



The

# Criterion

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## Inside

Archbishop Buechlein . . . . .	5
Editorial . . . . .	4
Question Corner . . . . .	15
Sunday and Daily Readings . . . . .	15

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## Pope John Paul II's sainthood cause to open immediately

ROME (CNS)—Pope Benedict XVI announced on May 13 that he was allowing the immediate opening of Pope John Paul II's cause for sainthood, setting aside the five-year waiting period called for by Church law.

Pope Benedict made the announcement at the end of a speech to the priests of the Diocese of Rome gathered for a meeting and a dialogue with him at the Basilica of St. John Lateran.

Finishing his prepared speech to the priests, the pope said he had a "joyful announcement" to make before he listened to the priests' comments and questions.

He then read, in Latin, a letter from Cardinal Jose Saraiva Martins, prefect of the Congregation for Saints' Causes, to Cardinal Camillo Ruini, papal vicar of Rome.

The letter said that at an April 28 audience, Pope Benedict, "considering the special circumstances that were explained," had decided "to dispense from the five-year period of waiting after the death of the servant of God, Pope John Paul II. . . ."

Pope Benedict had to wait several minutes to finish the sentence—saying he was  
**See SAINT, page 8**



Pilgrims hold a banner that translates as "sainthood immediately" during the funeral Mass for Pope John Paul II in St. Peter's Square at the Vatican on April 8. Thousands began chanting the pope's name in Italian during the funeral and calling for his immediate canonization.



Recipients of St. John Bosco Awards, the archdiocesan Catholic Youth Organization's distinguished volunteer service award for adults, are St. John the Baptist parishioners Joe and Bonnie Huber of Starlight and St. Joseph parishioner Greg Kemp of Sellersburg. They were honored along with 41 teenagers during the New Albany Deanery Catholic Youth Ministries' 40th anniversary awards dinner on May 12 at Joe Huber's Farm in Starlight.

## New Albany Deanery CYO celebrates 40th anniversary by honoring volunteers

By Mary Ann Wyand

New Albany Deanery Catholic Youth Ministries staff members and volunteers celebrated the agency's 40th anniversary on May 12 at Joe Huber's Farm in Starlight by recognizing outstanding adult and youth leaders from a number of southern

Indiana parishes.

Three adults and 41 teenagers were honored for Church and community service during the deanery's annual Catholic Youth Organization awards dinner, which kicked off a series of deanery celebrations marking 40 years of Catholic Youth Ministries in southern Indiana.

During the event, more than 230 adults

and teenagers affirmed these youth and adult leaders for their service to the Catholic community.

"It's amazing to consider that literally tens of thousands of teenagers have been involved in Catholic Youth Ministries over the past four decades," said Ray Lucas, director of Catholic

**See CYO, page 9**

## San Francisco archbishop named to Vatican's top doctrinal post

VATICAN CITY (CNS)—Pope Benedict XVI named Archbishop William J. Levada of San Francisco as prefect of the



Archbishop William J. Levada

Congregation for the Doctrine of the Faith, the Vatican agency charged with protecting and promoting the Church's teachings on faith and morals.

The appointment, announced on May 13, marked the first time a U.S. prelate has headed the congregation. It is the oldest of the Vatican's nine congregations and is considered primary in responsibility and influence.

Pope Benedict, as Cardinal Joseph Ratzinger, was prefect of the doctrinal congregation from 1981 until the death of Pope John Paul II in April. The appointment of his successor was closely watched, and sources said cardinals and archbishops from Italy, Austria and Spain were also considered as candidates for the position.

**See LEVADA, page 16**

## Anglicans and Roman Catholics reach agreement on Mary's role in Christian life

VATICAN CITY (CNS)—While some Roman Catholics may need to exercise more care in their devotion to the Blessed Virgin Mary, honoring her and seeking her help are not practices that should separate Catholics and Anglicans, says a new joint statement.

The Anglican-Roman Catholic International Commission (ARCIC) released its statement of agreement, "Mary:

Grace and Hope in Christ," on May 16.

The document said, "We believe there is no continuing theological reason for ecclesial division on these matters."

Devotion to the Blessed Virgin Mary, often seen as a distinctively Roman Catholic or Orthodox practice, has roots in Scripture and the early Christian tradition, which make it part of Anglicans' heritage as well, the document said.

In their liturgical calendars, both Anglicans and Roman Catholics mark major events in the life of Mary, and in their formal prayers both refer to her as "ever virgin" and as "Mother of God Incarnate," the document said.

By examining "our shared belief concerning the Blessed Virgin Mary," the document said, members of the dialogue team

**See MARY, page 2**

# MARY

continued from page 1

hoped to provide a “context for a common appreciation of the Marian dogmas” of the Immaculate Conception and the Assumption, which have divided Anglicans and Roman Catholics for 150 years.

While the Vatican and the Anglican Communion office authorized publication of the new document for study and discussion, the Roman Catholic Church and the Anglican Communion do not consider it an official statement until the Vatican and the Anglicans’ Lambeth Conference officially approve it. The Episcopal Church of the United States of America is a member of the Anglican Communion.

In their introduction, the Catholic co-chairman, Archbishop Alexander J. Brunett of Seattle, and the Anglican co-chairman, Archbishop Peter F. Carnley of Perth, Australia, wrote, “In this statement we have had to face squarely dogmatic definitions which are integral to the faith of Roman Catholics but largely foreign to the faith of Anglicans.”

Invoking papal infallibility, the Catholic Church solemnly proclaimed in 1854 that Mary had been conceived free from original sin and in 1950 that she was taken body and soul into heaven at the end of her life.

