the Jews and the Arabs claim Abraham as their ancestor, and Genesis confirms that. It tells how God led Abraham from Mesopotamia to Palestine and about the covenant God made with him to make him the father of many nations.

Abraham was a nomad with a large flock of sheep, such as you still see the Bedouin in the Holy Land. His adventures with his wife, Sarah, and his nephew, Lot, are told over

14 chapters, beginning with Chapter 12. The destruction of Sodom and Gomorrah is in Chapter 19.

God made his covenant with Abraham in Chapter 15, giving him the land we now know as the Holy Land. This is important for understanding the modern conflict between the Jews and the Palestinians because the covenant was made before Abraham had any children. His first child was Ishmael, whom he had with Sarah's slave girl Hagar. As his part of the covenant, Abraham had Ishmael circumcised and Muslims as well as Jews to this day continue that practice. Ishmael went on to become the father of the Arab nations.

Sarah then bore Isaac, Abraham's second son and the one from whom the Jews are descended. Abraham's biggest test of trust in God took place when God asked him to sacrifice Isaac on Mount Mariah, on the huge boulder that was eventually enclosed in the Jewish Temples and which today is in the Muslims' Dome of the Rock in Jerusalem.

An angel stopped Abraham from killing Isaac, and he passed God's test. †

Cornucopia/Cynthia Dewes

Taking an exotic spring cruise around Indiana

Considering the erratic weather lately, we may not believe that spring is finally here.

But, just in case it's true, it's time for the family to discover some interesting parts of Indiana that we may have missed.



Believe it or not, Indiana is an interesting state. Its population varies from farmers to auto racers to basketball players to nationally known politicians and

entertainers. We have considerable numbers of African-Americans, Hispanics, hillbillies, college professors and Protestants. We don't have so many Catholics, but the ones we do have are the feisty Notre Dame types, and we have Notre Dame to prove it.

Indiana has been home to sophisticates like Cole Porter and Bill Blass, teen idols like James Dean and bigots like the Grand Dragon of the Ku Klux Klan. We've harbored Dr. Alfred Kinsey and his obsession with American sexual practices as well as celebrity artists such as Robert Indiana and Kurt Vonnegut.

But, to me, the greatest charm of Indiana is its small towns and hidden natural treasures, many of them only short distances from the

center of the state. One such is the town of Attica in Fountain County, southwest of Lafayette on the Wabash River. It's a genuine destination, not just a dot on the highway map.

In Attica, you may see the remains of part of the Wabash-Erie Canal, covered bridges and several 19th-century buildings listed on the National Register of Historic Places. Some of these are beds-and-breakfasts, plus the old Attica Hotel still providing rooms and a famous prime rib dinner.

Other attractions include antique shops galore, the Wolf Candy Store, Portland Arch Nature Preserve nearby, and the Badlands Offroad Park and Campground, which hosts national offroad vehicle competitions. The Attica Floral Company is a full-service greenhouse and florist business, offering some of the best plants I've ever seen, cut flowers, wedding and funeral arrangements, you name it.

Another even smaller town to visit on the west side of Indiana is Dana, birthplace of Ernie Pyle and home of the Ernie Pyle State Historic Site. There's a free museum illustrating the career of the famous World War II war correspondent, and the farmhouse in which he grew up. It's a peek at the life of a Hoosier member of the Greatest Generation.

Putnam County, perhaps to the surprise of those who whiz through it on their way to the

Parke County Covered Bridge Festival every October, is blessed with nine covered bridges of its own. It also offers elk and buffalo farms where you may purchase meat and gaze at the critters up close. And, if elk and buffalo aren't your favorite meats, you can get a great beefsteak at the Red Dog Steakhouse (formerly Saloon) in North Salem.

Flower lovers adore the Hilltop Orchids gardens near Cloverdale. Visitors enjoy a great tour of the greenhouse to see numerous varieties of orchids for sale or rent, ranging from about \$15 to one that's \$50,000 and not for sale. The Hobbitt Gardens near Fillmore offer organically grown herbs and plants, plus festivals throughout the year promoting healthy simple living and holistic remedies.

