



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



It's All Good

New columnist Patti Lamb says to trust that God knows what is best for you, page 12.

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Defining moments

having completed in every manner the



Eric Amador



Melissa "Missy" Bullock



Tricia Schutz



Katie Orberson



Chris Zabriskie

High school graduates say Catholic education is at heart of who they are

(Editor's note: Before their graduations from Catholic high schools across the archdiocese, several students were asked to share their thoughts about how Catholic education has shaped their lives. Here are their stories.)

By John Shaughnessy

Ask Tricia Schutz what she has gained from her 13 years of Catholic education and she sums it up in a

sentence she heard repeatedly at a heartbreaking time in her life.

"If you need anything, I'm here."

The words came from classmates, friends, teachers and neighbors after Tricia's younger brother died in 2001.

"I saw God working in others," says Tricia, 18, a recent graduate of Roncalli High School in Indianapolis who also attended kindergarten through eighth grade at St. Jude School in Indianapolis.

"I would go to school and it was a haven. People looked out for me. If I needed to leave the room or pray, I could do that and not get into trouble. People came to our house. They sent cards and offered Mass intentions. My friends and classmates and teachers came to the funeral and said, 'If you need anything, I'm here.'"

She has adopted that approach to life.

See GRADUATES, page 10

Pope urges countries to combat causes of hunger, malnutrition

ROME (CNS)—Pope Benedict XVI urged the international community to combat the causes of hunger, saying starvation and malnutrition were



Pope Benedict XVI

unacceptable in a world that can produce plenty to eat.

Any further increase in global food production will help alleviate hunger "only if it is accompanied by the effective distribution" of the food, which needs to be

"primarily channeled to satisfy essential needs," Pope Benedict said in a message to the World Food Security Summit in Rome.

"The great challenge today is to globalize not only economic and commercial interests, but also the expectations of solidarity," he wrote.

The Vatican's secretary of state, Cardinal Tarcisio Bertone, read the pope's message during the June 3 opening ceremony of the three-day summit.

Numerous heads of state and nongovernmental organizations attended the high-level summit, dedicated to addressing the current world food crisis, the challenges of climate change and the development of biofuels.

The U.N. Food and Agriculture Organization, which hosted the summit, said approximately 850 million people suffer from hunger around the world. Changing weather patterns triggered by climate change are expected to adversely affect the vast majority of those who are already struggling to find enough to eat, it said.

In his written message, the pope said, "Hunger and malnutrition are unacceptable in a world that, in reality, has sufficient levels of production, resources and know-how available to put an end" to these social ills and their consequences.

The lives of millions and the stability of many nations are threatened by "new hidden dangers," he said, adding that increasing globalization, protectionist trade

See HUNGER, page 16

The border is in South Dakota for Irish priest facing unwelcome immigration challenges

WASHINGTON (CNS)—Father Cathal Gallagher is bringing his parishioners in rural South Dakota an unwelcome lesson in the fine details of U.S. immigration law as they try to help him fight his pending deportation.

Father Gallagher, 58, a Columban missionary, went to the state a decade ago at the invitation of Bishop Robert J. Carlson,

then-head of the Diocese of Sioux Falls, S.D. The Irish priest currently is pastor of parishes in three prairie towns, the largest of which is St. Thomas Aquinas Parish in De Smet, population just over 1,000.

After spending 22 years working in Japan, Father Gallagher was surprised by how taken he was with South Dakota, he

told Catholic News Service in a May 29 phone interview.

"I liked this place, the prairies, the people," he said, and as soon as he was eligible, he applied for permanent U.S. residency. He came as close as being told five years ago that his "green card" was approved and would arrive within two weeks, only to learn much later that his application was actually denied.

Now, unless the Department of Homeland Security office of Citizenship and Immigration Services, or CIS, can be persuaded to reverse its denial of his application, Father Gallagher will have to head back to Ireland by July 1.

After spending most of his priesthood in Japanese missions, the native of Donegal, Ireland, came to the United States in 1996 to participate in an alcohol treatment

program at Guest House in Rochester, Minn., he explained. He stayed on for a year afterward, during which he became acquainted with Bishop Carlson, who was undergoing cancer treatment at the Mayo Clinic in Rochester. (Bishop Carlson is now head of the Diocese of Saginaw, Mich.)

At the bishop's urging, he decided to give ministry in rural South Dakota a try. At first, Father Gallagher held a religious worker's visa. But in 2001, he submitted the paperwork for permanent U.S. residency.

"I kind of had my heart set," he said. "Yes, this is where I'd like to spend the rest of my career."

What followed has become a seven-year adventure in the U.S. immigration system, with help throughout the process from the

See IMMIGRATION, page 8



WASHINGTON LETTER



Permanent Deacons
Archdiocese of Indianapolis
FIRST ORDINATION CLASS

Meet our future deacons

On June 28, history will be made at SS. Peter and Paul Cathedral in Indianapolis when 25 men from central and southern Indiana become the first permanent deacons ordained for the

Archdiocese of Indianapolis.

This week's issue of *The Criterion* continues a series of profiles of these men, which will be published in the weeks leading up to that important day. †

Steven Gretencord



Age: **56**
Spouse: **Kathryn**
Home Parish: **Sacred Heart of Jesus Parish in Terre Haute**
Occupation: **Manager of Valley Electric Supply in Terre Haute**

Who are the important role models in your life of faith?

My parents have always been important role models. My wife, Kathy, has been an inspiration. The pastors of Sacred Heart of Jesus Parish have been and continue to be role models for me on my spiritual journey.

What are your favorite Scripture verses, prayers and devotions?

"I do believe, help my unbelief" (Mk 9:24). This is my favorite Scripture verse because it helps me to focus on the importance of trusting in the Providence of God. Eucharistic adoration is particularly rewarding for me as I find it spiritually refreshing and invigorating.

Deacons often minister to others in the workplace. How have you experienced that, and how do you anticipate doing that in the future?

It is widely known in the workplace that I am studying for ordination to the permanent diaconate in the Roman Catholic Church. In the last few years,

I have had several opportunities to talk with people as they faced crisis in their lives, and will continue to make myself available.

Why do you feel that God is calling you to become a deacon?

I have contemplated this question since my early days of discernment. I am more sure than ever that I am being called because I see God working in my life and I seem to be directed toward this destination. Every day, I am becoming more [comfortable] with the role and duties I will be assuming upon ordination.

How will being ordained a deacon have an impact on your life and family?

The impact of being a deacon will likely have a minimal effect on my family life. My wife is supportive, and my son is grown. The impact on my personal life will be determined by how adept I become at time management. Overall, I anticipate a very uplifting and fulfilling experience as I minister to the Body of Christ. †

Age: **61**

Spouse: **Evangelina**
Home Parish: **St. Patrick Parish in Indianapolis**
Occupation: **Pastoral Associate at St. Gabriel Parish the Archangel in Indianapolis**



Oscar Morales

Who are the important role models in your life of faith?

One of the most important role models in my life of faith is Franciscan Father Thomas Fox. He was the first to believe in me as a possible deacon. Members of my family are also role models because we are a domestic Church based on respect and love for each other.

What are your favorite Scripture verses, prayers and devotions?

All of the letters of St. Paul are favorites as they are examples of conversion. Paul's letters have a deep teaching and a clear message for us to follow. Devotion to Our Lady of Guadalupe is close to my heart.

Deacons often minister to others in the workplace. How have you experienced that, and how do you anticipate doing it in the future?

I have the opportunity to put into practice all that I have learned as I am a pastoral associate for St. Gabriel the Archangel Parish.

Why do you feel that God is calling you to become a deacon?

I am very fortunate for this opportunity and feel very grateful to God. I feel he has a call and a plan for me and this is it—to be able to serve God at this level, and to be able to follow and do what God wants of me.

How will being ordained a deacon have an impact on your life and family?

There is a lot of expectation and excitement in my family. I pray to God for his guidance and wisdom in all that I am doing and for my family to be able to stand by my ministry.

How do you hope to serve through your life and ministry as a deacon?

For many years, I have done much service in the Church. I wondered about the meaning. Now, after this journey of learning and praying, it makes sense how I can serve God in other people. I hope to keep serving others as I have been doing, but now it is my way of life and my ministry as a deacon. †

Pollsters say immigration not a top issue for voters in 2008 election

WASHINGTON (CNS)—With a sour economy, a war in its sixth year, gas prices at record levels and good health care increasingly unattainable, voters have other priorities ahead of worries about illegal immigration, pollsters say.

A May voter survey found immigration to be voters' fifth biggest concern behind those other issues with 7 percent citing it as their top issue.

The Battleground Poll by the Tarrance Group, Lake Research and George Washington University released in late May found the economy and jobs to be the top election priority for 23 percent of voters. That was followed by the Iraq War and gas/energy prices, at 15 percent each, and health care, cited by 9 percent. Falling below illegal immigration as priorities were concerns about terrorism and retirement/Social Security, with each cited by 6 percent.

Brian Nienaber, vice president of the

Tarrance Group, a Washington political polling firm, said the heat on immigration as a political issue has been turned down significantly this year, now that the possibility of comprehensive immigration legislation is off the congressional table and the positions of the three leading

presidential candidates on the topic aren't far apart from each other.

However, Arturo Vargas, executive director of the National Association of Latino Elected and Appointed Officials, said Latinos will be more influential

than ever in November, driven largely by a huge influx of newly registered voters.

Vargas and Nienaber were panelists at the fifth annual Immigration Law and Policy Conference sponsored on May 20 by Georgetown University's Law Center, the Catholic Legal Immigration Network and the Migration Policy Institute.

Many of those new voters first have to

become citizens, creating a backlog of naturalization applications that Citizenship and Immigration Services is struggling to resolve.

Other speakers at the law and policy conference said the 460,000 naturalization applications received last July alone, shortly before a large increase in the application fee, amounted to more than two-thirds the number of applications submitted in 2006.

Vargas said a nationwide campaign to get Latino immigrants to become citizens and register to vote, and a current effort to encourage voting are showing results in presidential primaries. More than a million new voters were registered between January and October 2007 through the campaign, which was co-sponsored by Vargas' group, other Latino organizations and Hispanic media companies.

The recent attention to illegal immigration in public debate as well as the sharply increased and often highly visible enforcement in the last few years have driven many longtime U.S. residents to become naturalized citizens.

That's important, he said, because naturalized citizens vote at a greater rate than do native-born citizens.

In seven of nine key primary states, Latino voters turned out in percentages higher than their proportion of the electorate, Vargas said. He gave the example of Florida and Nevada, where the turnout by Latino voters apparently accounted for the primary victories in those states of Sens. John McCain, R-Ariz., and Hillary Clinton, D-N.Y., respectively.

"We intend to define this race in November," Vargas said. †

'We intend to define this race in November.'

— **Arturo Vargas,**
executive director of the
**National Association of Latino
Elected and Appointed Officials**

Correction

In the May 30 issue of *The Criterion*, an editing error in editor emeritus Jack Fink's Perspectives column incorrectly noted that Maryknoll Father James A. Walsh eventually served as a bishop in China and died there. A different Bishop James Walsh served in China and was imprisoned there. †

The Criterion

6/6/08

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Father Charles Chesebrough was dean of Bloomington Deanery

By Mary Ann Wyand

Father Charles S. Chesebrough, dean of the Bloomington Deanery, died unexpectedly on May 28 at his residence in Bloomington. He was 70.

He had suffered from emphysema, which required him to carry an oxygen pack to aid his breathing, and was granted early retirement for health reasons on Jan. 10, 2007, while continuing his ministry as dean.

From 1995 until 2007, Father Chesebrough served as pastor of St. Charles Borromeo Parish in Bloomington.

On April 27, Father Chesebrough was honored by Mary, Queen of Peace parishioners in Danville with a limestone Celtic cross dedicated in his name to commemorate his 12 years of service as pastor there from 1983 until 1995.

The Mass of Christian Burial was celebrated by Archbishop Daniel M. Buechlein at 10 a.m. on June 2 at St. Charles Borromeo Church in Bloomington. Burial followed at the Priests' Circle at Our Lady of Peace Cemetery in Indianapolis.

Father Patrick O'Laughlin, pastor of St. Patrick Parish in Wentzville, Mo., and a longtime friend, was the homilist during the funeral Mass.

During a May 29 phone interview, Father O'Laughlin remembered his friend from Kenrick Seminary in St. Louis as

"a person of great joy," who "poured his heart and soul into every place where he was assigned."

After meeting at the seminary in 1963, Father O'Laughlin said, they continued their friendship long distance.

"He was a happy man," Father O'Laughlin said. "He was fun to be with, and he always lighted up a room. Everybody wanted to be around him to share in the joy that was so evident in his priesthood and in his life."

During Father Chesebrough's battle with emphysema, Father O'Laughlin said, "he really bore up under the crosses that the Lord asked him to carry."

Msr. Joseph F. Schaedel, vicar general, said Father Chesebrough was "a priest's priest," who "had quite an outgoing, friendly personality."

Father Chesebrough had "a great sense of humor," Msr. Schaedel said. "The people loved him, and he loved the people. He was very loyal to the archbishop, and often referred to him as 'the Boss.'"

When priests needed help or encouragement, Msr. Schaedel said, Father Chesebrough would call them or send a note.

"Because of his relationship with the priests, he was a perfect candidate for dean," Msr. Schaedel said. "He could relate well to all the priests in the Bloomington Deanery, and if there was a special need in a parish he would be willing to reach out to the pastor

and the parish to provide for that."