Because Anglicans and other non-Catholics do not recognize the infallibility of the pope and because Mary’s conception and assumption are not mentioned explicitly in Scripture, the two dogmas have been considered major obstacles to Christian unity.

In the five years they spent working on the document, members of ARCIC did not try to tackle the question of papal infallibility, but rather looked at the content of the two dogmas, particularly in reference to Scripture, early Church theologians and the statements of Church councils held before Roman Catholics and Anglicans split.

“It is impossible to be faithful to Scripture and not to take Mary seriously,” the document said.

“Anglicans and Roman Catholics together affirm” that Mary was biologically Jesus’ mother, that she was a virgin and that Jesus was conceived by the power of the Holy Spirit, the document said.

Early Church theologians taught that Mary remained a virgin, it said. “In their reflection, virginity was understood not only as physical integrity, but as an interior disposition of openness, obedience and single-hearted fidelity to Christ.”

By the 16th century, however, reformers were calling for greater restraint in Marian devotion that had seemed to move far beyond Scripture and tradition, ARCIC said.



While some Roman Catholics may need to exercise more care in their devotion to the Blessed Virgin Mary, honoring her and seeking her help are not practices that should separate Roman Catholics and Anglicans, said leaders of the two Churches on May 16. The Immaculate Conception and the Assumption have divided Anglicans and Catholics for 150 years.

“In popular religion, Mary came widely to be viewed as an intermediary between God and humanity, and even as a worker of miracles with powers that verged on the divine,” it said.

The reformers reacted “against devotional practices which approached Mary as a mediatrix [mediator] alongside Christ or sometimes even in his place,” the document said.

The reformers’ emphasis on Jesus Christ as the only mediator between God and humanity led them to reject the “real and perceived abuses surrounding devotion to Mary. It also led to the loss of some positive aspects of devotion and the diminution of her place in the life of the Church,” it said.

“To be Roman Catholic came to be identified by an emphasis on devotion to Mary,” the statement said. And the growth in devotion contributed to the consensus among Roman Catholics that led to the solemn definitions of Mary’s Immaculate Conception and Assumption.

While Anglicans may object to the way the dogmas were proclaimed, ARCIC members said the teachings make sense when seen in the light of a scriptural pattern through

which God prepares those he has called to fulfill a special mission and rewards those who wholeheartedly cooperate with him.

ARCIC members encouraged Roman Catholics and Anglicans to look at the dogmas in the context of the eighth chapter of St. Paul’s Letter to the Romans, which affirms that those whom God “foreknew, he also predestined to be conformed to the image of his Son. ... And those he predestined he also called; and those he called he also justified; and those he justified he also glorified.”

“Mary is marked out from the beginning as the one chosen, called and graced by God through the Holy Spirit for the task that lay ahead of her,” the document said.

ARCIC members said that in proclaiming the Immaculate Conception the Catholic Church specifically explained that Mary was conceived free of sin “in view of the merits of Jesus Christ,” thereby affirming that Mary, like all people who came before and would come after Christ, was saved through his passion, death and resurrection.

Therefore, the dialogue members said, “we can affirm together that Christ’s redeeming work reached ‘back’ in Mary to the depths of her being and to her earliest beginnings.”

ARCIC members also said that while there is no direct reference in the Bible to the end of Mary’s life, the Bible does mention other great followers of God—including Elijah and Enoch—being drawn into God’s presence at the end of their earthly lives.

“We note that the dogma [of the Assumption] does not adopt a particular position on how Mary’s life ended, nor does it use about her the language of death and resurrection, but celebrates the action of God in her,” the statement said.

“We can affirm together the teaching that God has taken the Blessed Virgin Mary in the fullness of her person into his glory as consonant with Scripture and that it can, indeed, only be understood in the light of Scripture,” the dialogue commission said.

ARCIC also looked at differences in the devotional practices of Anglicans and Roman Catholics, particularly the Catholic practice of asking Mary to pray for or intercede for them.

The dialogue commission underlined Christian teaching that Jesus is the only mediator between God and humanity. However, it also noted that asking a friend, a pastor or even someone who has died to pray for someone does not deny the fact that God alone answers people’s prayers.

But because Roman Catholics and Anglicans believe that Mary now lives with Jesus, whom she bore, “she is believed to exercise a distinctive ministry of assisting others through her active prayer,” it said. †



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# Msgr. Easton celebrates 25 years as archdiocese's vicar judicial

By Sean Gallagher

He's one of the most powerful priests in the archdiocese, but Msgr. Frederick Easton is hardly a household name.

When the Church was in the throes of the sexual abuse crisis a few years ago and dioceses across the country were looking for a roadmap on how to best follow Church law in dealing with the matter, a Canon Law Society of America (CLSA) task force headed by Msgr. Easton delivered a clear 47-page guide outlining how the Church should go about protecting the rights of the abuse victims as well as the accused.

Msgr. Easton also played a key role in gathering evidence about a reported miracle that may lead to the canonization of Blessed Mother Theodore Guérin, the foundress of the Sisters of Providence of Saint Mary-of-the-Woods. Additionally, he is a key participant in the beginning stages of the promotion of the cause for beatification of Bishop Simon Bruté, the first bishop of Vincennes.

On May 5, Msgr. Easton celebrated his 25th anniversary as vicar judicial or *officialis* of the Archdiocese of Indianapolis. As the chief canon law judge for the archdiocese, Msgr. Easton is the head of the Metropolitan Tribunal, which primarily judges the cases of the faithful who are seeking a declaration of nullity for a previous marriage.