Greencastle is the site of Eli Lilly's first drugstore, DePauw University and a 500-acre Nature Park in which to experience the beauty of Indiana's changing seasons. On the courthouse square are a doughboy statue and a WW II buzz bomb.

Spring is indeed one of God's greatest gifts to his human creatures. Let's get out and appreciate it.

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

Faithful Lines/Shirley Vogler Meister

Recapping the miracles of motherhood

Every Mother's Day, I enjoy sweet nostalgia remembering the various stages of motherhood that I have enjoyed but also endured.

A mother's life is bittersweet. Even the Blessed Mother knew the joys and the sorrows of her role.



Now, I share with my readers this Mother's Day weekend a delightful anthology with yearlong relevancy titled *Miracles of Motherhood: Prayers and Poems for a New Mother*.

Published by Center Street/Hachette Book Group (www.centerstreet.com), this book comes from seasoned writer and speaker June Cotner, who has produced 15 other beautiful theme collections (www.junecotner.com).

The blessing of the *Miracles* book, however, is that it is a timeless volume encompassing pregnancy, birth, new baby, babyhood, the toddler years, christenings, reflections and inspiration. Compact and easy to read, it is a perfect gift at any time.

Father Paul Keenan, a columnist for

Catholic New York and host of the "Religion on the Line" radio talk show, captured the essence of Cotner's book when he said, "The soul of motherhood dances, sings and plays in these inspiring pages."

Father Keenan did not exaggerate. I smiled, laughed, shed happy tears and was filled with wonder by the short exemplary poems and prayers from more than 80 talented writers.

Two poems are written by an Indianapolis friend, Joanne Keaton, who I met when we were non-traditional students earning degrees through Indiana University Purdue University Indianapolis.

One of Keaton's poems titled "Generations," altered from its poetic form to save column space, reflects on motherhood:

"Gazing at your tiny head/it's not always you I see/Instead, I can imagine/my mom holding me/just as her mother cuddled her/One day you may embrace/a babe of your own—and/now and then think of me."

The book represents timeless emotions shared by parents for millenniums. In her poem titled "Little One," Mary Lenore Quigley writes:

"Sleep/cradled in God's love/Crawl/Feel earth's pulse nourish your every breath/Stand/Meet the world eye to eye/Smile/gather your courage/then/run with

the wind."

The poems encompass nearly every emotion and experience one can have as God's helpmate in the miracle of creation.

At the book's beginning, Cotner writes a short "Letter to Readers" in which she says, "Parenting is unpredictable. You summon patience that you didn't even know you had. Being a mom is hard—but also extremely gratifying. Nobody can move you, complete you, strengthen you or make you laugh like your child. If you succeed as a mother, which you will, the rewards are endless."

When one of my daughters suffered from early colic, my doctor said, "This is a test of the mother's mettle."

So I especially understood Susan Landon's poem titled "When You Need to Rest" about parenting babies:

"Little babies/need you/around the clock/Perhaps it's then/through sleeplessness/that you learn/how strong you are."

Everything in Cotner's collection comes from heartfelt strength.

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

Twenty Something

Christina Capecci

Underestimating your value? Don't

Antiques Roadshow catches ordinary people in an endearing position: their nerve-racking television debut. They tend to be talkative and made-up, dressed in coral, spattered in rouge and framed in fluffed-up curls.

Then an appraiser delivers the news that they're richer than they thought they were. Substantially richer.

The poised persona they were trying to project snaps, giving way to a Macaulay Culkin face and homespun expressions such as "Oh my lanta" or "Egads!"

Some can't fathom the dollar value, repeating "You're kidding!" in a stunned daze. Others focus on one fact to navigate through their shock. For one man, that was the handle of his sword, which, evidently, was made of rhinoceros horn. "The most amazing thing is the rhinoceros!" he exclaimed. "I thought that was plastic!"