Father Bernard Cox later succeeded Father Chesebrough as pastor of Mary, Queen of Peace Parish in Danville. He remembered his longtime mentor and friend since 1990 as an insightful man who loved and served the people with great devotion and dedication.

"I think I feel as much emotion as when I lost my own father because he just meant that much to me," Father Cox said. "His ministry all came down to 'What would Jesus do?' That's what Father Charlie would do, and that's what I've been trying to do in my priesthood."

During his April 27 homily at Mary, Queen of Peace Church, Father Chesebrough told the parishioners that he had named his oxygen pack "St. Elmo" because he had to carry it everywhere.

"It's beyond words trying to explain how I feel at this moment, after 13 years, coming back home," Father Chesebrough said. "Thank you

for 12 wonderful years. ... Thank God we laughed more than we cried."

Charles Lawrence Chesebrough was born on May 1, 1938, to Ormel C. and Bernadette (Mooney) Chesebrough, who were members of St. Joan of Arc Parish in Indianapolis. As an adult, he changed his middle name to Sean.

He attended St. Joan of Arc School and graduated from Cathedral High School in Indianapolis before continuing his studies at Xavier University in Cincinnati, Butler University in Indianapolis, St. Mary Seminary in Cincinnati and Kenrick-Glennon Seminary

in St. Louis.

On March 11, 1967, he was ordained to the priesthood by Cardinal Joseph E. Ritter, Archbishop of St. Louis, at the cathedral in St. Louis. He celebrated his first Mass on March 19, 1967, at St. Pius X Church in Indianapolis.

Father Chesebrough's first assignment was as associate pastor of St. Vincent de Paul Parish in Bedford, where he served from April 1, 1967, until he was named associate pastor of St. Simon the Apostle Parish in Indianapolis on June 29, 1972.

He was appointed pastor of St. Ann Parish in Indianapolis on Jan. 22, 1975, and served briefly as co-pastor of St. Jude Parish in Indianapolis from July 6, 1983, until he was appointed pastor of Mary, Queen of Peace Parish in Danville on Nov. 30, 1983.

On Feb. 15, 1995, he was named pastor of St. Charles Borromeo Parish in Bloomington, and on May 13, 1995, he was appointed dean of the Bloomington Deanery.

From September 1995 until Feb. 21, 1996, he served as administrator of St. John the Apostle Parish in Bloomington while continuing as pastor of St. Charles Borromeo Parish.

On Oct. 27, 2003, he was appointed priest moderator of Our Lady of the Springs Parish in French Lick and Our Lord Jesus Christ Parish in Paoli while continuing his pastorate in Bloomington until his early retirement.

Surviving are two brothers, Michael and Patrick Chesebrough, as well as several nieces and nephews.

Memorial gifts may be sent to the Education Fund at St. Charles Borromeo Parish, 2222 E. Third St., Bloomington, IN 47401. †

'His ministry all came down to 'What would Jesus do?' That's what Father Charlie would do, and that's what I've been trying to do in my priesthood.'

—Fr. Bernard Cox

Vatican: Attempted ordination of women incurs excommunication

VATICAN CITY (CNS)—The Vatican's doctrinal congregation has decreed formally that a woman who attempts to be ordained a Catholic priest and the person attempting to ordain her are automatically excommunicated.

"Both the one who attempts to confer a sacred order on a woman, and the woman who attempts to receive a sacred order, incur an excommunication 'latae sententiae,' " or automatically, said a decree from the Congregation for the Doctrine of the Faith.

The brief "General Decree Regarding the Delict of Attempted Sacred Ordination of a Woman" was published on the front page of the May 30 edition of *L'Osservatore Romano*, the Vatican newspaper. It said it

"comes into force immediately."

U.S. Cardinal William J. Levada, prefect of the congregation, who signed the decree, said it was published "in order to protect the nature and validity" of the sacrament of holy orders.

While only a handful of cases of the attempted ordination of women occur each year, the ceremonies themselves are given widespread publicity as are the decrees of excommunication that have been pronounced by the bishop of the place where the ceremonies are held.

Dominican Father Augustine Di Noia, undersecretary of the doctrinal congregation, told Catholic News Service on May 30 that the decree explicitly applies

what canon law says about the offense of attempting to enact a sacrament.

"The problem is not that all of a sudden there was a tsunami of attempted ordinations of women," Father Augustine said, but that the *Code of Canon Law* and the *Code of Canons of the Eastern Churches* "never anticipated that such a thing would happen."

The decree was needed "for the good of the Church and to ensure bishops have a common way of responding" when such ceremonies are held in their dioceses, he said.

Father Augustine said the decree makes clear the fact that the people directly involved in an attempted ordination of a woman excommunicate themselves automatically. It is not a penalty imposed by the local bishop or the universal Church.

Since the excommunication is not imposed, there is no possibility of appeal, he said. "The only recourse is repentance.

"The Church has said it is authorized to ordain only

See VATICAN, page 7

New deadline for Holy Land pilgrimage with Archbishop Buechlein

The deadline to sign up for the archdiocesan pilgrimage to the Holy Land with Archbishop Daniel M. Buechlein has been extended to June 27.

The pilgrimage, scheduled for Sept. 17-27, 2008, is the inaugural event commemorating the Archdiocese of Indianapolis's 175th anniversary in 2009.

Pilgrims will travel and pray together at places of great significance to the faith, such as Nazareth, the Sea of Galilee, Jerusalem, the Garden of Gethsemane, the

Church of the Holy Sepulchre and Bethlehem—just to mention a few holy sites.

The cost of the trip, which includes airfare, hotels, some meals, sightseeing fees, transportation and a tour guide, is \$3,955 for a double room and \$4,600 for a single room.

(For more information, call Carolyn Noone at the Archdiocese of Indianapolis at 317-236-1428 or 800-382-9836, ext. 1428, or send an e-mail to cnoone@archindy.org.) †

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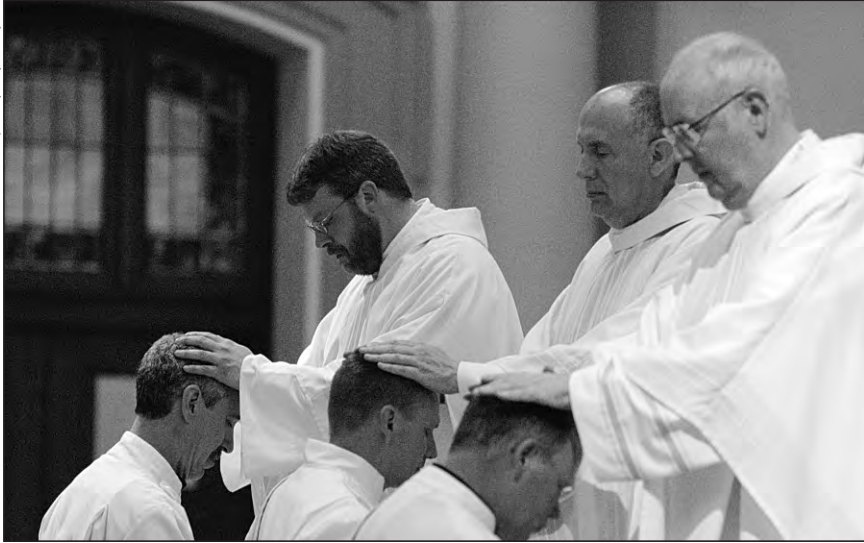


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Editorial



Father Eric Johnson, standing, from left, vocations director; Father Stephen Giannini, vicar of clergy and parish life coordinators, formation and personnel; and Msgr. Joseph F. Schaedel, vicar general, lay their hands on the heads of Fathers Thomas Kovatch, Rick Nagel and Randall Summers during the priests' ordination Mass on June 2, 2007, at SS. Peter and Paul Cathedral in Indianapolis.

A time to celebrate as a Church family on June 7 ...

It's the time of year when bishops throughout the United States are ordaining this year's newest class of priests.

Here in the Archdiocese of Indianapolis, Archbishop Daniel M. Buechlein will ordain transitional deacons Aaron Jenkins and Joseph Newton to the priesthood at 10 a.m. on Saturday, June 7, at SS. Peter and Paul Cathedral.

The public is invited to attend.

As in years past, *The Criterion* has been able to profile the ordinands and offer readers a glimpse into our soon-to-be-ordained priests' vocational journeys.

What we see are two men with very distinct callings, individuals who spent a brief time in other careers before fulfilling their call to serve God and our Church as priests.

In Deacon Jenkins, we have a convert to the Catholic faith.

In Deacon Newton, we have a former altar server who felt called to the priesthood at an early age.

We have also been able to share the two ordinands' human side.

Deacon Jenkins' love of art has been expressed in his works of stained-glass, and in the sculptures and paintings he

has created.

Deacon Newton's hobbies include doing mechanical work on his 1956 Chevrolet pick-up truck as well as reading, especially papal books and priest autobiographies. (Both transitional deacons' entire profile stories can be found at www.CriterionOnline.com.)

While people in the pews no doubt appreciate learning about our ordinands' interests, it is even more affirming to read about the gifts that mentors, professors and family members see the men bringing to the priesthood.

What we have learned about deacons Jenkins and Newton is that although these men took different roads to their priestly vocation, their love and commitment to the Church will shine through in their ministry.

June 7 will be a day of celebration as our Church family welcomes two new priests.

We are thankful that deacons Jenkins and Newton have generously responded to the Lord's call to serve, and pray that God's Providence will be at the center of their ministry as shepherds of our Church family.

—Mike Krokos

... And a time to honor our graduates

It is also that time of year when young people graduating from high school and college begin preparing for the next chapter in their lives.

We congratulate each of them, the thousands from our archdiocese who attended Catholic, public or private high schools or colleges, and students who were home-schooled as well.

Though there is a sadness for some as they close the book on this phase of life, the majority are filled with nervous excitement and anticipation as they eagerly await moving on and adding more chapters as co-authors of their book of life.

Despite the fear and trepidation some may feel, we need to remind them that they are not alone. God is with them, in joys and sorrows, in happy and

sad times, through this adventure we know simply as life.

No matter where the Holy Spirit leads these young adults, we, as a people of faith, also need to offer them our prayers of support and encouragement.

What advice can older adults offer? We need to let these young people know there will indeed be challenges but, with faith as their bedrock, they—and our Creator—can work through anything.

While members of the older generation have learned that there are no guarantees in life, we have also come to know that with God all things are possible.

—Mike Krokos

The Human Side/Father Eugene Hemrick

The joys and pains of retiring

The hors d'oeuvres, wine and flow of compliments seemed to be endless.



One would have thought the person retiring was the messiah who saved the organization that he served.

"You will always have your desk. You are always welcomed!" the retiree was

promised.

Within months, the desk was occupied by another employee, and the impression was given that it would be better not to come into the office in order to allow the new director to find his own way. Being in the loop, telephone calls and travel all ceased!

A somebody had now become a nobody.

This story is lived by millions who retire each year only to face a three-tiered bitter pill: the unwelcome realization that aging can suddenly cut down a regular way of living, achievements stay in the past, and daily camaraderie with co-workers becomes a thing of the past, too.

How do those retiring face this bitter pill?

As much as we tout the golden age of retirement, it is a reminder of the twilight years and the death of much that we have come to love.

This is shocking and must be faced squarely; otherwise, it can lead to depression.

The shock is realizing that life goes

by quickly, that nothing lasts forever. If peace of mind is to exist, honestly accepting these realities must happen.

After the shock subsides, anger and resentment often set in, making a retiree feel that all the sweat and effort exerted were unappreciated. As one person bitterly told me, "I feel like an old rag that has been used up and is then tossed."

Once a retiree goes through this kind of purgatory, he or she needs to bolster the hope that retirement can in fact be enjoyable.

In Washington, we have the saying, "There is life beyond the Beltway!"

Retirement is a time for finding that other life and realizing that it is often better than the one we have left.

I can personally vouch that many people who are officially retired don't actually retire. They move into other jobs and, in many cases, they have a much saner rhythm of life.

In retirement, the wisdom of the Bible on aging is ever so important to remember.

The Book of Job tells us: "With old age is wisdom, and with length of days understanding" (Jb 12:12).

For those with children, the Book of Proverbs reminds us not to forget our blessings: "Grandchildren are the crown of old men, and the glory of children is their parentage" (Prv 17:6).

Retirement is a time to recall where God has led us from—and the blessings that occurred on that adventure.

(Father Eugene Hemrick writes for *Catholic News Service*.) †



Myths and facts about immigration

(Editor's Note: This is the fifth in a seven-part series of immigration reform articles prepared by the Indiana Catholic Conference. Capsule forms have been prepared for use in parish bulletins. Diocesan newspapers throughout the state have agreed to publish the series in its longer form.)

Perceived myth: Better border enforcement will solve the immigration problem.

Known fact: From 1986 to 1998, the Border Patrol's budget increased sixfold, and the number of agents stationed on our southwest border

doubled to 8,500.

From 1993 to 2004, spending for border enforcement nearly quadrupled. Yet, the number of unauthorized arrivals increased.

Moreover, U.S. border enforcement strategies have channeled migrants to more remote crossing points, resulting in increased fatalities, a growth in smugglers and traffickers, and reduced chances of apprehension.

Insufficient legal avenues for immigrants to enter the U.S., compared with the number of jobs in need of workers, have significantly contributed to this current conundrum. (Source: Immigration and Naturalization Web site)

Doesn't illegal immigration threaten our security?

Some immigrants are illegal (undocumented) because they are denied entry for work or to be reunited with family. They seek to come legally, but cannot because the law's limits are unrealistic.

People wish to come to work, to make a life for themselves and their families, and to contribute to the well-being of the community. They do not come to harm the U.S. or its citizens.