Nearly all of his 39 years as a priest have been spent in the day-to-day workings of the tribunal, and during that time he has become one of the nation's leading experts on canon law.

"Msgr. Easton is a wise canonist and is respected as such nationally by his peers," said Archbishop Daniel M. Buechlein. "He is, in fact, extraordinarily knowledgeable of the Church's Code of Canon Law, and he is eminently pastoral and just in its application."

Although he and those who have ministered with him in the tribunal have spoken of his knowledge of and love for canon law Msgr. Easton said his longevity in his field is unusual.

"Some people have been five years and out," he said. "I felt that you get better with age if you're interested."

The CLSA acknowledged the expertise that Msgr. Easton has gained over the years by electing him as vice president/president-elect in 1997 and presenting him in 2003 with the Role of Law Award, the highest honor the organization gives to its members.

Msgr. Easton received this award the year after being involved with aiding dioceses across the country respond effectively to the sexual abuse crisis.

Franciscan Father Arthur Espelage, executive coordinator for the CLSA, based in Alexandria, Virg., praised Msgr. Easton for the positive example he has

set during such a troubling time in the life of the Church.

"In a time in the Church where there's a lot of crisis..." Father Arthur said, "he is really a shining example of leadership and stability. And it's comforting to have a man of his character as an associate."

Although he has gained a national reputation in the field of canon law, Msgr. Easton has also played a key role closer to home.

On June 29, 2002, he participated in the priestly ordination of his nephew, Father Justin Martin, who is associate pastor of St. Monica Parish in Indianapolis.

Born 10 years after his uncle was ordained, Father Martin describes the presence of Msgr. Easton in his life as one of the major factors that opened him to consider a priestly vocation.

"He's always been there for me," Father Martin said. "When I was confirmed, he was there. When I had first Communion, he was there."

And he was there at St. Peter's Basilica in Rome when his nephew was ordained a deacon and at SS. Peter and Paul Cathedral in Indianapolis when he was ordained a priest, helping to place his vestments on him during both liturgies. He described witnessing the ordination as an affirmation of his own life as a priest.

"That has to be what it was," Msgr. Easton said. "It's one of those things that I just couldn't put my finger on it, but it certainly was fantastic. It was mind-blowing."

But such fulfilling and solemn liturgies last for only a short time. And soon after witnessing his nephew become a priest, he was back to work across the street in the basement of the Catholic Center, shepherding marriage cases along their way and leading the tribunal's staff in their ministry which Msgr. Easton describes as "academic" and "cerebral."

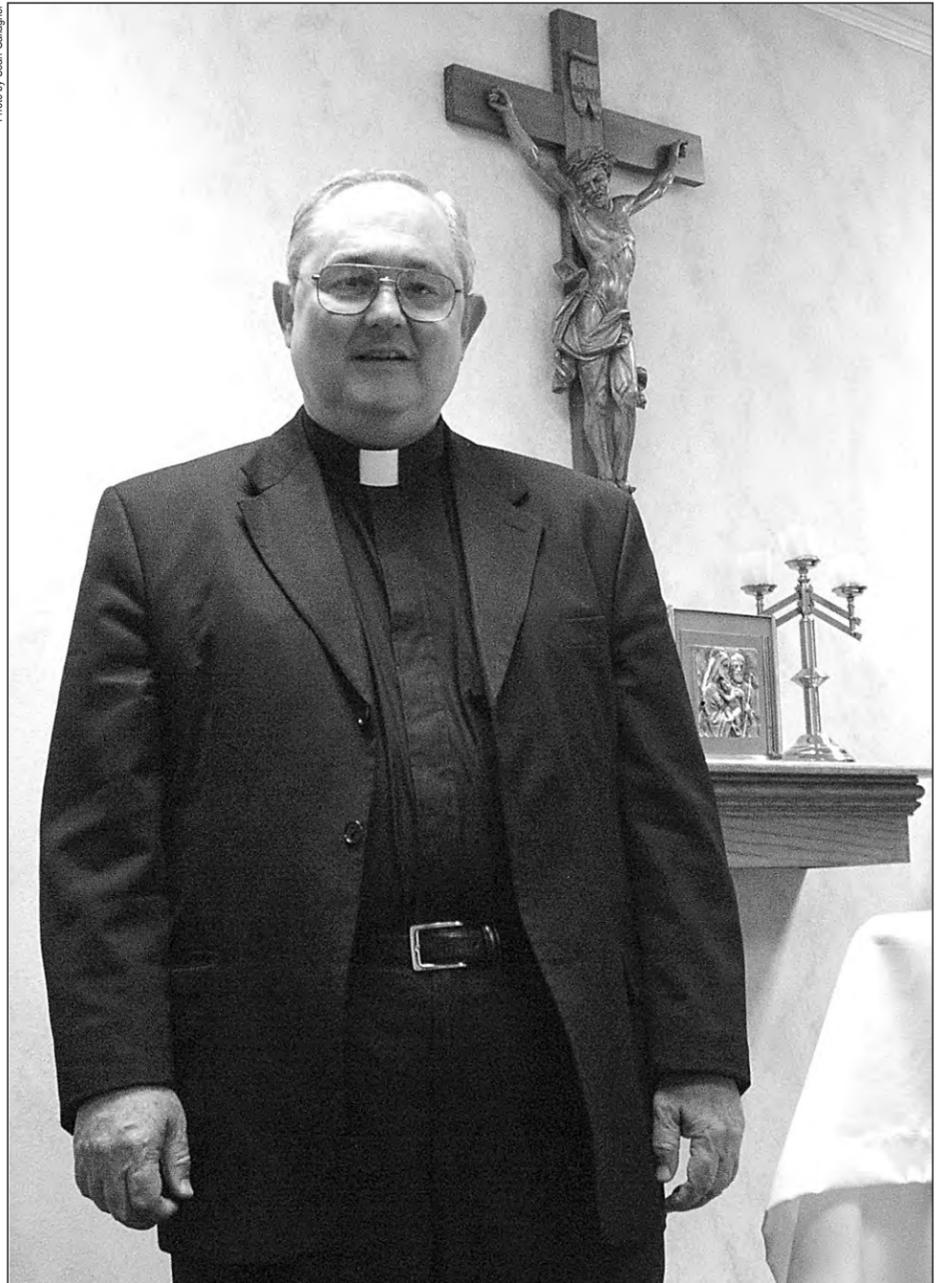
Although the subject of his staff's work might be seen as dry, Msgr. Easton has nonetheless inspired similar longevity in Fathers Robert Gilday, Paul Shikany and James Bonke.