Now in its 11th season, Public Broadcasting System's *Roadshow* is currently being filmed in Omaha, Neb., which should be fertile ground for granny curls and my lantas. It's one of a few reality TV shows that stimulates rather than saps brain cells. It's packed with obscure tidbits.

"This artist always painted a blue bird in the upper right corner of his landscapes. This is the only one with a crow in the corner, which increases its value."

Anything can be rendered fascinating and valuable on *Roadshow*. An ashtray. A pocket watch. A pillowcase. You never know how it was stitched—or who drooled on it.

Once, I watched an ugly mahogany chair yield an astonishing appraisal. Its back was unusually long and skinny. But the bottom bore the letters RX, "the maker's mark," the appraiser said, and the maker was a famous artist.

That phrase lingered in my mind long after I turned off the TV: "the maker's mark."

We each bear the maker's mark, and our maker is the most famous artist of all time. In six days, he created Niagara Falls and the Grand Canyon. And the original "Starry Night" that Van Gogh later ripped off.

We are each unique, a limited edition, one out of one. You know what that does to the value of the art.

It's important that we keep this in mind as we prepare for summer, wriggling into swimsuits and staring into three-fold, full-length mirrors. It's hard to shake that model in our mind, and it's easy to spot our physical deviations.

But the image we envy is generic. One print out of 10 million. So don't sell out.

Many young women make this mistake. Look at Ashlee Simpson, who burst into a music scene filled with blond look-alikes and turned heads with her black hair, fair skin and fresh look. She looked as though she ate peanut butter. Girls liked that, and they turned her first album into a triple platinum.

Alas, Ashlee turned skinny, tan and blond. She got a new nose. And her next album didn't come close in sales.

Thousands of girls follow her lead. Some submit themselves to ice-cube diets. Others submit themselves to the plastic surgeons on "I Want a Famous Face."

God created you one of a kind. He sculpted you carefully, counting the hairs on your head. So when you try to emulate Eva or Jen, you insult your creator's fine taste.

Like the Blenko glass on *Roadshow*, our physical imperfections add an interest and value that collectors covet. The chicken-pox scar on your forehead. The birthmark on your left calf. You've been trying to hide the very mark that makes you special.

So take care of yourself, the fabulous original, avoiding scratches and cheap imitations. God's appraisal of your value wildly exceeds your estimation.

(Christina Capecci is a graduate student at Northwestern University in Evanston, Ill. E-mail her at christinacap@gmail.com.) †

Sixth Sunday of Easter/Msgr. Owen F. Campion

The Sunday Readings

Sunday, May 13, 2007

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

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



As Christianity grew, it not only expanded beyond its original base in the Holy Land, but also drew gentiles as well as Jews. This increasingly multicultural nature of the broad Christian

community presented problems.

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

Obviously, a Christian community had formed in Antioch. Most likely, its membership was composed of people from all backgrounds. Jews would have been among them. The roots of Christianity theologically, geographically and historically were in the Jewish culture and in the Holy Land.

Still, at this point, the major figures among the Christians—most certainly including the Apostles who had known Jesus—were Jews.

The dispute was about circumcision, the ritual followed by Jewish males to this day. Evidently, in Antioch some of the Christians were demanding that converts from paganism submit themselves to this ritual.

Neither Antioch's Christian leaders nor Antioch's individual Christians resolved the dispute. It was not left to the personal thinking of the persons directly involved, namely the converts themselves.

Rather, the question was taken to Jerusalem for review and response by the Apostles.

In their reply, the Apostles called the Antioch Christians "brothers." The decision was that this Hebrew ritual need not be imposed upon converts. The Apostles said that this decision was, through them, an act of the Holy Spirit.

The Book of Revelation furnishes the second reading.

As are all the readings in Revelation, this passage is poetic and highly symbolic. The city, of course, is heaven, the "heavenly Jerusalem."