Others are illegal because their student or work visa has expired. While they may have a job, they cannot change their status because of the backlog of requests and the limits (quota) for visas each year.

The limits are reached usually within the first two months of the year.

Even persons with professional degrees and experience are limited. The system must be changed and updated.

Border enforcement alone will not keep out persons determined to do harm. Only a policy that addresses the push and pull factors that compel most immigrants to come will enable border patrols to do their job.

When border procedures allow for immigrants to come through regular channels, the U.S. will be able to know who is here and why.

Border agents will also be able to use resources to concentrate on those seeking entry outside the system who may wish to do harm.

The U.S. would be better protected with a policy that takes into consideration the reasons people immigrate. †

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Summer series offers preparation for archdiocesan anniversary

2009 marks the 175th anniversary of the founding of the Diocese of Vincennes, the official beginning of the Catholic Church in Indiana.

In 1898, the diocese was moved to Indianapolis and, in 1945, became the Archdiocese of Indianapolis.

While our observance of the anniversary will not be overly elaborate, it is appropriate that we observe a communal pause of intentional reflection and prayer about what this anniversary means.

First and foremost, we need to thank God for 175 years of awesome blessings for our Church in Indiana. We need to pause and remember our forebears: our bishops, priests and religious and, yes, also the "salt of the earth" folks, our ancestors in the faith, on whose shoulders we stand today.

Our local Church didn't just happen. With the help of God's grace, these people built our Church here in Indiana. The Lord built the house, but real people who made real sacrifices were his instruments.

We receive and we hand on the fruit of the faith, hope and charity of unsung people. We owe it to ourselves as well as our posterity to pause and think about our own responsibility in faith.

Now it is our turn to continue to build God's holy Church and to invite others to come and join us. With this thought in mind, we have chosen the 2009 jubilee motto: "We have seen the Lord; come and see."

I propose a year of intentional recall and a spiritual "looking ahead" in prayer. An archdiocesan pilgrimage to the Holy Land is scheduled on Sept. 17-27, 2008, as an inaugural event for the year of grace. It seems to me that a virtual return to our Christian roots is an appropriate place to begin our anniversary observance.

A representative group of pilgrims from our archdiocese will follow in the footsteps of Jesus as a visible reminder that it is from Christ that we received our salvation, our identity and the Church through which we continue to carry on Christ's mission. (More information about the pilgrimage is found on page 3 in this issue of *The Criterion*.)

One of the favored devotions on the pilgrimage to the Holy Land is for pilgrims to carry a cross along the Via Dolorosa that marks Christ's way, winding through the still busy streets of Jerusalem to Calvary.

Dating back to the oppressive years of the late Middle Ages, when pilgrims were prevented from visiting the sacred sites of the Holy Land, the custom arose of making replicas of those holy places where pilgrims might come and pray.

One of the most popular devotions to evolve was the "Stations of the Way of the Cross."

These "stations" replicated the stopping places of prayer on the Via Dolorosa in Jerusalem. St. Alphonsus Ligouri is credited with composing the first known prayers for the Way of the Cross in 1761.

He wrote: "The pious exercise of the Way of the Cross represents the sorrowful journey that Jesus Christ made with the cross on his shoulders, to die on Calvary for love of us. We should therefore practice this devotion with the greatest possible fervor, placing ourselves in spirit beside our Savior as he walked the sorrowful way, uniting our tears with his, and offering to him both our compassion and our gratitude" (*The Way of the Cross as composed by St. Alphonsus Ligouri*, Barton-Cotton, 1977).

As a way of preparing for the Holy Land pilgrimage and as a way of inviting as many folks as possible at home to participate along the way of Jesus, I hope to provide a weekly reflection on each of the 14 stations. These reflections will comprise my summer series of columns and lead us to the inaugural 2009 Jubilee pilgrimage.

My reflections will be just that—my own personal thoughts at each station. Hopefully, this will provide another way of "coming and seeing Jesus."

It should be noted that while this devotion takes place on the Via Dolorosa, the way to Calvary, it does not stop there.

In a Good Friday reflection, the mystic Catherine de Hueck Doherty wrote: "Even

as the cross stands there, alone and naked, dominating the scene on Good Friday, it sings its triumphant song of resurrection. If we listen well while we look at this lonely cross, we shall hear its song of alleluias. They are faint, but every moment that passes brings them closer and their joyous melody should already begin to fill us with a delirious gladness and make us repeat, again and again: 'We are redeemed, we are saved ... we can again be one with God' " (*The Stations of the Cross, in the footsteps of the Passion with Catherine Doherty*, Madonna House Publications, 2004).

Our archdiocesan story winds along the Way of the Cross and on to Easter joy. †

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 June

Women Religious: that their love of God and the religious charism may be widely appreciated and encouraged.

La serie de verano constituye la preparación para el aniversario arquidiocesano

El 2009 marca el aniversario 175 de la fundación de la diócesis de Vincennes, el comienzo oficial de la Iglesia Católica en Indiana.

En 1898, la diócesis se trasladó a Indianápolis y en 1945 se convirtió en la Arquidiócesis de Indianápolis.

Aunque nuestra conmemoración del aniversario no será demasiado pomposa, es oportuno que observemos una pausa comunitaria de reflexión intencional y oración sobre lo que este aniversario significa.

Primero y principal, necesitamos agradecer a Dios estos 175 años de maravillosas bendiciones para nuestra Iglesia en Indiana. Debemos hacer una pausa y recordar a nuestros indulgentes predecesores: nuestros obispos, sacerdotes y religiosos y, sí, también quienes fueron la "sal de la tierra" nuestros ancestros en la fe, cuyos hombros nos sostienen hoy en día.

Nuestra Iglesia local no surgió por casualidad. Con la ayuda de la gracia de Dios, estas personas construyeron nuestra Iglesia aquí en Indiana. El Señor construyó la casa, pero sus instrumentos fueron las personas que verdaderamente se sacrificaron.

Recibimos y transmitimos el fruto de la fe, la esperanza y la caridad que procede de aquellos que no reciben reconocimiento. Nos debemos a nosotros mismos, así como también a la posteridad, detenernos a pensar sobre nuestra propia responsabilidad en la fe.

Ahora es nuestro turno para continuar construyendo la sagrada Iglesia de Dios y para invitar a otros a que vengan y se unan a nosotros. Con este pensamiento en mente, hemos elegido la máxima para la

celebración de aniversario en el 2009: "Hemos visto al Señor; ven y ve."

Propongo un año de recordación intencional y de "anticipación del futuro" espiritual en oración. Se ha programado una peregrinación arquidiocesana a la Tierra Santa del 17 al 27 de septiembre de 2008, como evento inaugural para el año de gracia. Considero que un retorno virtual a nuestras raíces cristianas es el lugar adecuado para comenzar la conmemoración de nuestro aniversario.

Un grupo representativo de peregrinos de nuestra arquidiócesis seguirá los pasos de Jesús como un recordatorio visible de que nuestra salvación y nuestra identidad provienen de Cristo, así como la Iglesia a través de la cual continuamos llevando a cabo la misión de Cristo. (En la página 3 de este ejemplar de *The Criterion* puede encontrar más información sobre la peregrinación.)

Una de las prácticas piadosas preferidas del peregrinaje a Tierra Santa es que los peregrinos lleven una cruz por la Vía Dolorosa que marca el camino que siguió Cristo serpenteando a través de las calles aún congestionadas de Jerusalén hasta el Calvario.

Remontándonos a los opresivos años de finales de la Edad Media, cuando a los peregrinos se les impedía visitar los sitios sagrados de la Tierra Santa, surgió la costumbre de hacer réplicas de esos lugares santos adonde los peregrinos pudiesen ir y orar.

Una de las prácticas piadosas más populares era las "Estaciones del Vía Crucis."

Estas "estaciones" son una réplica de los lugares de parada para oración en la Vía Dolorosa de Jerusalén. Se reconoce a San Alfonso Ligorio como el redactor de las

primeras oraciones conocidas para el Vía Crucis en 1761.

Escribió: "El ejercicio pío del Vía Crucis representa la dolorosa jornada que Jesucristo realizó con la cruz a cuestas, para morir en el Calvario por amor a nosotros. Debemos por ende practicar esta devoción con el mayor fervor, colocándonos en espíritu al lado de nuestro Salvador, a medida que caminamos por la dolorosa vía, uniendo nuestras lágrimas con las suyas, y ofreciéndole tanto nuestra compasión como nuestra gratitud" (*El Vía Crucis, según lo escribió San Alfonso Ligorio*, Barton-Cotton, 1977).

Como una forma de prepararnos para el peregrinaje a Tierra Santa y para invitar a tantas personas como sea posible localmente para participar en el camino que recorrió Jesús, espero proporcionar una reflexión semanal en cada una de las 14 estaciones. Estas reflexiones comprenderán la serie de columnas para el verano y nos conducirán al peregrinaje inaugural de la celebración del aniversario en el 2009.

Mis reflexiones serán simplemente eso: mis propios pensamientos personales en cada estación. Espero que esto proporcione otra forma de "venir y ver a Jesús."

Debo mencionar que aunque esta práctica piadosa tiene lugar en la Vía Dolorosa, el sendero hacia el Calvario, no se detiene allí.

En una reflexión del Viernes Santo, la mística Catherine de Hueck Doherty

escribió: "Aunque la cruz esté allí de pie, sola y desnuda, dominando la escena del Viernes Santo, glorifica el canto triunfante de la resurrección. Si escuchamos bien mientras miramos esta solitaria cruz, escucharemos el canto del alaluya. Es apenas perceptible, pero cada momento que pasa los acerca más y su gozosa melodía debe ya comenzar a llenarnos con un regocijo delirante y hacernos repetir una y otra vez: 'Estamos redimidos, hemos sido salvos ... podemos de nuevo ser uno con Dios' " (*Las Estaciones de la Cruz, en los pasos de la Pasión con Catherine Doherty*, Madonna House Publications, 2004).

Nuestra historia arquidiocesana serpentea por el Vía Crucis y en el júbilo de la Pascua de Resurrección. †

¿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 junio

Mujeres Religiosas: Que su amor por Dios y carisma religioso sean apreciados y alentados por todas partes.

Events Calendar

June 5-7

St. Simon the Apostle Parish, 8155 Oaklandon Road, Indianapolis. **Parish festival**, 5 p.m.-midnight, rides, games, entertainment, food. Information: 317-826-6000, ext. 3.

June 5-8

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. **Summer Festival**, Thurs. 5-11 p.m., Italian dinner, 5-7:30 p.m., Fri. 5 p.m.-midnight, fish fry, 5-7:30 p.m., Sat. 2 p.m.-midnight, pork chop dinner, 4-7:30 p.m., Sun. noon-9 p.m., fried chicken dinner, noon-3 p.m., rides, games, food. Information: 317-888-2861, ext. 236.

June 6

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **Lumen Dei meeting**, Mass, 6:30 a.m. Information: 317-919-5316 or LumenDei@sbcglobal.net.

St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis. **St. Francis Oncology Head and Neck Program, seminar for cancer patients and their families**, noon-2 p.m., lunch provided for registered participants. Registration: 317-782-4422 or StFrancisHospitals.org/cancer.

June 6-8

St. Louis School, 17 St. Louis Place, Batesville. **Rummage sale**, Fri. 8 a.m.-7 p.m., Sat. 8 a.m.-4 p.m., Sun. 8:30 a.m.-1:30 p.m. Information: 812-934-3310.

June 7

Marian College, 3200 Cold Spring Road, Indianapolis. **Indianapolis Catholic Home School Conference and Curriculum Fair**, 8 a.m.-5 p.m. Information: www.hfheindy.org.

June 8

St. Barnabas Parish, House of Joseph, 8300 Rahke Road, Indianapolis. **Evening for divorced, separated and widowed (DSW) of the Indianapolis South Deanery**, 6:15-8 p.m., bring a dish to share. Information: 317-919-8186 or indykress@yahoo.com.

St. Paul Parish, 814 Jefferson St., Tell City. **Parish picnic**, City Hall Park, 700 Main St., across from church, 11 a.m.-4 p.m., games, food. Information: 812-547-9901.

MKVS, Divine Mercy and Glorious Cross Center, Rexville, located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles. Mass, 10 a.m., **third Sunday holy hour and pitch-in**, groups of 10 pray the

new Marian Way, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

June 9-13

St. Luke the Evangelist Parish, 7575 Holliday Drive E., Indianapolis. **Vacation Bible School**, 9 a.m.-4 p.m., \$10 per child. Information: 317-259-4373, ext. 256.

June 10

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, "Guest Day" picnic**, noon. Information: 317-885-5098.

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Catholic Adult Fellowship, "What Do Colts Training Camp and Catholics Have in Common?"** Ken Ogorek, presenter, 7-8:30 p.m. Information: 317-876-5425.

June 12-14

St. Anthony Parish, 337 N. Warman Ave., Indianapolis. **Summer Festival**, food, trash-to-treasures sale, games, Thurs. 6-10 p.m., Fri. and Sat. 6-11 p.m. Information: 317-636-4828.

St. Bernadette Parish, 4838 E. Fletcher Ave., Indianapolis. **Summer Festival**, 5 p.m.-

midnight, games, rides, food. Information: 317-356-5867.

St. Michael Parish, 519 Jefferson Blvd., Greenfield. **Summerfest**, Thurs. 5-11 p.m., Battle of the Bands, Fri. 5-11 p.m., Sat. 1-11 p.m., rides, games, food, fireworks Fri. and Sat. nights. Information: 317-462-4240.