Father Gilday has been the vice vicar judicial for 25 years, while serving as the pastor of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis for the past two years. He never earned a graduate degree in canon law and said that Msgr. Easton was responsible for much of his formation for ministry in canon law.

Father Bonke has worked in the tribunal since 1990, with two years away to study canon law in Rome.

He praised Msgr. Easton's knowledge of canon law and described him as "among the top canonists of the United States, certainly in the top 10 that I

Photo by Sean Gallagher



Msgr. Frederick Easton, who has spent nearly all of his 39 years as a priest working in the Metropolitan Tribunal, celebrated the 25th anniversary of the beginning of his ministry as vicar judicial of the Archdiocese of Indianapolis on May 5. Over that time, he has built a national reputation for combining a thorough knowledge of canon law with a genuine pastoral application of it.

know."

But despite Msgr. Easton's renowned knowledge of an admittedly academic ministry, Father Bonke was quick to emphasize the vicar judicial's pastoral approach.

"Canonists in general have an image that they're so caught up in the details of the law that they lose a sense of pastoral ministry," he said. "And that is certainly not the case with Msgr. Easton. He approaches the law as very much of a ministry in the Church, a ministry of justice in the Church. And he sees it as

an aid, a tool in the pastoral life of the Church. That has perhaps been the biggest thing with Msgr. Easton that I've noticed."

Looking back over his nearly four decades of service in the tribunal and his leadership there over the past 25 years, Msgr. Easton said that the law of the Church is at the heart of who he is.

"Retrospectively, in just knowing how I've been all these years," he said, "I often say that I had another vocation, a vocation to priesthood, but also a vocation to canon law." †

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## Editorial



As we celebrated the great Solemnity of Pentecost last Sunday, we were reminded once again that the gift of the Holy Spirit calls us to communion with Christ as members of the one family of God. Because we are united in Christ, no one ever needs to feel alienated or alone again.

# No one should feel alienated or alone again

“Faced with a divided world which is in search of unity, we must proclaim with joy and firm faith that God is communion, Father, Son and Spirit, unity in distinction, and that he calls all people to share in that same Trinitarian communion. We must proclaim that this communion is the magnificent plan of God the Father; that Jesus Christ, the Incarnate Lord, is the heart of this communion, and that the Holy Spirit works ceaselessly to restore it when it is broken. We must proclaim that the Church is the sign and instrument of the communion willed by God, begun in time and destined for completion in the fullness of the Kingdom” (The Church in America, #33).

As we celebrated the great Solemnity of Pentecost last Sunday, we were reminded once again that the gift of the Holy Spirit calls us to communion with Christ as members of the one family of God. The Risen Lord enters into our hearts, as he passed through the locked doors of the disciples’ upper room, and he invites us to be at peace. He shares with us his Holy Spirit and bestows on us the gift of his divine life.

Because we are united in Christ, no one ever needs to feel alienated or alone again. No one should ever find himself or herself on the margins of society because of poverty, extreme youth or old age, illness or social stigma. We are all called to unity and solidarity in Christ. We are brothers and sisters now—members of the one family of God.

And so we say to everyone who will hear us: Regardless of who you are, or where you came from, or what your economic or social status is, you

belong with us here in central and southern Indiana. We are many diverse parishes but one local Church, the Archdiocese of Indianapolis, in communion with all the other local Catholic Churches and with Pope Benedict XVI and the Universal Church. We are individuals and communities, single people and married, old and young, clergy, religious and lay people, wealthy, middle-income and poor. We are not isolated islands-unto-ourselves. We are one community of faith called to intimate union with God and with one another.

As Catholics, we are called to communion with Christ through prayerful reflection on the Word of God in the Scriptures, through active participation in the mission and ministries of the Church, and through frequent reception of the sacraments—especially the Holy Eucharist, the Lord’s most profound and intimate gift of himself to us.

With our Holy Father, the pope, and the whole Church, we proclaim with joy and a firm faith that no one ever needs to feel isolated or alone again. We, the Church of Christ, are here to welcome strangers, to feed the hungry, to heal the suffering and to comfort those who are distressed. Why? Because we are all one in Christ, with Christ and for Christ.

Now that Christ is risen and, with the Father, has sent the Holy Spirit, no one need ever be alone again.

— Daniel Conway

(Daniel Conway is a member of the editorial committee of the board of directors of Criterion Press Inc.)