This heavenly city awaits all those who love God. On each of its four sides are three gates. Three was a perfect number.

The gates are open and available to anyone. Written on the city's walls are the names of the 12 tribes of Israel. It is another symbol to say that salvation is offered to all people.

St. John's Gospel gives this weekend its third reading.

It is one of the most eloquent passages in the New Testament. Three points are important.

Jesus calls upon the disciples to love each other. The mere construction of this passage illustrates the fact that following the Gospel will not be easy.

However, following Christ will not be impossible. The Holy Spirit will provide assistance and strength.

Finally, for those who truly love God, peace will be with them. It is not necessarily an absence of conflict or the peace that hopefully exists among people or among nations. It is the peace of mind, heart and soul that comes from knowing that right is served and that God is present.

Reflection

Already, the Church is directing us to Pentecost, but it is not dwelling on a mere anniversary. It is telling us that if we accept Jesus and live by the Gospel, God will be with us in the presence of the Holy Spirit.

Then the Church gives us very practical advice. To be with God in the heavenly Jerusalem is the only true source of peace. Anything else is death.

We reach God's heavenly Jerusalem by our decisions every day to follow Jesus. Guidance in this regard is not coincidental nor is it always reliable if it simply represents our personal judgment. God is in the Church. The Church is here to teach us, judging as it must the questions of our time.

There is no escaping the fact that the early Christian faith, as revealed in the New Testament, was critically involved with the notion of the visible Church, built on the Apostles. †

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," The Criterion, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to criterion@archindy.org. †

Daily Readings

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

Tuesday, May 15
Acts 16:22-34
Psalm 138:1-3, 7c-8
John 16:5-11

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

Thursday, May 17
Acts 18:1-8
Psalm 98:1-4
John 16:16-20

Friday, May 18
John I, pope and martyr
Acts 18:9-18
Psalm 47:2-7
John 16:20-23

Saturday, May 19
Acts 18:23-28
Psalm 47:2-3, 8-10
John 16:23b-28

Sunday, May 20
The Ascension of the Lord
Acts 1:1-11
Psalm 47:2-3, 6-9
Ephesians 1:17-23
or Hebrews 9:24-28; 10:19-23
Luke 24:46-53

Question Corner/Fr. John Dietzen

Laypeople may offer blessings and prayers for other people

Q Could you help me locate one of your past columns on the subject of blessings by laypeople and the fact that there is no provision in doctrine for such blessings?



Priests in my parish continue to engage in this fiction, asking the audience to extend their hands while the priest recites some phrases. I do not participate in these prayers. (Illinois)

A I don't remember doing a column on this subject, at least in the last 20 years. If I had, the column would not contain the comments you quote because they are not true.

The Church provides for many blessings to be given by laypeople. There is, in fact, a whole book of such blessings titled *Catholic Household Blessings and Prayers*, which is published by the U.S. Conference of Catholic Bishops' Committee on the Liturgy.

The larger *Book of Blessings—Roman Ritual* includes many which may be ministered by laypeople. The "General Introduction" of the ritual notes that the "ministry of blessing involves a particular exercise of the priesthood of Christ ... in keeping with the place and office within the people of God belonging to each person."

In other words, all baptized Christians share in the priesthood of Christ to some degree, which makes them eligible, within their role in the Church, to exercise that priesthood by bestowing blessings.

Among the many blessings explicitly mentioned for laypersons' use are the blessing of sons and daughters, blessing of an engaged couple, blessing on the occasion of a birthday, blessing of animals, blessing of Advent wreaths and Christmas trees, blessing of homes and a blessing in thanksgiving.

For all blessings, the ritual gives suggested prayers, Scripture readings, intercessions and a Prayer of Blessing, which a layperson says with hands joined, perhaps making the sign of the cross.

A priest or deacon says the prayer with arms outstretched over those being blessed or otherwise present, usually making the sign of the cross over them.