June 13

St. Pius X Church, 7200 Sarto Road, Indianapolis. **Catholic Charismatic Renewal of Central Indiana (CCRCI)**, teaching, 7 p.m., Mass, 7:30 p.m. Information: 317-592-1992 or ccrci@inholyspirit.org.

St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis. Couple to Couple League of Greater Indianapolis, **Natural Family Planning (NFP) class**, 7-9 p.m. Information: 317-462-2246.

June 13-14

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. 25th annual **Italian Street Festival**, Fri.-Sat. 5 p.m.-11 p.m., Italian foods, music, rides. Information:

317-636-4478.

Holy Angels Parish, 740 W. 28th St., Indianapolis. **Juneteenth Festival**, Fri. fish fry, 4 p.m.-9 p.m., Sat. soul food dinners, 11 a.m.-5 p.m., children's activities, country store, games, pony rides, classic car show. Information: 317-926-3324.

St. Mary Parish, 415 E. Eighth St., New Albany.

24th annual **Street Dance Weekend**, Fri. 6 p.m.-midnight, Sat. 6 p.m.-1 a.m., games, food, music, dance Sat. night. Information: 812-944-9775.

June 13-15

St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis. **International Festival**, Fri.-Sat. 5 p.m.-midnight, Sun. 5 p.m.-10 p.m., food, games, rides, entertainment. Information: 317-291-7014, ext. 27.

June 14

St. Roch Parish, Family Center, 3603 S. Meridian St., Indianapolis. **"Single Seniors"** meeting, 1 p.m., age 50 and over. Information: 317-784-1102.

St. Joan of Arc Church, 4217 N. Central Ave., Indianapolis.

"Pro-Life Day of Recollection," Augustinian Father Denis Wilde, Priests for Life, presenter, Mass, 8 a.m., program, 9 a.m.-12:30 p.m., lunch provided, free-will offerings to support pro-life ministries. Information and registration: 317-923-6246.

Marian College, 3200 Cold Spring Road, Indianapolis. **Right to Life, "Bike n' Hike,"** registration 6:30 a.m., event 7:30-9:30 a.m., pre-registration \$20, day of event \$25, children under 12 free. Information: 317-582-1526 or www.rtlindy.org.

Sacred Heart of Jesus Parish, 2322 N. 13½ St., Terre Haute. **Parish auction**, 9 a.m.-4 p.m. Information: 812-466-1231.

Saint Meinrad Archabbey and School of Theology, 200 Hill Drive, St. Meinrad. **Outdoor concert, "The Troubadours of Divine Bliss,"** 7 p.m., no charge. Information: 800-682-0988 or news@saintmeinrad.edu. †

VIPs

Don and Gerry St. Peters, members of St. Lawrence Parish in Indianapolis, will celebrate their 50th wedding anniversary on June 7.



The couple was married on June 7, 1958, at St. Matthew Church in Alton, Ill.

They have four children: Don, Doug, Jeff and Steve St. Peters. They also have eight grandchildren. †

Larry and Judi (Griggs) Sullivan, members of SS. Peter and Paul Cathedral Parish in Indianapolis, will celebrate their 50th wedding anniversary on June 8 with a special blessing during the 10:30 a.m. Mass.

The couple was married on June 7, 1958, at East New York Street Methodist Church in Indianapolis.

They have five children: Amy Bonte, Bonny Rouleau, John, Mark and Michael Sullivan. They also have three grandchildren. †

James Edward and Mary Imogene (Mattingly) Didelot, members of St. Mary-of-the-Knobs Parish in Floyds Knobs, will celebrate their 50th wedding anniversary on June 7 with a Mass at their parish church.



They will also celebrate their anniversary with a reception on July 20 at The Center at Providence in New Albany.

The couple was married on June 7, 1958, at St. Francis of Assisi Church in St. Francis, Ky.

They have seven children: Patty King, Mary Ann Moberly, Bill, Dave, Don, Frank and Joe Didelot. They also have 20 grandchildren. †

Richard E. and Eleanora C. (Billerman) McCalley, members of St. Matthew Parish in Indianapolis, will celebrate their 50th wedding anniversary on June 12.



The couple was married on June 12, 1958, at St. Philip Neri Church in Indianapolis.

They have 12 children: Catherine Barney, Peggy McCullough, Mary Myers, Andrea Perkins, Patricia Roach, Jeanne TeKolste, Christopher, John, Joseph, Kevin, Timothy and Thomas McCalley. They also have 33 grandchildren. †

'Walk with Christ'

Father Guy Roberts, pastor of St. Joan of Arc Parish in Indianapolis, elevates the Eucharist in the monstrance during a neighborhood Benediction procession on June 1. Nearly 100 parishioners processed through neighborhood streets with Father Roberts and the Blessed Sacrament while singing favorite hymns during the Indianapolis North Deanery parish's first annual "Walk with Christ."



Submitted photo of Somerville

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16 ACRES OF QUALITY STOCK!

Bishop Chatard is among first high schools to receive defibrillator

By John Shaughnessy

Mike Ford listened to the stories that the two men shared, letting it sink in how thin the line between life and death can be sometimes.

Ford heard the story of John McCormick, a father who talked about how his 14-year-old son died from Sudden Cardiac Arrest while playing basketball in 2006.

The athletic director of Bishop Chatard High School in Indianapolis also heard the story of Andy Williams, a 29-year-old man who had a miraculous recovery from the heart attack he suffered while playing in a church league basketball game.

Both men also told the audience at Bishop Chatard High School on May 1 about the roles that a medical device called an Automated Electronic Defibrillator played in the two emergency situations.

Williams said the device saved his life, shocking his heart back into rhythm. Even McCormick said the device gave his son, Josh, a chance to live after he collapsed at Madison-Grant High School in Fairmount, Ind.

Both men spoke on behalf of the Reviving Hearts Program, a program that was started this year with the goal of putting defibrillators at all Indiana high schools within five years.

At the end of the presentation, a defibrillator was given to Bishop Chatard High School, one of the first four high schools in the state to receive the device from Reviving Hearts.

"Everyone would like to have this equipment, but you're not always able to afford it," said a grateful Ford, who estimated that the cost of an Automated Electronic Defibrillator is about \$1,800.

Ford said he was touched by the stories of McCormick and Williams.

"Mr. McCormick brought pictures of his son, Josh," Ford recalled. "It was very sad and touching. He just feels compelled as his life mission that schools and facilities have this equipment available for students, and parents and grandparents when they're at the school. It would be a shame to not have this equipment."

No one stated that case better than Williams, who was revived after he collapsed in 2007 during a church league basketball game in Knightstown. Williams came to Bishop Chatard with his wife and their 1-year-old child.

"His story was eye-opening because he basically was gone," Ford said. "His heart had stopped, and they were able to bring him back because of the device. He was told he wouldn't be here today without it. He's back to an active and healthy lifestyle."

That's the hope of the Reviving Hearts Program, which is designed by the Cardiovascular Research and Education Foundation of Indiana and The Care Group.

"Sudden Cardiac Arrest [SCA] is the leading cause of death in the United States, with a death occurring every two minutes," noted a press release from the Reviving Hearts Program. "It is also the leading cause of death of high school athletes, according to the *New England Journal of Medicine*.

"SCA occurs abruptly and without warning, and two-thirds of SCA deaths occur in people without any prior indications of heart disease. To have a chance of surviving, victims of SCA must receive a life-saving defibrillation within the first four to six minutes when brain damage starts to occur. Automated



Photo by John Shaughnessy

Bishop Chatard High School athletic director Mike Ford shows the Automated Electronic Defibrillator that was donated to the Indianapolis North Deanery high school by the Reviving Hearts Program. The program hopes to have the life-saving medical device at all Indiana high schools within five years.

Electronic Defibrillators can increase the survival rate for SCA up to 90 percent by delivering a shock within the first few minutes of an attack."

The Reviving Hearts Program has four sponsors so far: Fifth Third Bank, Peyton Manning Children's Hospital at St. Vincent, St. Vincent Heart Center of Indiana and Indiana Anthem Blue Cross and Blue Shield.

"It's a great purpose," Ford said. "Bottom line, it's set up to help people who wouldn't have that help available if it wasn't for this program." †

VATICAN

continued from page 3

baptized men and in that way is following the example of Christ," he said.

In a 1994 apostolic letter, "On Reserving Priestly Ordination to Men Alone," Pope John Paul II said the Church's ban on women priests is definitive and not open to debate among Catholics.

The all-male priesthood does not represent discrimination against women, but fidelity to Christ's example and his plan for the Church, the pope said.

"I declare that the Church has no authority whatsoever to confer priestly ordination on women and that this judgment is to be definitively held by all the Church's faithful," he wrote.

A few months later, during one of his weekly general audiences, Pope John Paul said, "one cannot contest the permanent and normative value" of the Church's practice of ordaining only men by arguing that Jesus simply acted in accord with "the prevailing mentality of his age and the prejudices which then and later existed to the detriment of women."

"In reality," the pope had said, "Jesus never conformed to a mentality unfavorable to women and, in fact, he reacted against inequalities."

Ordination, like the other sacraments, must be conferred in obedience to the will of Christ, the pope said at the audience. "Jesus entrusted the task of ministerial priesthood only to persons of the male sex."

Less than a year later, the doctrinal congregation—headed by Cardinal Joseph Ratzinger, the future Pope Benedict XVI—issued a declaration saying the Church teaching that women cannot be ordained priests belongs "to the deposit of faith" and has been taught "infallibly." †

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'God's Plan for Joy-filled Marriage' explores intimacy

By Mary Ann Wyand

Christ raises marriage to a sacrament and restores humanity to holiness.

That reality, based on the teachings of the late Pope John Paul II on the *Theology of the Body*, is a key theme of "God's Plan for a Joy-filled Marriage," a marriage preparation and enrichment program written by Catholic author Christopher West and published by Ascension Press.

The program is available to parishes in central and southern Indiana through the archdiocesan Office of Family Ministries.

"The beauty of the 'God's Plan' program is that it confronts the negative context of our culture with positive values," explained Daniel Sarell, director of the Family Ministries Office, which facilitates the presentations by trained volunteer couples and individuals.

"It's one thing to recognize that our society has allowed the holiness of marriage to slip into disposability," Sarell said. "It is quite another thing to lift marriage up for what God intended—a living sign of Christ's love for his Church, which is permanent, indissoluble, unconditional and life-giving."

Sarell said the program encourages couples to ask "How do our marriage vows really call us to live?" and "How does marriage fit into God's creative design for humanity?"

He said presentations examine the history of salvation from God's original plan for Adam and Eve through the reality of Original Sin and the redemption won for humanity through Christ's Paschal Mystery.

"'God's Plan' for marriage as a total gift of self, understood through the Scriptures, serves as an antidote to the contraceptive mentality," Sarell said, "which turns partners divisively inward rather than reciprocally outward. It is the difference between giving a gift and receiving it gratefully or simply

taking for one's own selfish desires."

Outward generosity in marriage involves openness to children, he said, and willingness to practice Natural Family Planning techniques approved by the Church rather than use artificial methods of contraception.

The sacrament of marriage also requires the husband and wife to reverence the dignity of the whole person—both body and soul, Sarell said. "West states in his book *Good News about Sex and Marriage* [that] when 'we invite Christ into our passions and desires and allow him to purify them ... we begin more fully to experience our sexuality, not as a desire for selfish gratification, but as the desire to give ourselves away in imitation of Christ.'"

Cultural values and media messages equate love with lust, Sarell said, which can negatively affect married life.

"Our faith emphasizes not only the power and necessity of relying on God's grace and mercy," he said, "but [also] Christ has given us the sanctifying grace of sacramental reconciliation and food for the journey in the Eucharist."

Sarell said the "God's Plan for a Joy-filled Marriage" program can serve as a first step for engaged and married couples to encounter the beauty of these teachings and study Natural Family Planning, which is taught throughout the archdiocese.

"NFP provides couples [with] a completely natural, reliable and morally consistent means by which they can remain open to God's gift of children," he said, "while having the discretion to space the births of their children through periodic abstinence when that is the responsible thing to do."

He said NFP enables couples to experience intimate, honest and open communication about sexuality in marriage.

Christ the King parishioners Chris and

Submitted photo



Christ the King parishioner Sheila Kaufman of Indianapolis begins the first of a series of presentations and discussions during the "God's Plan for a Joy-filled Marriage" program on May 17 at St. Anthony Parish in Indianapolis. With her husband, Chris, she presented "In the Beginning: Male and Female He Created Them."

Sheila Kaufman and St. Luke the Evangelist parishioners Alejandro and Barbara De Gortari facilitate marriage preparation programs at their Indianapolis parishes and are trained volunteer presenters for the "God's Plan" program.

The Kaufmans celebrated their 34th wedding anniversary on June 1, and have three children and 11 grandchildren.

"There are a couple of main points that we want to make sure we get across to couples," Sheila Kaufman said. "Marriage is a sacrament. ... Marriage is meant to be forever, and it becomes your job to help your spouse get to heaven."

She hopes more couples will embrace "God's Plan" because it helps them talk about sexuality as well as experience deeper intimacy and respect for life.

Chris Kaufman said presenting marriage preparation programs has strengthened their own relationship.

The De Gortaris have been married for 36 years and have three children.

"This [program] is so powerful and so meaningful," Alex De Gortari said. "... It is

an opportunity for couples to enrich their marriage in a way that is going to be forever. ... It brings everything to such a basic understanding of God's plan."

Barbara De Gortari said all the experiences that couples share in marriage are gifts from a loving God.