## The Human Side/Fr. Eugene Hemrick

# Evangelization will counter contemporary secularism

Throughout history, secularism and the profane have been adversaries of



Christianity. With Europe, the United States and other countries becoming increasingly secular and profane, the new millennium could find itself in a crisis more serious than the terrorism it now is fighting. To understand

why, let’s define these two adversaries and their effects on the world.

The Dutch theologian C. A. Van Peursen says that secularism is the deliverance of man, first from religious and then from metaphysical control over his reason and his language. It is the loosening of the world from religious and quasi-religious understandings of itself, the dispelling of all closed worldviews, the breaking of all supernatural myths and sacred symbols. Secularization occurs when we turn our attention away from worlds beyond and solely become engrossed in this world and this time (“saeculum” means “this present age”). It is what Dietrich Bonhoeffer in 1944 called “man’s coming of age,” meaning that human beings are locked into the age they live in, with no other age to look ahead or back to.

Our Christian moral standards are a way we show that God is at work in the world. We forever are looking beyond this world for guidance. We also look back to Catholic tradition and the values it embraces.

Secularism would have us live only for today and keep our eyes from looking

toward God or past history. Once this happens, the moral constraints based on God’s laws and Christian traditions tend to disappear. Many people end up doing whatever gives them pleasure. Doing your own thing, more often than not, ends in self-destruction and harming others.

The word “profane” means “outside the temple.” It has to do simply with being nonreligious.

Why are secularism and the profane life on the increase?

One reason is that evangelization is not keeping up with growing populations. Churches aren’t effectively educating people about religion. They either don’t have enough good teachers and up-to-date programs or they aren’t getting out to the people in need of religion. They are also in fierce competition with those elements of the media that tend to be more secular than religious. And too, there have been some religious institutions and leaders who have badly damaged the image of legitimate religion.

In addition to this, I believe some people fear religion because knowing God means keeping God’s commandments. This is often misinterpreted as losing one’s freedom.

The dramatic increase in secularism and the profane life should not be feared, but rather seen as a crisis. The word “crisis” refers to a crossroads. At present, we are at a crossroads that should prompt us to envision the new, exciting types of leadership and programs that are needed to get people looking heavenward—in awe, rather than in fear, of God.

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

## Letters to the Editor

### All human life deserves our protection

On April 27, I stood beside dozens of people on Monument Circle to honor the brief lives of the 57 Indiana children who died of abuse or neglect last year. Just hours before the candlelight vigil, sponsored for the seventh year by Prevent Child Abuse Indiana, a 5-year-old boy died at Riley Hospital for Children following a savagely brutal beating.

It’s almost incomprehensible that right here in our midst children are dying at the hands of their parents or caregivers at the rate of about one per week. Yet at the same time, perhaps we shouldn’t be surprised. After all, we live in a society in which more than a million unborn babies are killed every year, unwanted newborns are discarded in garbage dumpsters, and a disabled but otherwise healthy woman was forced to die of dehydration and starvation by court order. It seems that the most vulnerable among us are at ever greater risk for harm.

I was among those privileged to hear Father Frank Pavone, national director of Priests for Life, during his Indianapolis visit in early April. Just over a week earlier, he had been at the bedside of Terri Schiavo in her dying hours, a witness to the abomination that was unfolding before the country. In one of his numerous media appearances outside Mrs. Schiavo’s hospice, when her death was imminent, he proclaimed that a movement was born that day.

Thousands of miles away in Rome, our Holy Father was in his final days, yet he remained deeply concerned about the fate of this woman—and the moral implications for the most powerful and influential nation in the world.

As Catholics, the best way we can honor Pope John Paul II, the “pope of life,” and our new Holy Father, Benedict XVI, is to more vocally and actively stand up for the sanctity of all human life. The day when the senseless deaths of innocent human beings spark only hopelessness and apathy will be the saddest day of all.

Victoria Arthur, Brownsburg

## Letters Policy

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

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

The editors reserve the right to select the letters that will be published and to edit letters from

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

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

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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### Mary is a beacon of hope for all of us

The late John Paul II dedicated his papacy to the Mother of God and of the Church. “*Totus Tuus*” (Totally Yours) was his motto as pope. His spiritual testament published after his death is laced with references to his total dedication to the Blessed Virgin Mary.

Pope John Paul’s last written letter was his Holy Thursday Letter to Priests, signed in the hospital on the Fifth Sunday of Lent. At the conclusion, he wrote: “Who more than Mary can help us taste the greatness of the Eucharistic mystery? She more than anyone can teach us how to celebrate the sacred mysteries with due fervor and to commune with her Son, hidden in the Eucharist. I pray to her then, for all of you, and I entrust to her especially the elderly, the sick, and those in difficulty. This Easter, in the Year of the Eucharist, I gladly repeat to each of you the gentle and consoling words of Jesus: ‘Behold your Mother’” (Jn 19:27).

Like his predecessor, Pope John Paul II, Pope Benedict XVI has dedicated himself and his papal ministry to the Blessed Virgin Mary. On the day after his election, in his first message to the Church and the world, Pope Benedict said: “Like Peter, I too renew

to Him [Christ] my unconditional promise of faithfulness. He alone I intend to serve as I dedicate myself totally to the service of His Church. In support of this promise, I invoke the maternal intercession of Mary Most Holy, in whose hands I place the present and the future of my person and of the Church.”

During this month of May dedicated to Mary, Mother of God and Mother of the Church, her life of virtue as a woman of hope is a timely reflection for us. She is a pre-eminent exemplar of hope.

We can imagine that already as a young girl and then as a young woman, in the vigilant and patient Jewish tradition of expectant hope for the coming of the Messiah, Mary already lived the virtue of hope. As a young woman who had been entrusted with the miraculous conception of the Messiah by the Holy Spirit, she was an expectant mother of hope.