The *Catholic Household Blessings and Prayers* volume is especially useful for developing a prayerful spirit in a Catholic home.

The book includes many prayers and rites already common in Catholic families, such as blessings before and after meals. It also has dozens of other blessings that most parents and other laypersons would never think about—a mother's blessing of a child when nursing or feeding, a blessing in times of suffering and need, a blessing on wedding anniversaries and so on.

It is not uncommon, and seems within the requirements for blessing ceremonies, for a priest to ask others to participate by extending their arms toward those being blessed as he prays the blessing prayer.

I have done this at baptisms, inviting the family and friends present to extend their hands as the priest or deacon says the final blessing and makes the sign of the cross over the child and the parents.

Perhaps the occasion you mention is the dismissal of catechumens after the Liturgy of the Word on Sundays during Lent. In many parishes, the priest asks the congregation to extend their arms in prayer for the catechumens, perhaps as the choir sings a prayer for them.

It's not a formal blessing, but it is a beautiful and touching symbol of the entire parish's support and is much appreciated by those preparing for baptism. I'm sorry you don't feel that you can share in this prayer.

Both books are available through bookstores or from USCCB Publishing by calling 800-235-8722.

Q Our granddaughter will be confirmed soon. She wants both my wife and me to be her sponsors, and doesn't want to hurt our feelings by choosing one of us.

However, our parish priest said no, another priest said it would involve too many people and the bishop said canon law does not allow it. (Illinois)

A They are correct. Canon law assumes that one person, at most, will serve as confirmation sponsor (Canon #892-#893).

As a practical consideration, particularly at larger parishes, it could complicate procedures and even create problems of space if those people who are to be confirmed had more than one sponsor.

A confirmation sponsor is not absolutely necessary. The confirmation ritual and canon law, respectively, specify that "ordinarily" and "insofar as it can be done" a sponsor should be chosen for the candidate. So there may be no sponsor at all.

You and your wife might explain to your granddaughter that neither of you will be hurt if the other person is asked. †

My Journey to God

Ode to St. Anne

Imagination tempts me
When I think of you, St. Anne.
What possible elation
Could surpass God's perfect plan!

You hold your grandson, Jesus,
As you sing the tribal lore,
The lullaby of ages
To be heard forevermore.

This portrait of contentment
Speaks as only silence can.
I know you hear its echoes—
Hold him, hold him close, St. Anne.

By Dorothy M. Colgan

(Dorothy M. Colgan is a member of St. Meinrad Parish in St. Meinrad. This statue of St. Anne and Mary as a child is at Our Lady of the Most Holy Rosary Church in Indianapolis.)



Photo by Mary Ann Ward

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.

BROUGHER, Karen K., 59, Nativity of Our Lord Jesus Christ, Indianapolis, April 24. Wife of Jim Brougher. Sister of Sharla Griffith and Jim Cecil.

CARRIER, Nancy (Pfeifer), 71, St. Lawrence, Lawrenceburg, April 29. Wife of Gerald Carrier. Mother of Anne Bagshaw, Lea Beck, Alice Keller and Dr. David Carrier. Sister of Drs. David and James Pfeifer.

CROSSEN, William Joseph, 93, St. Joseph, Indianapolis, April 22. Father of Patricia Davison. Grandfather of two. Great-grandfather of three.

EGAN, Nicholas J., 51, Holy Name of Jesus, Beech Grove, May 1. Husband of Debi (Bray) Egan. Father of Ashley and Brian Egan. Brother of Mary Ann Ciely, Kay Lyons and Thomas Egan.

FRENCH, Mary Frances, 71, St. Pius X, Indianapolis, April 21. Wife of Darroll French. Mother of Karen Komar, Carol Yount and D. Philip French Jr. Sister of Jack and Tom Keller. Grandmother of seven.

KELLEY, Anna Lou, 81, St. Patrick, Indianapolis, April 27. Wife of Howard Kelley. Mother of Connie Doughty, Paula Laker, Mary McKnight, Karen Miller, Kathy Taylor, Brian, Jimmy, Kelly, Kevin, Mark and Michael Kelley. Grandmother of 33. Great-grandmother of 27. Great-great-grandmother of one.