"['God's Plan'] shows the depth and the beauty of the relationship between a husband and a wife," she said. "... It shows through history how Christ restores marriage, ... how Christ brings new hope to marriage. Christ is the ultimate wedding guest. A marriage without the wine that Christ can provide, and the love and focus that he can provide, is like the cheap wine at the wedding [feast of Cana, Jn 2:1-11]. He totally enriches the relationship and gives it a whole new dimension."

(To schedule the "God's Plan for a Joy-filled Marriage" program at a parish, call the archdiocesan Office of Family Ministries at 317-236-1596 or 800-382-9836, ext. 1596, or contact Daniel Sarell at dsarell@archindy.org.) †

IMMIGRATION

continued from page 1

Sioux Falls Diocese and a Washington-based attorney with the Catholic Legal Immigration Network, known as CLINIC.

Despite that expertise, Father Gallagher said he only recently learned that his application had been denied because CIS concluded he had fallen "out of status" for a matter of weeks.

Anne Marie Gibbons, director of CLINIC's program for religious worker visas, did not work on Father Gallagher's case. However, explaining some of the general problems that she and her staff encounter, she said it is common for

someone's visa that authorizes him to live and work in the U.S. to expire while he is waiting to hear the results of an application for another visa or for permanent residency.

Gibbons said religious workers are especially prone to out-of-status problems because, unlike other categories of workers or family-visa holders, they are not permitted to submit simultaneous applications that might protect them from a lapse in coverage. It can take years for some kinds of visa applications to be processed. Recently, backlogged fingerprint checks alone have bogged down cases for as long as four or five years.

The problem is one of a variety of issues with religious worker visas that CLINIC has been trying to get the federal government to address as it reworks regulations for the visas. They were outlined in a May 15 letter to U.S. bishops from the chairman of their migration committee, Bishop John C. Wester of Salt Lake City, and Coadjutor Bishop Jaime Soto of

Sacramento, Calif., who is chairman of the CLINIC board of directors.

Father Gallagher recognizes that as a missionary priest he perhaps is being called to minister somewhere else in the world. But at the same time, he hopes he will get to stay—he hasn't started packing yet—and is pursuing whatever threads of possibilities he is given.

Patti Ward, a St. Thomas Aquinas parishioner, hosted a meeting at her house on May 29 with Father Gallagher and staff members of Sen. Tim Johnson, D-S.D., who are trying to persuade CIS to reopen the case. Sen. John Thune, R-S.D., also phoned Father Gallagher, offering to ask the White House to intervene.

"We're keeping hopeful that something can be done," Ward said. "But we can see the writing on the wall."

The same day, a prayer service at St. Thomas Aquinas drew hundreds of people, she said, packing the church with Catholics from the four parishes that

Father Gallagher has served as well as ministers from local churches and others from the area.

Both Ward and Father Gallagher said his immigration problems have been eye-opening for the community.

"None of us has ever been involved in immigration problems," Ward said. "Some people don't want to understand. They're just mad."

Not only are they angry that their beloved pastor may have to leave, but some see the Latino immigrant workers at nearby dairy farms and factories and make comparisons, said Ward.

"They don't understand how [the Latinos] can be in the U.S. and Father can't," she said.

Father Gallagher, however, said that "here in the Dakotas' people's eyes have been opened that No. 1, you don't have to have a Hispanic face or speak Spanish to have immigration problems, and No. 2, the government system isn't working as it should." †



Father Cathal Gallagher

visas, did not work on Father Gallagher's case. However, explaining some of the general problems that she and her staff encounter, she said it is common for

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Holy Name Parish in Beech Grove to celebrate centennial

By Sean Gallagher

For 100 years, Holy Name of Jesus Parish in Beech Grove has been a place where people have come to grow in the faith.

But more than just coming to the parish, they have also stayed there.

Jerry Craney arrived in 1959 as an undergraduate music student to work part time in the parish and its school.

"I had no intention of staying after May," Craney said. "I was working on my degree at Butler. But then I stayed."

And did he stay. For nearly half a century, Craney, 75, has been Holy Name's music director and has taught choral and instrumental music to generations of children at Holy Name School.

"The parish is my life," he said. "I'm into my second or third generation. Kids that I taught come back with their kids."

One student who came back to Holy Name is Gina Kuntz Fleming, the school's principal. Her paternal grandparents were founding members of the parish.

Kuntz Fleming is looking forward to the parish's centennial celebration that will take place on June 27-29.

"There's definitely a deep gratitude that I feel, knowing that my faith is as strong as it is because of those seeds that were planted here so many years ago," Kuntz Fleming said. "I also have such pride in my little, tiny, small part in it. In taking this job, it was about giving back to the place that has given me so much."

Father Stanley Pondo, Holy Name Parish's administrator, has Kuntz Fleming's family and other longtime Holy Name families in mind when he thinks about the upcoming centennial

festivities.

"I think the celebration goes beyond just being a parish celebration," he said. "In some ways, it's a celebration of our families themselves, and the important part they've played in this parish and that the parish has played in the Beech Grove community."

From 6 p.m. to 11 p.m. on June 27, Holy Name School will sponsor an alumni dinner and dance at Primo Banquet Hall at 2615 E. National Ave. in Indianapolis.

The connection between the city of Beech Grove and the parish will be highlighted on June 28 when Beech Grove Mayor Joe Wright will lead a walk starting at 10:30 a.m. down the town's Main Street to the front of Holy Name School, where he and Father Pondo will each plant a tree.

At noon on June 28, the parish will have its own picnic within a wider town picnic at Sarah Bolton Park in Beech Grove.

"Beech Grove and Holy Name have had a long and very friendly relationship," said Father Pondo. "It feels very natural for the parish and the city to be celebrating together."

The centennial celebrations will culminate with an 11:30 a.m. Mass on June 29 at Holy Name Church with a reception to follow at the parish's Jerry Craney Performance Center.

Craney's musical legacy in the parish will be on display during many of the celebrations.

Two bands of alumni that he taught at the school will perform during the dinner and dance. At the Mass, he will direct a brass choir, a youth choir and an adult choir, which will sing a Gloria from a Mozart Mass.

One alumnus who will be present at the Mass didn't benefit as much from Craney's talents.

"I was in the seventh grade and



Above, in this Archive photo, Jerry Craney, left, practices with members of the Holy Name Parish Band in 1982. Craney has taught music at Holy Name School and been the parish's music director for nearly half of the parish's 100-year history.



Left, in this Archive photo, Archbishop Edward T. O'Meara, second from right, and Father James Wilmoth, right, greet students at Holy Name School in Beech Grove when the archbishop visited them in 1983. Father Wilmoth was pastor of Holy Name of Jesus Parish.

Holy Name's centennial celebrations will be more than simply a way of highlighting the past. Father Pondo hopes that it will also focus the parish on evangelization.

"Like any parish community, we would like to be growing," Father Pondo said. "And the fact that the people in the community see the church and see the community itself and the wonderful things that are going on is always a help to attract people to the parish specifically, but the Church generally."

Kuntz Fleming thinks the celebrations will demonstrate "passion that we have for our faith and how integral it is that we all continue to work together to continue building and celebrating."

"I'm so, so proud of where Holy Name has been and of the roots that have been planted," Kuntz Fleming said. "And I'm very excited about our future."

(To make reservations for Holy Name Parish's centennial celebrations or for more information, call 317-784-5454, ext. 5, or log on to www.holyname.cc/parish.htm.) †



In this Archive photo, students and a teacher from Holy Name School in Beech Grove pose for a class picture in 1923.

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GRADUATES

continued from page 1

"I've gone back to St. Jude and worked on confirmation retreats for eighth graders and incoming freshmen. It's a way to give back to the parish and the community that have given me so much," Tricia says. "My Catholic education has formed the person I am. I have a stronger faith in God now. You learn more than what you get in Mass on Sunday. We can see our faith every day, and Jesus every day, through others."

Living the dream

At 18, Eric Amador doesn't talk much about the hardships that could have easily derailed his future. Instead, he focuses on the fact that he will be the first person in his family to attend college thanks to two scholarships he has earned.

He also believes that dream wouldn't have been possible without his Catholic education at Cardinal Ritter Jr./Sr. High School in Indianapolis.

"I've been going to a Catholic school my whole life," says Eric, who also attended the former All Saints School in Indianapolis for eight years. "Financial problems are something we struggled with. It reached the point before my senior year where we couldn't afford Ritter. I love Ritter with my whole heart. The fact that I possibly wasn't able to go to Ritter caused a lot of anger and issues for me."

Then he remembered one of the beliefs he learned about God in Catholic schools.

"A lot of the teaching is about how God is always there for us, how he never gives us more than we can bear," Eric says. "That brought light to my time of darkness."

In the summer before his senior year, Eric worked 20 hours a week at Ritter. He also worked a full-time job at a sandwich shop—all to raise the money he needed to finish his four years at Ritter.

"Catholic education has meant to me a true home," Eric says. "It has my siblings,

which are my classmates. It has my guardians, which are the faculty and staff. And it has that closeness that only a family can share. And it has values that create a better person."

Lessons in faith and acceptance

For Melissa "Missy" Bullock, two moments show the way her Catholic education has shaped her as a person. Both moments taught her lessons in acceptance.

The first moment came when she volunteered to help an autistic classmate during her seventh- and eighth-grade years at St. Therese of the Infant Jesus (Little Flower) School in Indianapolis.

"It was the most rewarding thing," says Missy, 18, who recently graduated from Father Thomas Scecina Memorial High School in Indianapolis. "I couldn't lose my temper or get angry at him. He was really sensitive. It felt really good that he relied on me and I mattered to him. Now, I wouldn't be afraid to help anyone with a disability."

She even plans to become a special education teacher.

The second moment came in October of 2007 when one of her best friends from Scecina—Joe Ajamie—died suddenly from a brain aneurysm.

"If it wasn't for my faith, I don't know how I would have dealt with it," she says. "He was a really, really good friend to everyone. He was always the person I could tell everything. A lot of people were looking to me as to how to act. At first, it was really hard, but I understand he's with God and Jesus in a better place. And I still talk to him whenever I want. My faith let me accept it and help others. It helped me get through how hard it was."

Shouting and screaming at God

For Katie Orberon, her 13 years of Catholic education have led to a deeper relationship with God and a deeper appreciation of her purpose in life. They have also included a time when she shouted and screamed at God.

That moment happened during the summer before her freshman year at Our Lady of Providence Jr./Sr. High School in Clarksville. She reacted with fear and anger when her parents left on a mission trip to the Middle East and she stayed with her grandparents.

"I thought I'd never see my parents again," recalls Katie, 18, who also attended Our Lady of Perpetual Help School in New Albany from kindergarten through eighth grade.

"I struggled with my relationship with God. I shouted and screamed at him. Then I just relinquished control. From my faith and my formation,

I remembered that it wasn't me who could bring my parents back. Only God could. I just realized I had to do what I was taught—to stop worrying, pray for my parents and put my trust in God. I wrote a letter to God every day. Then I found peace."

She also found a commitment to putting her faith in action, similar to her parents. Because of her request, her family of five has participated in the annual March for Life in Washington, D.C., the past two years.

"Everyone in the family went," Katie says. "I was passionate about it. I think I forced my parents to do it."

This summer, she will leave home for a mission trip to New Orleans.

"My faith truly defines who I am."

Building a relationship with God

For seniors in Catholic high schools, the

senior retreat can represent the culmination of all their years of Catholic education—a time to take the lessons of faith to a deeper level so they will continue to have meaning in the future.

For Chris Zabriskie, his senior retreat at Bishop Chatard High School in Indianapolis also coincided with the sixth anniversary of the death of his mother to cancer.

"Immediately after my mother passed away, I couldn't cry," says Chris, 18. "Going through retreat at that time, I truly felt sad. But it made me feel a little better, too."

It also made him think about the faith his parents have given him.

"I remember growing up, we always had a dinner prayer, always said prayers before going to bed and we did morning prayers before school. It was a way to connect with our family and a way to grow spiritually."

After his mother's death, he began the journey of making his parents' faith his own.

"A lot of times we don't understand what God has planned for us," says Chris, who also attended St. Pius X School in Indianapolis. "What we want isn't always going to be what he wants. I had to learn that you have to move on. I've gone through different things and he's helped me."

"My motto is to live as best I can. I try to use the values I learned from my parents—to be respectful, to not judge, to find the good in anything. I feel the good I try to do for other people is a way of God speaking through me. And that's my way of connecting with him."

Like many graduating seniors, Chris counts on the lessons of his Catholic faith and education to guide him in the next chapter of his life.

"With all I've been through, I think God has plans for me in the future. I just don't know what they are yet. I think you never stop building a relationship with God." †

'A lot of the teaching is about how God is always there for us, how he never gives us more than we can bear. That brought light to my time of darkness.'

— Eric Amador

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July 18, 2008, issue of *The Criterion*

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Photos should be saved in jpg format, and must be a minimum 200 dpi/ resolution and at least 3 inches or 600 pixels wide. Please send your photo as an attachment to the e-mail. Color pictures are preferred.

Deadline

All announcements and photos must be received by 10 a.m. on Thursday, June 26, 2008. (No announcements or photos will be accepted after this date.)

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Faith *Alive!*

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God allows persecution to show the power of faith

By Fr. Dale Launderville, O.S.B.

Many citizens of the United States regard the separation of Church and state as an enlightened principle that promotes tolerance in a religiously diverse country. Nevertheless, most political issues have a religious dimension: for example, a just wage, the rights of the unborn, the waging of a just war.