She was sustained in her hope when her virginal conception of Jesus was revealed to Joseph, her spouse. She embraced the virtue of hope with Joseph in Bethlehem even when they had no place for the Messiah to be born. Later, with hope tested by anxiety, Mary and

Joseph fled as refugees to Egypt. And then later, when all seemed lost on the way to Calvary, she was there—surely hoping against hope—patiently waiting through the darkness of the Passion for the dawn of Resurrection. And after the time of the Ascension came, she was there with the new-born Church awaiting the gift of the Holy Spirit once more. After her assumption into heaven, Mary continues to be the intercessor of our hopefulness.

She is not only the witness of hope for us as a community of believers. She is also a star, a beacon of hope for us as individuals, especially as we navigate the trials and tribulations which none of us escapes in life.

No one has written more passionately of the Mother of God as our intercessor and source of hope than St. Bernard of Clairvaux. “If the winds of temptation blow, if you run against the reefs of temptation, look at the star, call on Mary. If the waves of pride, of ambition or of envy are breaking over you, look at the star,

call on Mary. If anger, greed or impurity are violently shaking the ship of your soul, turn to Mary. If you are dismayed at the thought of your sins, confounded by the ugliness of your conscience, fearful at the idea of judgment and you begin to sink into a bottomless abyss of sadness or of despair, think about Mary.

“When in danger, anguish, or in doubt, think about Mary, invoke Mary. Let Mary always be on your lips, may she never be absent from your heart. To obtain her help and intercession, always follow the example of her virtue. You will not go astray if you follow her. You will not despair if you call to her. You will not get lost if you think about her. If she is holding you by the hand, you will not fall. If she is protecting you, you have nothing to fear. You will not grow weary if she is your guide. You will reach port safely if she is looking after you” (*Homily 2 on the “missus est,” 7*).

We do well to follow the lead of Pope Benedict and his beloved predecessor, John Paul II. †

#### Archbishop Buechlein’s intention for vocations for May

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

### María es un lucero de esperanza para todos

El fallecido Juan Pablo II dedicó su papado a la Madre de Dios y de la Iglesia. “*Totus Tuus*” (todo tuyo) era su lema como Papa. Su testamento espiritual, publicado después de su muerte, está bordado con referencia a su dedicación total a la Sagrada Virgen María.

La última carta escrita del Papa Juan Pablo fue su Carta a los Sacerdotes en Ocasión del Jueves Santo, firmada en el hospital el Quinto Domingo de Cuaresma. A modo de conclusión, escribió: “¿Quién puede hacernos gustar la grandeza del misterio eucarístico mejor que María? Nadie cómo ella puede enseñarnos con qué fervor se han de celebrar los santos Misterios y cómo hemos estar en compañía de su Hijo escondido bajo las especies eucarísticas. Así pues, la imploro por todos vosotros, confiándole especialmente a los más ancianos, a los enfermos y a cuantos se encuentran en dificultad. En esta Pascua del Año de la Eucaristía me complace hacerme eco para todos vosotros de aquellas palabras dulces y confortantes de Jesús: ‘Ahí tienes a tu madre’ (Jn 19:27).”

Al igual que su predecesor, el Papa Juan Pablo II, el Papa Benedicto XVI ha dedicado persona y su ministerio papal a la Sagrada Virgen María. Al día siguiente de su elección, en su primer mensaje a la Iglesia y al mundo, el Papa Benedicto expresó: “Como Pedro, también yo le renuevo [a Cristo] mi promesa de fidelidad incondicional. Sólo a él quiero servir

dedicándome totalmente al servicio de su Iglesia. Para poder cumplir esta promesa, invoco la materna intercesión de María santísima, en cuyas manos pongo el presente y el futuro de mi persona y de la Iglesia.”

Durante este mes de mayo, dedicado a María, la Madre de Dios y Madre de la Iglesia, su vida llena de virtud como mujer de esperanza resulta una reflexión oportuna para nosotros. Ella es un ejemplo sublime de esperanza.

Podemos imaginarnos que desde jovencita y luego como una joven mujer, en la tradición vigilante y paciente del judaísmo de esperanza anhelante por la venida del Mesías, María ya vivía la virtud de la esperanza. Como una joven mujer a quien el Espíritu Santo le confió la concepción milagrosa del Mesías, ella era una futura madre de esperanza.

Cuando su concepción virginal de Jesús le fue revelada a José, su esposo, ella recibió una reafirmación de esperanza. Se entregó a la virtud de la esperanza con José en Belén, a pesar de que no tenían un lugar para que el Mesías naciera. Posteriormente, cuando el desasosiego probó su esperanza, María y José huyeron a Egipto como prófugos. Y aun después, cuando todo parecía perdido en su camino al Calvario, ella estaba allí, seguramente esperando en contra de la esperanza, esperando pacientemente a que pasara la oscuridad de la pasión para llegar al amanecer de la resurrección. Y luego, cuando sobrevino el

momento de la Ascensión, ella estaba allí con la Iglesia recién nacida, esperando una vez más el obsequio del Espíritu Santo. Después de su ascensión al cielo, María continúa siendo la intercesora de nuestra esperanza.

Ella es, no solamente testigo de esperanza para nosotros como una comunidad de creyentes, sino también una estrella, un lucero de esperanza para nosotros como individuos, especialmente mientras sobrellevamos las pruebas y las tribulaciones de las que nadie se escapa en la vida.