LYLE, Harold, 101, Holy Family, Richmond, April 23. Father of Philip Lyle. Brother of Joseph Lyle. Grandfather of four.

MC DONALD, Betty L., 65,

St. Bartholomew, Columbus, April 13. Wife of Jerome McDonald. Mother of Jerilyn Brewer, Jolanda Harmon and Jeremy McDonald. Sister of Carol Boyd, Helen Colvin, Gary, Mike, Rick and Ron Burris. Grandmother of nine.

MC MILLAN, Norma Jean, 79, Holy Name of Jesus, Beech Grove, April 14. Wife of Robert McMillan. Mother of Dan, Gary, Joe, John, Larry and Tim

Benedictine Sister Mary Joan Wargel was founding member of monastery

Benedictine Sister Mary Joan Wargel, formerly Sister Mary Linus, died on April 22 at St. Paul Hermitage in Beech Grove. She was 86 and was a founding member of Our Lady of Grace Monastery in Beech Grove.

The Mass of Christian Burial was celebrated on April 26 at the monastery chapel. Burial was at the sisters' cemetery.

She was born on July 22, 1920, in Mount Vernon. She entered the Monastery Immaculate Conception in Ferdinand, Ind., in 1936 and made her perpetual monastic profession in 1941.

She ministered as a teacher, principal and in health care for

McMillan. Sister of Laverne Shepherd and Richard Lohman. Grandmother of several. Great-grandmother of several.

ROBERTS, Margaret Mary (Mueller), 85, Immaculate Conception, Rushville, April 28. Mother of Marcia Fish, Mary Beth Keely, Margaret Speranza, David and Stephen Roberts. Sister of Mary Eileen Johnson, Charles, Clarence and Frederick Mueller. Grandmother of two.

more than 50 years.

Sister Mary Joan taught at Catholic schools in Tell City, Bradford, Floyds Knobs, Indianapolis, Columbus and Mount Vernon. She ministered in health care at the monastery from 1992 until 2003.

Surviving are four sisters, Alice Larrance of Evansville, Ind., Syvilla Lewis of Mount Vernon, and Benedictine Sisters Dorothy and Renee Wargel of Beech Grove; and a brother, Benedict Wargel of Evansville.

Memorial gifts may be made to Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove, IN 46107. †

SAVAGE, Dorothy, 88, Sacred Heart, Clinton, April 26. Sister of Joseph Burdick. Grandmother of one.

THOMPSON, Olan Chester, 72, St. Paul, Tell City, April 21. Husband of Nelda (Crawford) Thompson. Father of Cindy Kaufman, Bryan and Jay

Thompson. Brother of Maridel Catt, Renea Schaeffer, Ricky and Toby Thompson. Grandfather of five. Great-grandfather of five.

VANNATTA, Elizabeth I., 92, St. Jude, Indianapolis, April 25. Mother of Victoria Howes. Sister of Teresa Cline. Grandmother of one. †

Harry Dearing served archdiocese as business manager for 16 years

Harry T. Dearing, a former business manager for the Archdiocese of Indianapolis, died on May 4. He was 81.

The Mass of Christian Burial was celebrated on May 7 at Holy Spirit Church in Indianapolis. Burial was at Calvary Cemetery in Indianapolis.

A longtime member of Holy Spirit Parish, Dearing served the archdiocese for 16 years. He worked for Archbishop George J. Biskup and Archbishop Edward T. O'Meara before retiring in 1991.

"Harry Dearing was a wonderful Catholic gentleman," said Msgr. Joseph F. Schaedel, vicar general. "Not only was he dedicated to his faith and to his family, he was also dedicated to the archdiocese. ... Harry's

dedication and professional expertise laid the groundwork for the good stewardship the archdiocese exercises today in terms of our temporal goods."