Among the ancient Israelites, religion and politics were inseparable because they believed that God ruled every aspect of their lives from policies of the central government to the practices of their households.

When the Israelites lost their land and became subject to one world empire after the next—the Assyrians, the Babylonians, the Persians, the Greeks and the Romans—they internalized their identity as the people of Yahweh, their God, and tenaciously carried this with them wherever they resided.

The resilience of this community in adverse conditions testified that Yahweh was indeed among them.

Beginning with Alexander the Great (336 to 323 B.C.), the Greek rulers in western Asia tried to secure their hold on power by inculcating Greek values into the local cultures. They built cities whose wealth and cultural opportunities were designed to engage the local peoples.

Since the time of the Babylonian exile (597 to 539 B.C.), the Jewish people struggled to preserve their distinctiveness and to fend off assimilation to other cultures.

One of the most serious threats arose in 167 B.C. when the Greek Seleucid ruler Antiochus IV Epiphanes (175 to 164 B.C.) commanded that a statue of Zeus be placed in the temple in Jerusalem and that the Jewish dietary practices, such as not eating pork, be suppressed (1 Mc 1:20-63).

Those who complied with these imperial decrees were allowed to live, but those who resisted were executed.

This caused a popular uprising known as the Maccabean Revolt. For the Jewish people to worship Zeus and to eat pork would have been direct denials of their status as the people of Yahweh. The faithful Jews could not do this.

The clash of values between the Greek imperial ruler, who wanted to enhance his power through the spread of Greek culture, and the Jewish people,

who wanted to remain faithful to Yahweh and the way of life handed on to them by their ancestors, gave rise to this persecution.

Later, in the first century A.D., the disciples of Jesus were transformed from being a group of anxious, fearful individuals to fearless ones by the appearances of the resurrected Christ and the coming of the Holy Spirit at Pentecost. They proclaimed boldly that there is no salvation except in Jesus Christ, and in Jesus' name they healed and cast out demons (Jn 20, Acts 2-5).

This dramatic show of divine power caught the attention of the religious authorities in Jerusalem. The priests and Pharisees looked for ways to stem the tide of people who were being baptized (Acts 4:13-17, 5:17-42).

St. Paul was a strong defender of his ancestral faith and saw Christianity as a sectarian movement that would weaken the Jewish community rather than as a fulfillment of the promises reaching back to Abraham. But as Acts 9 reports, Paul reversed his role as persecutor of Christ's disciples and became a tireless missionary on behalf of the Gospel when the resurrected Jesus confronted him on his way to Damascus.

After his conversion, Paul even intensified the conflict between the Christian and Jewish faiths by claiming that belief in Jesus had replaced the

CNS file photo/Sean Sprague



In this undated file photo, an unidentified man prays during Mass at a Catholic church in Jalin City, China. For more than 50 years, the Church in China has suffered persecution from the Chinese government. God allowed the people of Israel and Christians throughout the centuries to be persecuted in order to show the power of faith.

God often brings ... communities into conflict so that his presence in the world might be made known through the faithful witness of the persecuted.

practices of the Torah as the way to come to know God (Gal 2:15-21).

As Paul spread this Good News of salvation to the people in Asia Minor and Greece, his conflicts with Jewish

communities multiplied to the point that he had to redirect his missionary efforts to the Gentiles (Acts 13:46).

St. Paul, like the disciples in Jerusalem, experienced hostility, beatings, imprisonment and other calamities for proclaiming the Gospel. As Paul's letters (e.g., Gal 1:11-24) and the Acts of the Apostles emphasize, the initiative for this proclamation came from God and not

from Paul.

The conflicts over beliefs and values that give rise to persecutions do not arise simply from communities who have different values. God often brings these

communities into conflict so that his presence in the world might be made known through the faithful witness of the persecuted.

Whether it was St. Paul fleeing from Jewish authorities in Damascus or a faithful Jew dying at the hands of Greek soldiers in 167 B.C., these battles were on behalf of values that had to be defended if their lives were to continue to be meaningful.

For religious people, the relationship with God is central and life is not worth living if this is lost.

Jesus had warned his disciples on many occasions that they would be subjected to persecution (Mt 5:10, Mk 10:39, Jn 15:18-25). Such persecution would test their faith and lead the faithful to find their strength in the presence of the resurrected Christ among them.

The witness of the persecuted faithful lives on as it is re-enacted through the generations.

(Benedictine Father Dale Launderville is a Scripture scholar at St. John's University in Collegeville, Minn.) †

Discussion Point

Discrimination based on faith is real

This Week's Question

Have you ever been a victim or witnessed discrimination or misunderstanding based on your Catholic faith?

"Sometimes. People don't understand our stand on the right to life from conception to natural death. Once in a while, I get questions about how [we're against] helping people out of suffering and dying. We're against euthanasia, not palliative care." (George Burns, Riverton, Wyo.)

"Yes. I've had 'former Catholics' basically judge my faith in ... Catholicism in general. ... I think belief is personal. I shouldn't tell others that their belief is wrong, and they shouldn't judge me and tell me I'm wrong." (Ileana Kotulick, Monroe, Conn.)

"I have experienced disparaging remarks being made

regarding priests and the pope. This is often done in a humorous way, but it's not funny to me personally. I handle it by not laughing, but don't make an issue of it." (Sandra Whiddon, Independence, La.)

"Yes. It just happened when a lady I walk with and I met a group of her friends, and we sat down to talk. I didn't say anything specifically [to answer them] because I believe that by our example we show we're not what they think we are." (Annette Miranda, Birmingham, Ala.)

Lend Us Your Voice

An upcoming edition asks: How are youth contributing to the community in your parish?

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. †



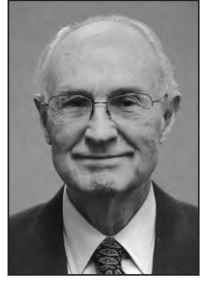
CNS file photo/Anita Akhara

From the Editor Emeritus/John F. Fink

Possible saints: The martyrs of Virginia

(Second in a series of columns)

The North American Martyrs who were killed by the Mohawk Indians from 1642 to 1649 were canonized in 1930.



But 75 years before St. Isaac Jogues was killed in upper New York, eight Jesuits were martyred by Indians in what is now Virginia. They are still on the list for possible canonization.

Their story begins with the Spanish discovery of Chesapeake Bay, which Captain Angel de Villafane named the Bay of the Mother of God. Explorers returned to Spain with an Indian boy they named Don Luis de Velasco. He was baptized and educated in Spain.

In 1570, Jesuit missionaries led by Father Juan Bautista de Segura returned to this territory, disembarking near the future site of Williamsburg. The other members were Father Luis de Quiros; Brothers Gabriel Gomez, Sancho Zeballos and Pedro Linares; and

novices Gabriel de Solis, Juan Bautista Mendez and Cristobal Redondo. They brought Don Luis with them since he knew the language and customs of the Powhatan Indians, and a young boy named Alonso Olmos.

After they arrived, Don Luis set off in search of his relatives while the Jesuits built a cabin with a chapel—the first Catholic chapel in Virginia. They opened a school for Indian boys and the three novices were professed.

Father Segura became concerned when Don Luis failed to return. Soon he learned from the Indians that Don Luis had returned to native ways and was living an immoral life. Father Segura sent intermediaries to persuade his convert to return, but to no avail.

On Feb. 4, 1571, Father Quiros and novices Solis and Mendez went in search of Don Luis. They found him, and Don Luis promised to follow the Jesuits back to the village. Instead, he and several other Indians overtook the missionaries and killed them, shooting them with arrows then beating them to death with clubs.

On Feb. 9, Don Luis and his fellow Indians arrived at the Jesuits' cabin.

Father Segura was overjoyed to see Don Luis after many months and welcomed the Indians. The Indians asked for axes with which to cut wood. Once they received the axes, they killed all the remaining missionaries except the boy, Alonso, since he was not a missionary.

Several months later, a Spanish supply ship arrived. The sailors aboard noticed that some of the Indians were wearing the Jesuits' cassocks. A battle ensued, during which the Spanish captured two Indians. They reported the deaths of the Jesuits and the capture of Alonso. Eighteen months later, the governor of Cuba arrived to investigate and to successfully rescue Alonso.

Alonso reported the facts of the Jesuits' deaths and several Indians corroborated his story.

The cause for these martyrs' beatification and canonization is still open, and there is a postulator in Richmond, Va., but it seems doubtful at this late date that they will be canonized. I suspect that the French Jesuits made more of an effort to get the North American Martyrs canonized than the Spanish Jesuits did for the Virginia martyrs. †

It's All Good/Patti Lamb

Let your worries go, trust God knows what's best for you

(Editor's note: This week, we begin a new monthly column, "It's All Good," by Patti Lamb, a member of St. Susanna Parish in Plainfield.)

As usual, we were running late the other day so I told my 3-year-old son,



Henry, to put his shoes on by himself while I packed the diaper bag for him and his sister, Margaret.

It was challenging, but eventually he got the job done. After we had been at his little friend's birthday

party for more than two hours, another parent pointed out that my son's shoes were on the wrong feet and took the opportunity to tease me.

"Hey," I said, "he's a big boy now and he's got to learn to start taking care of himself—shoes and all."

Later, I started thinking about what I had said, and I felt like a hypocrite. I'm now in my 30s, yet I still phone my parents regularly to recount the day, inquire as to how they are faring and request their prayers.

There is no magical age at which our obligation or affinity toward our children ends. There is no interval at which they become self-sufficient. I still rely on my folks now as much as I ever did. My need to lean does not change; I suppose it's only my age that changes.

Last night, my son hobbled to his dad in tears after taking a tumble.

"Daddy, kiss it," he begged. So his dad leaned down and kissed his knee.

Magically, as if my husband had applied some heavenly ointment, my son pulled himself together, mustered up a smile and said, "Thanks, Daddy. Now it's all better." Off he went to play.

My son's little knee was bleeding. I knew it had to hurt. But a kiss and some confident reassurance made it better.

That was all it took. It made me think: Maybe that's how God would envision us to be. If only we could submit our petitions to him, then let our worries go and begin to trust that he knows what's best for us.

A Bible passage came to mind. "Unless you become like children, you will not enter the kingdom of heaven" (Mt 18:3).

That brought me to the thought of faith—believing in that which is unseen.

As children, we were unknowingly introduced to "faith" by our parents. If Mom or Dad said it was going to be OK, then it was. Period.

The concept of faith took root when we were small. We thought our parents had magical powers when really it was a kiss and the certainty that everything would turn out just fine.

To them, a little cut was just that—a cut. Apply some tender loving care and a bandage, and it's all good. But to us, they were the ultimate. I remember thinking to myself as a child, "How do they do that?"

How much more must it be with our heavenly Father, the ultimate parent. Despite our hopes or doubts, he knows what's best for us, and we need to learn to trust.

It seems silly to ask God to kiss away our "ouches," but that is what we must do.

And then we've got to move forward with the steadfast spirit and determination that he will do just that. "Cast your burden on the Lord, and he will sustain you" (Ps 55:22).

This year, as Father's Day draws near, I'm hoping we all can remember to celebrate both our earthly father and our heavenly Father. †

Faithful Lines/Shirley Vogler Meister

In overall scheme of things, 'we've only just begun'

Regular readers know that I have shared the following Old Amish



"saying" before at least twice in "Faithful Lines" columns: "The faster I go, the behinder I get."

As the years roll by, I think about this adage more than ever.

Yet, I consider myself younger in spirit now than in previous years—even the years during which I was "chief cook and bottle washer," but am busy dealing with many out-of-the-home projects.

I define my projects as anything to do with the betterment of family, friends, home, church, schools, neighborhoods, community and employment—and this includes volunteer commitments. It also includes the betterment of myself, spiritually, mentally and physically.

My computer spell-checker rebelled when using the pronoun "myself" so I

was tempted to type "me, myself and I" instead.

As a Catholic high school student, I wrote an essay with a "me-my-I" title. I wish I had it now in order to compare my thoughts then and now.

At that time, I realized that I was on the brink of assuming new roles in life, but didn't know they would include working for myriad publications, both on staff and as a freelance writer. Also, I wasn't sure that I would now be a wife, mother and grandmother.

We all begin as "babes in arms," but hopefully grow into adults with many twists and turns along the way. Little did I realize then that each change I made and each responsibility I accepted were actually a new beginning.

At some point, I decided to awaken each morning with the thought, "This is the day the Lord has made; let us rejoice and be glad" (Ps 118:24). But early on, I did not fully realize how profound a prayer that is.

Do I always jump out of bed, singing and anxious to get on with the day's activities? No! Sometimes I dread what

is ahead for me that day, but try to accept it graciously—often failing.

Do I always go to bed with a song in my heart and a prayer on my lips? No! Sometimes I am practically asleep before my head hits the pillow, and I often think, "Thank God that's over."

Emotions—and the intellectual or spiritual or physical roller-coaster lives that we live—naturally vary each day.

Yet, it is right and good to experience everything with an open mind and heart, open to the experiences that come our way to positively influence (or try to destroy) our character.

Like the popular 1970s Carpenters' song "We've Only Just Begun," which is sometimes still used at weddings, each day is a fresh start with varied possibilities.

Even when God spiritually awakens us to eternal life after death, "We've only just begun."

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

Faimth, Hope and Charity/

David Siler

The poverty of loneliness

By the time Bonnie called Catholic Charities in Tell City, she was already receiving hospice care but had one simple request: Could the agency help provide nutritional supplements that were not covered by Medicaid?