Nadie ha escrito con mayor pasión sobre la Madre de Dios como nuestra intercesora y fuente de esperanza, que San Bernardo de Claraval. “Si se levanta la tempestad de las tentaciones, si caes en el escollo de las tristezas, eleva tus ojos a la Estrella del Mar: ¡invoca a María! Si te golpean las olas de la soberbia, de la maledicencia, de la envidia, mira a la estrella, ¡invoca a María! Si la cólera, la avaricia, la sensualidad de tus sentidos quieren hundir la barca de tu espíritu, que tus ojos vayan a esa estrella: ¡invoca a María! Si ante el recuerdo desconsolador de tus muchos pecados y de la severidad de Dios, te sientes ir hacia el abismo del desaliento

o de la desesperación, lánzale una mirada a la estrella, e invoca a la Madre de Dios.

En medio de tus peligros, de tus angustias, de tus dudas, piensa en María, ¡invoca a María! El pensar en ella y el invocarla, sean dos cosas que no se parten nunca ni de tu corazón ni de tus labios. Y para estar más seguro de su protección no te olvides de imitar sus ejemplos. ¡Siguiéndola no te pierdes en el camino! ¡Implorándola no te desampararás! ¡Pensando en ella no te descarriarás! Si ella te tiene de la mano no te puedes hundir. Bajo su manto nada hay que temer. ¡Bajo su guía no habrá cansancio y con su favor llegarás felizmente al Puerto de la Patria Celestial! (*Homilía 2 en “missus est,” 7*).

Hacemos bien en seguir al Papa Benedicto y su muy amado predecesor, Juan Pablo II. †

Traducido por: Language Training Center, Indianapolis

#### La intención de vocaciones del Arzobispo Buechlein para mayo

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

# Events Calendar

**May 20**  
Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, 6:30 a.m., buffet breakfast, \$10 per person. Information: 317-469-1244.

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

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

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

noon. Information: 317-955-6451.

**May 21**  
Marian College, Room 157, Marian Hall, 3200 Cold Spring Road, Indianapolis. **EcoLab, "IBA Bird Festival,"** 7 a.m.-noon. Information: 317-997-8086 or e-mail [dbauman@marian.edu](mailto:dbauman@marian.edu).

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **"Annual Sister-to-Sister**

**Celebration,"** prayer breakfast, 9 a.m. Information: 317-632-9349.

**May 22**  
St. Luke Parish, 7575 Holliday Dr. East, Indianapolis. **Retirement party for Sussanne Sullivan**, 12:30-3 p.m. Information: 317-255-3912.

Holy Trinity Parish, 2618 W. St. Clair St., Indianapolis. **Poticas sale**, after 9 a.m. Mass. Information: 317-634-8025.

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

**May 24**  
Primo Banquet Hall and Conference Center, 2353 E. Hadley Road, Plainfield. Cardinal

Ritter Jr./Sr. High School, **race party**, \$60 per person. Information: 317-927-7920 or e-mail [raceparty@cardinalritter.org](mailto:raceparty@cardinalritter.org).

**May 25**  
Holy Trinity Parish, 2618 W. St. Clair St., Indianapolis. **Poticas sale**, noon-2 p.m. Information: 317-634-8025.

**May 26-June 3**  
Sacred Heart of Jesus Church, 1530 Union St., Indianapolis. **Novena service**, 6:30 p.m. Information: 317-638-5551. †

## Check It Out . . .

**May 20-22**  
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Joy, The Gigantic Secret of Roman Catholicism,"** Father John Catoir, presenter. Information: 317-545-7681.

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

**May 21-22**  
Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **"Falling In Love Again,"** retreat for married couples, Jeanne Hunt and Al Cucchetti, presenters, \$200 per couple. Information: 812-933-6437 or e-mail [center@oldenburgsf.com](mailto:center@oldenburgsf.com).

**May 22**  
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Pre-Cana Conference**,

1:45-6 p.m., \$30 per couple. Information: 317-236-1596 or 800-382-9836, ext. 1596.

**May 24**  
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Jesus Rush: Christ and the Busy Person,"** Father Michael McKinney, presenter, \$30 per person. Information: 317-545-7681.

**May 25-26**  
Purdue University, Student Center, Lafayette, Ind. National Council of Catholic Women, Indianapolis Province, **biennial conference**. Information: 219-279-2769.

**May 26-27**  
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Call to Renewal: A Nurses' Retreat,"** Richard Smith and Nancy Ruschman, presenters. Information: 317-545-7681.

**May 28**  
Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **"How Emotions Affect Our Well-Being,"** Franciscan Sister S. Olga Wittekind,

presenter, \$45 per person includes lunch. Information: 812-933-6437 or e-mail [center@oldenburgsf.com](mailto:center@oldenburgsf.com)

**June 5**  
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Pre-Cana Conference**, 1:45-6 p.m., \$30 per couple. Information: 317-236-1596 or 800-382-9836, ext. 1596.

**June 7**  
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Annual Day of Reflection,"** Father Jim Farrell, presenter, \$30 per person. Information: 317-545-7681.

**June 10-11**  
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Positive Aging: Saying 'Yes' to Growing Older,"** Ginny Poppen and Roger Golden, presenters. Information: 317-545-7681.

**June 10-12**  
Saint Meinrad Archabbey, 100 Hill Dr., St. Meinrad. Weekend retreat, **"Balance and Recreation in St. Benedict's Rule,"** Benedictine Brother Gabriel Hodges, presenter. Information: [www.saintmeinrad.edu](http://www.saintmeinrad.edu) or [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).