Dearing served in the U.S. Army during World War II. He also was a member of the Knights of Columbus, Fatima Council, and the Archdiocesan Building Commission.

Surviving are his wife, Mary Jo (Foley) Dearing; seven children, Barbara, Dan, Harry J., John, Patrick, Terry and Tom Dearing; two sisters, Patty Auman and Franciscan Sister Geraldine Power; two brothers, Jerry and Vic Dearing; and seven grandchildren.

Memorial gifts may be sent to Holy Spirit Parish, 7243 E. 10th St., Indianapolis, IN 46219. †

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Father William Stumpf, pastor of St. Charles Borromeo Parish in Bloomington, and Archbishop Daniel M. Buechlein recite the end of the eucharistic prayer at a special Mass on April 30 in honor of St. Theodora Guérin. Priests from the Bloomington Deanery concelebrated the Mass.

Bloomington Mass honors St. Theodora

By Mike Krokos

BLOOMINGTON—Janis Dopp and St. Theodora Guérin go way back. Sort of.

As a young girl attending St. Emeric School in the Diocese of Gary, Ind., in the late 1950s, Dopp remembers hearing of then Mother Theodore Guérin.

One of Dopp's teachers, a Daughter of Divine Charity sister, gave her a holy card with a third-class relic of Mother Theodore.

Although she can't remember the reason the gift was given, Dopp said getting the card was special.

"I put it in my prayer book, and I still have it today," she said.

"I treasured it then, and I still do."

On April 30, Dopp and other members of Bloomington Deanery parishes gathered with Archbishop Daniel M. Buechlein at St. Charles Borromeo Church to take part in another of the continuing series of liturgies throughout the archdiocese in honor of St. Theodora, Indiana's first saint.

"It was a thrill to see this unfold over the last few years," said Dopp, who serves as St. Charles Borromeo's director of religious education.

While Dopp was familiar with St. Theodora's missionary work, Indiana University students Jessica Richers, John Cecil and Anna Silva were impressed to learn more about Indiana's first saint and her



Christopher Brake, a third-grader at St. Charles Borromeo School, receives Communion from Archbishop Buechlein.

commitment to Catholic education.

"I didn't realize Saint Mary-of-the-Woods College [founded by St. Theodora in 1840] is the oldest Catholic college for women in the United States," Cecil said.

Richers appreciated the way the Mass drew people from all parts of the deanery.

"It's exciting to see everyone come together for this," she said.

Joe Brake, who teaches sixth-grade religion and history at St. Charles Borromeo School, said he was able to incorporate St. Theodora's sainthood into his curriculum.

"We spent a great deal of time on the canonization



Members of Bloomington Deanery parishes pray during the special April 30 Mass honoring St. Theodora.

process, what it means to be a canonized saint and [asking] them to intercede for us," he said.

Brake, who is also youth minister and director of religious education at St. John the Apostle Parish in Bloomington, called the special celebration a wonderful event.

"It's not very often that the archbishop comes to your parish to celebrate a saint from Indiana," he said.

In his homily, Archbishop Buechlein said people of faith owe St. Theodora "a great debt of gratitude" for her commitment to founding Catholic education in Indiana.

He called her a great woman of accomplishments who had "an all-consuming love for God," and a person who "gave her entire life to Jesus in prayer."

God "blessed her as a valued missionary of faith in truly missionary times," the archbishop said.

Each of us can follow St. Theodora's example, he added.

"All of us are called to be missionaries in our way," Archbishop Buechlein said, "to live our faith, to be proud of our faith." †

Photos by Mike Krokos



Altar servers and priests process into St. Charles Borromeo Church at the beginning of Mass.



Cay Smith of St. Charles Borromeo Parish proclaims the first reading at the April 30 Mass.



Indiana University students, from left, John Cecil, Anna Silva and Jessica Richers enjoy hospitality at the St. Charles Borromeo Parish Hall after the special April 30 Mass.