Joan Hess, the agency director of Catholic Charities in Tell City, took the phone call and listened to Bonnie describe a long history of multiple illnesses, near complete blindness, financial struggles and almost no family support. Hess would also learn later that Bonnie needed pads to protect her chairs due to her failing kidneys and bladder.

Hess went to visit Bonnie in her home, taking with her the supplements and pads that she needed. She learned that what Bonnie needed more than these items was a person who cared enough to listen.

She told Hess that she was the first "social services" person who would take the time to really talk with her. Bonnie had called just about every local church searching for someone to just come visit her, but received only one brief visit from an elderly lady.

Not all of us have the means to give a great deal to others financially, but we all have the gift of ourselves to offer.

Being nearly blind, Bonnie could no longer read. Her ex-husband had moved back in with her to help take care of her, but he was illiterate.

During visits, Hess would sometimes read the newspaper, inspirational books or the Bible. Bonnie loved to hear stories about Jesus.

During her last days, Bonnie would call Hess on the phone just to chat and dispel some of the intense loneliness that she felt most days. Hess always had plenty of work to do, but realized that the work could wait. What God really needed her for was to simply listen with love and concern.

Hess recalled that during one visit to Bonnie's home her necklace caught the light in such a way that she was able to see it sparkle. Bonnie asked, "Do you like sparkly things?"

Hess told her that sometimes she did. Bonnie and her ex-husband got out her jewelry box, and she gave Hess one of her necklaces. It was inexpensive costume jewelry, but Hess put it on that day and still cherishes it because it was given out of love.

Bonnie knew that she would die soon and asked Hess to pray with her that she would have an easy death—which she did. Soon after her death, both her daughter and ex-husband called Hess to let her know how much she had meant to Bonnie.

There are so many types of poverty and surely Bonnie fit many descriptions, but perhaps loneliness is the poverty that cuts the deepest.

Not all of us have the means to give a great deal to others financially, but we all have the gift of ourselves to offer.

Like Hess, we can all seize the moments that present themselves to pause from the business of our lives to give our full attention to someone suffering from the poverty of loneliness.

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

Tenth Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, June 8, 2008

- Hosea 6:3-6
- Romans 4:18-25
- Matthew 9:9-13

Hosea's prophecy provides this weekend's first reading.



Often, little is known about the prophets. However, Hosea is different. It is known that he was the son of Baari, although nothing else is known about his ancestry. His wife, Gomer, was unfaithful to him. He

was the father of two sons and a daughter. He was a contemporary of the prophet Amos. He was active as a prophet about 750 years before Christ.

Gomer's unfaithfulness is an important factor to consider in reading the prophecy of Hosea. Her adultery not only rejected Hosea, her husband, but also was a rejection of God.

For Jews, infidelity in marriage was especially horrific. It upset the bond of marriage and of the family. This confounded the integrity, unity and purity of the one people chosen by God.

Hosea saw more than even this very solemn understanding of adultery. He saw in it a reflection of the Chosen People's willful diversion from God.

Just as Gomer was unfaithful, the people were unfaithful. Hosea did not feel that he deserved this rejection on the part of Gomer.

God hardly deserved the disobedience of the people. God, after all, repeatedly had rescued the people from peril and death, despite their sins.

In the end, Hosea is reassuring. God does not forsake the Chosen People. He forgives. He redeems. He gives life anew. But the people must be true to God.

St. Paul's Epistle to the Romans furnishes the second reading.

Paul wrote this epistle to the community of Christians in Rome. The population of this community at the time of Paul is unknown. Likely, however, it was not inconsiderable.

The fact that Christians were in Rome is not surprising. Rome was the absolute center of the Mediterranean world. It

was by far the largest city. It was the cultural and economic center. It was the capital.

The reading has strong Hebrew overtones, not surprisingly since Paul was a very well-educated Jew. The focus is on Abraham's faith.

God rewarded it first by giving Abraham a son then by stopping Abraham from killing his son as a sacrificial victim. The message is that God gives life.

St. Matthew's Gospel provides the last reading.

Two events are in this reading. The first is the supper in which Jesus literally broke bread with tax collectors and sinners.

Sinners would have been bad enough. Devout Jews spurned those who publicly affronted God. But tax collectors were the most disgusting of sinners. The system of Roman imperial taxation was legalized larceny. Modern American law, for example, would see it as the utmost in corruption.

Also, tax collectors acted with and upon Roman authority. They were quislings of the worst sort.

Yet, Jesus dined with them. Eating with someone was almost a sacred gesture in first century A.D. Jewish Palestine. It implied not tolerance, but acceptance and even respect.

The second event was Jesus' call to one of these tax collectors, Matthew, to the exalted position of Apostle.

Pharisees scorned all but the devout. Jesus reached out to gather even sinners, but only repentant sinners, into the household of salvation.

Matthew's instant acceptance of the call to be an Apostle demonstrates how even sinners yearn for God and for peace of soul.

Reflection

We think of sin as an act of disobedience. This it is. But, essentially, it is idolatry and a repudiation of God. The sinner elevates self over God.

By rejecting God, sinners reject life. They condemn themselves to everlasting death. The wonderfully good news is that there can be a tomorrow. Jesus has paid the price of our sins. He offers life to us by forgiving us. But we must turn to God, ask forgiveness and reform ourselves so that we are genuine disciples. †

Daily Readings

Monday, June 9

Ephrem, deacon and doctor of the Church
1 Kings 17:1-6
Psalm 121:1b-8
Matthew 5:1-12

Tuesday, June 10

1 Kings 17:7-16
Psalm 4:2-5, 7b-8
Matthew 5:13-16

Wednesday, June 11

Barnabas, Apostle
Acts 11:21b-26; 13:1-3
Psalm 98:1-6
Matthew 5:17-19

Thursday, June 12

1 Kings 18:41-46
Psalm 65:10-13
Matthew 5:20-26

Friday, June 13

Anthony of Padua, priest and doctor of the Church
1 Kings 19:9a, 11-16
Psalm 27:7-9c, 13-14
Matthew 5:27-32

Saturday, June 14

1 Kings 19:19-21
Psalm 16:1-2a, 5, 7-10
Matthew 5:33-37

Sunday, June 15

Eleventh Sunday in Ordinary Time
Exodus 19:2-6a
Psalm 100:1-2, 3, 5
Romans 5:6-11
Matthew 9:36-10:8

Question Corner/Fr. John Dietzen

Priest receives Communion before Mass participants

Our local priest receives Communion after everyone else at Mass. He says



that he views the congregation as guests who should receive the Eucharist first.

I have read Pope John Paul II's document that a "priest must never receive Communion after the congregation," and have written to the bishop and the papal nuncio in Washington, D.C., but received no answer. It's been a year and a half. What should I do now? (Iowa)

First, I'm not familiar with any papal document that says what you quote, but I believe the Church's rubrics which provide for the congregation to receive after the priest make an important doctrinal point about the Mass.

I've heard of other priests who do as your priest does, giving the same reason that guests should eat before the host.

Sometimes that is true, of course, but it doesn't apply to the Eucharist. While the priest celebrating Mass acts "in persona Christi" (in the person of Christ), as the traditional phrase says, he is not personally the host and the people are not his guests.

As Jesus made clear at the Last Supper, and as the liturgy says often, the host of the eucharistic celebration is Jesus himself. It is he who provides the sacred food and drink that we all share at Mass. It is his meal. As the missal states before Communion, "Blessed are we who are called to his supper."

Is it appropriate in baptizing an infant or small child in ordinary circumstances to pour water over the child's knees or feet and not over the child's head? (Ohio)

The three main sources for correct Catholic practice of baptism are the Rite of Baptism, the Rite of Christian Initiation of Adults and canon law. Canon #854 says simply that baptism is to be conferred by immersion of the person into the water or pouring water over the person.

According to the baptism ritual (#18.2), the sacrament is performed by washing with water by way of immersion or pouring, according to local custom. The RCIA is more explicit. If the individual is baptized by

immersion, the whole body or the head only is immersed. If the water is poured, it is poured three times over the bowed head (#226).

Many prominent authors of sacramental theology have held that baptism of another major part of the body rather than the head (such as the breast or shoulders) is most probably valid, and the baptism would not need to be repeated.

All this notwithstanding, the Church's principle is that in administering the sacraments the safest opinion should govern what we do. For baptism, this means that the head is immersed, or water is poured over it, as the baptism words are spoken.

I am 81 years old and wish to be an organ donor. My friends tell me, however, that if I believed in the resurrection that I would not do this.

I have all the papers to sign since I believe there would be no greater gift to someone than an organ or the body for scientific study. My family agrees with me. Can you comment? (Texas)

Your instincts are right, and I'm happy that you plan to allow other people to be helped by what you can give them in this way. Your desire to offer these gifts has nothing to do with the resurrection.

To donate one's body or a needed organ or tissue (cornea, skin, heart valves, etc.) at the time of death is a generous act of charity.

Their use for transplantation or education remains significant, even though medical schools also rely heavily today on models that simulate most major physical structures and functions.

For others who may consider this option, a Uniform Donor Card providing for the gift of part of one's body to someone who needs it, or all of the body for education and research, may be obtained from Living Bank, Box 6725, Houston, Texas 77265.

Many regional donation centers exist, and most states now have donor forms with drivers' licenses. Your funeral director can give you more specific information.

(A free brochure on ecumenism, including questions on intercommunion and other ways of sharing worship, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or at jjdietzen@aol.com.) †

My Journey to God

Bread for Each Other

Look at the good each man does,
Not focus on his faults.
Let's change our vice to virtue,
Become people of the Word.

Not by words spoken,
But by each kind act we do,
Let's be the bread for others,
Examples of love that's true.

Let's not be afraid
To listen and respond,
To truly love each other,
As we focus on the good.

We can make a difference
In all we think, say and do.
Let's be bread for each other
As Jesus taught us to.

By Sandy Bierly

(Sandy Bierly is a member of Our Lady of Perpetual Help Parish in New Albany. Capuchin Father Ray Stadmeier, left, and Purcell Pryor knead loaves of white bread at the ROPE house bakery in May 2007 in Detroit. ROPE, which stands for Reaching Our Potential Everyday, is a year-old Capuchin program for the homeless and unemployed.)



CNS photo/Marylynn G. Hewitt, Michigan Catholic

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.

ANDRYSIK, Kathleen Marie (Sivak), 56, St. Joseph, Indianapolis, May 18. Wife of Harry Andrysiak. Mother of Jeffrey, Kenneth and Matthew Andrysiak. Sister of Barbara Bartel, Jeane Cole, Patricia Gustaffson, Marian Fritza, Hugh and Tim Sivak. Grandmother of two.

BUTLER, Carol Ann, 72, Holy Family, New Albany, May 21. Mother of Theresa Butler and Mary Carmel McCauley. Sister of Norma Jean Link. Grandmother of four. Great-grandmother of one.

CONNOR, Mary Louise, 89, St. Luke the Evangelist, Indianapolis, May 17. Mother of Karen

Matters, Jerry, Jim and John Connor. Grandmother of seven.

DARLING, Robert L., Jr., 60, St. Augustine, Jeffersonville, May 18. Husband of Billie Darling. Father of Robert L. Darling III. Stepfather of Patricia Klug, Rita Treadway and Michael Hibbs. Son of Nanette Petrie. Brother of Dan, John and Michael Darling. Grandfather of four.

DWYER, Victoria Ann, 89, St. Lawrence, Indianapolis, May 19.

EMMERKE, Dorothy D., 92, St. Augustine, Jeffersonville, May 18. Mother of Philaine McCauley, Ann Smith and William Emmerke. Grandmother of five. Great-grandmother of six.

HOELKER, Louis R., 93, St. Louis, Batesville, May 24. Husband of Bertha (Griehop) Hoelker. Father of Angie Raeon and Rita Hoelker. Grandfather of six. Great-grandfather of two.

HUNTER, Thomas A., 87, St. Joseph, Corydon, May 12. Husband of Lucile (Riley) Hunter. Father of Veronica Alstott, Mary Geswein, Dianna Redden, David, Greg, Mike, Richard and Steven Hunter. Brother of Dorothy Ernst and Josephine Lasley.

Providence Sister Deidre Clements was a teacher for 51 years

Providence Sister Deidre Clements died on May 15 at Union Hospital in Terre Haute. She was 86.

The Mass of Christian Burial was celebrated on May 21 at the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed at the sisters' cemetery at the motherhouse.

The former Rosada Clements was born on Oct. 17, 1921, in Washington, Ind. She entered the congregation of the Sisters of Providence on Jan. 5, 1939, professed first vows on Aug. 15, 1941, and final vows on Aug. 15, 1947.

Sister Deidre earned a bachelor's degree at Saint Mary-of-the-Woods College and a master's degree at Marquette University in Milwaukee.

During 69 years as a Sister of Providence, she ministered for 51 years as a teacher at Catholic

schools in Indiana, Illinois and Washington, D.C.

In the archdiocese, Sister Deidre taught at St. Joan of Arc School in Indianapolis from 1947-49, Holy Cross School in Indianapolis from 1953-55, Our Lady of Providence High School in Clarksville from 1957-59 and 1970-71, and the former Schulte High School in Terre Haute from 1962-64 and 1969-70.

In 1993, Sister Deidre retired to the motherhouse and contributed to community life in a variety of ways. In 2004, she began her ministry of prayer full-time with the senior sisters.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

Grandfather of 18. Great-grandfather of eight.

KOKOS, Mary Jane, 84, Christ the King, Indianapolis, May 20. Mother of Melissa Derbyshire. Grandmother of three. Great-grandmother of seven.

McKAY, Alyce L., Indianapolis, May 9. Mother of Stacie Goggans, Linda McKay, Hope McMullen, Sandra Stewart, Rick, Robert and Stephen McKay. Sister of Phyllis Maher. Grandmother of four.

MENDEZ, Barbara Rose (Bogardus), St. Roch, Indianapolis, May 19. Wife of Joseph Mendez. Mother of Connie McLaughlin and Michael Mendez. Grandmother of five. Great-grandmother of three.

PEARSEY, George William, 84, St. Mary, Rushville, May 20.

Brother of Jeanine Hilt. Uncle of several.

SCHUCK, Frances, 97, St. Joseph, St. Leon, May 16. Mother of Ann Marie and Carl Schuck. Sister of Romilda Hoff and Carl Haas.

STENGER, Leo, 88, St. Joseph, St. Leon, May 21. Father of Rita Cutter, Betty Fischer, Marilyn Heffelmire, Marty Johnson, Emily Seamon, Franciscan Sister Bernice Stenger, Albert, Leo Jr. and Orville Stenger. Brother of Lucille Bischoff. Grandfather of 22. Great-grandfather of nine.

WHITSETT, Betty E., 87, Holy Name of Jesus, Beech Grove, May 21. Wife of Robert Whitsett. Mother of Julie Shultz, Edward, Patrick and Robert Whitsett. Grandmother of six. †



Photo by Mary Ann Wyard

Rest in peace

This stone crucifix also serves as a grave marker in the historic St. Vincent de Paul Parish cemetery in Shelby County.



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Please send résumé by Friday, June 13, 2008 to:
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Classified Needs
ddanberry@archindy.org

Positions Available

Saint Barnabas Catholic Church
8300 Rahke Road | Indianapolis, Indiana 46217

St. Barnabas Catholic Church in Indianapolis is seeking an individual to assist the Pastor in the pastoral ministry within the parish. Primary responsibilities would include ministering to those in the hospital, the homebound and those in nursing facilities. The successful candidate must possess excellent communication, interpersonal and organizational skills. Previous experience in pastoral work and a Bachelor's degree in theology or related field are preferred.


Please submit résumés to:
Fr. Randy Summers,
St. Barnabas Catholic Church,
8300 Rahke Road,
Indianapolis, In 46217.

St. Ambrose Parish (Seymour) and Our Lady of Providence (Brownstown)
in southern Indiana is seeking a **full-time formation coordinator** to help grow the spiritual life of a diverse English and Spanish speaking community of 550 households. The applicant must have a love of the Catholic faith and the ability to work together with catechists, youth ministers, the RCIA team, school and pastoral staff to build a strong faith foundation for all adults, youth, and children. The ability to write and speak Spanish is a plus. Questions can be emailed to **dskoch96@verizon.net**.

Please apply online at **www.archindy.org/ocf** by June 21. Additional information may be mailed to:

Ken Ogorek
Office of Catholic Education,
Archdiocese of Indianapolis
1400 N. Meridian St., Indianapolis, IN 462602


Positions Available



PRINCIPAL
St. Lawrence Catholic School

St. Lawrence Catholic School in Muncie, Indiana, seeks a principal to lead our Pre-K through 5th grade school. St. Lawrence School has a strong tradition of educating children for 127 years. We are a diverse, multi-ethnic, socio-economic population, with high ISTEP scores, and a caring and dedicated staff. We seek leadership committed to academic excellence in the Catholic tradition. Send cover letter and résumé to:

Search Committee
St. Lawrence Church
820 E. Charles St.
Muncie, IN 47305.



HUNGER

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policies and speculation in foodstuffs all contribute to the food problem.

The pope praised nations' efforts to work together to address the global food crisis and said he recognized the difficulty and complexity of the task. But he said it is impossible to be "insensitive to the appeals" of those who cannot get enough to eat in order to survive.

Solutions must respect the dignity of each individual, he said, and "exclusively technical or economic" approaches cannot prevail over the obligation to bring justice to the poor and hungry. Emergency food aid and "modern technology alone will never be enough to make up for the lack of food" because they do not address the primary cause of hunger, he said.

Hunger is caused by individuals refusing to recognize their obligations toward others, he said. This attitude results in the "dissolution of solidarity," the justification of a life of consumerism and maintains, if not

deepens, the social and economic imbalances in the world, he added.

"If you do not feed someone who is dying of hunger, you have killed him," the pope said, quoting the "*Decretum Gratiani*," the 12th-century collection of Church legal texts.

"Everyone has a right to live," he said, therefore people must aid those in need and help them gradually become capable of satisfying their own food needs.

More than 250 faith-based organizations called on summit leaders to eliminate the root causes of hunger, such as poverty and unjust social structures.

In a statement released to journalists, the faith-based coalition, which includes dozens of Catholic religious orders and nonprofit organizations, echoed the concern the pope expressed in his message for the protection of small farmers.

Family farms play a key role in building food self-sufficiency for local communities, the statement said.

It also called for more simple, sustainable lifestyles in wealthy countries, cautioned against genetically modified foods and



Italian Prime Minister Silvio Berlusconi jokes with U.N. Food and Agriculture Organization Director-General Jacques Diouf at the World Food Security Summit in Rome on June 3. World leaders at the U.N. summit addressed soaring food prices that threaten to push millions into hunger.

urged further review of biofuel production.

Rising food costs have been linked to the growing demand for biofuels as an alternative energy resource.

The faith-based coalition said, "Rather than searching to replenish diminishing fossil-fuel energy supplies at all costs, efforts need to go into restructuring our society to use less energy and resources."

Jacques Diouf, director-general of the U.N. Food and Agriculture Organization, told the Vatican newspaper,

L'Osservatore Romano, that national economies spend too much on warfare and not enough on agricultural production.

The developing countries in Africa that have made the least progress in reversing food insecurity are the same ones involved heavily in a war or internal conflict, he said in the paper's June 3 edition.

"To tell the truth, if developing countries had spent on agriculture what they have spent for arms, the problems with food would not exist," he said. †

Marian image to be displayed throughout archdiocese in June

The missionary image of Our Lady of Guadalupe will be displayed for veneration at a number of parishes and chapels in central and southern Indiana during June. The visitation schedule for June 6-29 is as follows:

June 6—Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis, 5:45 p.m.

Mass followed by first Friday eucharistic adoration until 9 a.m. on June 7.

June 7—Holy Rosary Church, 9 a.m. Mass and 4:30 p.m. Mass.

June 8—Holy Rosary Church, 9:30 a.m. Latin Mass and noon Mass.

June 9—Divine Mercy Perpetual Adoration Chapel, 3354 W. 30th St., Indianapolis, 24-hour eucharistic adoration, 9 a.m.

June 10—24-hour eucharistic adoration until 5:30 p.m.

June 14—St. Joan of Arc Church, 4217 N. Central Ave., Indianapolis, Pro-Life Day of Reflection, 8 a.m. Mass with procession of image followed by 9 a.m. program with

Augustinian Father Denis Wilde, Priests for Life, and other speakers, registration required, and 5:30 p.m. Mass.

June 15—St. Joan of Arc Church, 8:30 a.m. Mass, 10:30 a.m. Mass,

5:30 p.m. Mass and 7 p.m. concert presented by Father Wilde.

June 16—St. Vincent de Paul Church, 1723 "I" St., Bedford, 24-hour eucharistic adoration in chapel.

June 17—St. Vincent de Paul Church, 24-hour eucharistic adoration in chapel.

June 18—Mother of the Redeemer Retreat Center, Sacred Heart Chapel, 8220 W. State Road 48, Bloomington, veneration, noon.

June 19—Mother of the Redeemer Retreat Center, Sacred Heart Chapel, 6:30 a.m. Mass and veneration.

June 21—St. Maurice Church, 8874 Harrison St., Napoleon, 6 p.m. Mass.

June 22—St. Maurice Church, 10 a.m. Mass.

June 23—St. Augustine Home for the

Aged, Chapel, 2345 W. 86th St., Indianapolis, 10:30 a.m. rosary and 11 a.m. Mass.

June 24—St. Augustine Home for the Aged, Chapel, 10:30 a.m. rosary and 11 a.m. Mass.

June 27—Our Lady of Mount Carmel Church, 14598 Oakridge Road, Carmel, Ind., Lafayette Diocese, 3 p.m. veneration.

June 28—Our Lady of Mount Carmel Church, 8 a.m. Mass followed by rosary and Divine Mercy chaplet, then 5:30 p.m. Mass.

June 29—Our Lady of Mount Carmel Church, 7 a.m. Mass, 8 a.m. Mass, 9:30 a.m. Mass, 11 a.m. Mass, 12:30 p.m. Mass, 5:30 p.m. Mass and 7 p.m. Mass in Spanish. †

CNS photo/Octavio Duran



ST. BERNADETTE FESTIVAL



For info. Call 317-356-5867



Thurs., June 12 – Fri., June 13 – Sat., June 14
5 p.m.–10:00 p.m. 5 p.m.–Midnight 5 p.m.–Midnight

4838 E. Fletcher Ave., Indianapolis
1 block west of Emerson, 1 block south of English

License #113922

MONTE CARLO

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Texas Hold'em, Fri. and Sat. registration 6:30 p.m., begins 8:00 p.m.

Our Lady of Fatima Retreat House

Two Remaining Tobit Marriage Preparation Weekends for 2008:
July 11-13 • September 19-21

Opportunities for Silent Non-Guided Days of Reflection:
June 18, 2008 • July 14, 2008 • August 18, 2008

\$25 per person includes a room to use, continental breakfast and lunch!

Register for any program by visiting our website at www.archindy.org/fatima

Our Lady of Fatima Retreat House
5353 E. 56th Street
Indianapolis, IN 46226
(317) 545-7681



Sisters of St. Benedict

Come and See

For More Information Contact:

Vocation Retreat Weekend

June 20-22, 2008

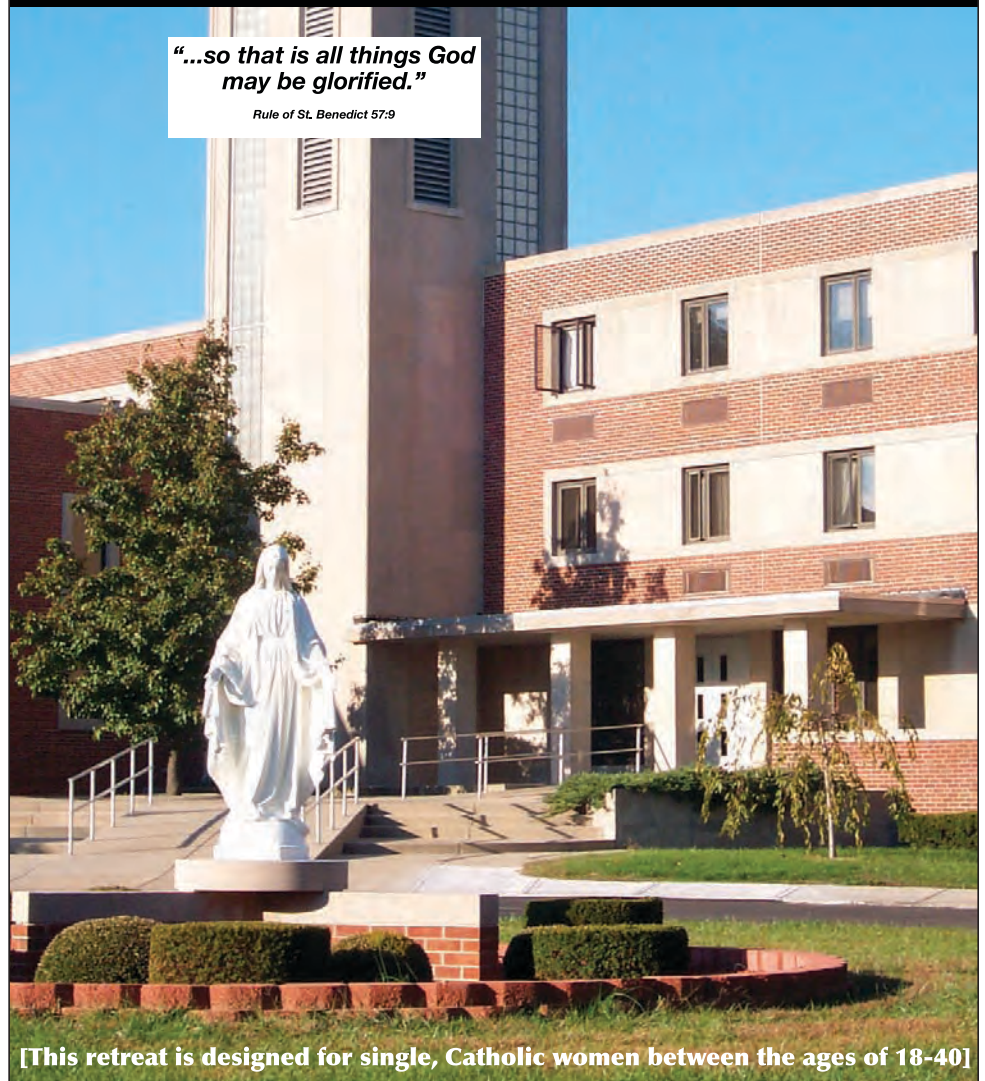
Our Lady of Grace Monastery

Sr. Nicolette Etienne, OSB
1402 Southern Avenue
Beech Grove, Indiana 46107
317.787.3287 ext. 3032
nicolette@benedictine.com

Visit our Website
www.benedictine.com

"...so that is all things God may be glorified."

Rule of St. Benedict 57:9



[This retreat is designed for single, Catholic women between the ages of 18-40]