**June 11-18**  
Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind., Diocese of Evansville. **"Intensive Centering Prayer Retreat,"** Information: 800-880-367-2777 or e-mail [kordes@thedome.org](mailto:kordes@thedome.org).

**June 16**  
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Liturgy 101 Retreat,"** Father Rick Ginther, presenter, \$20 per person. Information: 317-545-7681.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Annual Day of Reflection,"** Father Jim Farrell, presenter, \$30 per person. Information: 317-545-7681.

**June 17-19**  
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Tobit Marriage Preparation Weekend**. Information: 317-545-7681.

**June 18-25**  
Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind., Diocese of Evansville. **"Directed Retreat,"** Information: 800-880-367-2777 or e-mail [kordes@thedome.org](mailto:kordes@thedome.org).

**June 19-25**  
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Monastic Silent/Guided/Preached Retreat,"** Benedictine Sister Aileen Bankemper, presenter. Information: 317-788-7581 or e-mail [www.benedictinn.org](http://www.benedictinn.org).

**June 19-24**  
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"The Sacraments: Signs of God's Love,"** retreat for women religious, Sister Maureen Mangen and Father Patrick Hosey, presenters. Information: 317-545-7681.

**June 20-24**  
Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **"Young Artists Gathering,"** Sister Ann Vonder Meulen, instructor, 9:30-noon, \$50 per person includes lunch. Information: 812-933-6437 or e-mail [center@oldenburgsf.com](mailto:center@oldenburgsf.com)

**June 24-26**  
Mount St. Francis Retreat Center, 101 St. Anthony Dr., Mount St. Francis. **"Camping Retreat,"** families and singles. Information: 812-923-8817 or e-mail [mtstfran@cris.com](mailto:mtstfran@cris.com).

Saint Meinrad Archabbey, 100 Hill Dr., St. Meinrad. Weekend retreat, **"The Church after Vatican II: Discover the Buried Treasure,"** Benedictine Fathers Jeremy King and Benet Amato, presenters. Information: [www.saintmeinrad.edu](http://www.saintmeinrad.edu) or [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).

**June 27**  
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Senior Mass and Social**. Information: 317-545-7681.

**June 30-July 3**  
University of Notre Dame, Center for Continuing Education, South Bend, Ind. **North American Conference of Separated and Divorced Catholics**. Information: 574-631-6691 or e-mail [ccc@nd.edu](mailto:ccc@nd.edu). †

## New Events Calendar

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

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

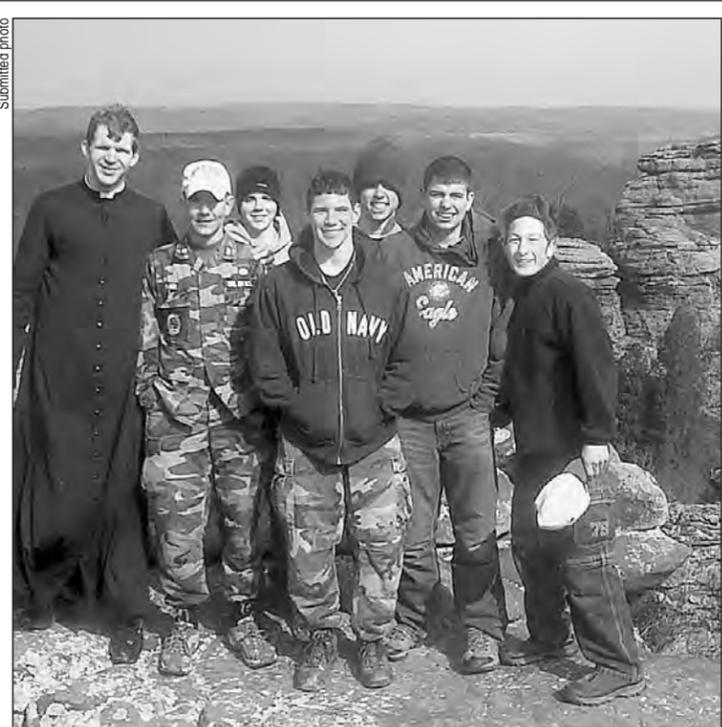
Events Calendar submissions should include a date, location, name of the event, sponsor, cost, time and a phone number for more information. All information must be received by 5 p.m. on Thursday one week in advance of our Friday publication.

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

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

Events may be faxed to 317-236-1593 or e-mailed to [mklein@archindy.org](mailto:mklein@archindy.org).

For more information about our Events Calendar policy, log on to [www.CriterionOnline.com](http://www.CriterionOnline.com), click on the "Events" link, then on the link to events policy. †



Vocations camping trip

On April 2, Father Jonathan Meyer, archdiocesan associate director of youth and young adult ministry, stands on a rock formation at the Garden of the Gods in Shawnees National Forest in Illinois with, from left, Our Lady of the Greenwood parishioner Eric Phar, St. Barnabas parishioner Brian Heath, Our Lady of the Greenwood parishioners Nick Welch, Benjamin Syberg and Michael Parrett, and Holy Name parishioner David Caito. All the high school students are considering a vocation to the priesthood.



Vocations pilgrimage

On May 2, Benedictine Brother Maurus Zoeller, far right, gives a tour of the grounds of Saint Meinrad Archabbey to Father Joseph Moriarty, archdiocesan vocations director, far left, and a group of seventh-grade boys from parishes in the four Indianapolis deaneries during a vocations pilgrimage sponsored by the Serra Club of Indianapolis.

# 1,266 Catholic high school seniors to graduate in archdiocese

By Brandon A. Evans

This year, 1,266 Catholic high school seniors in the archdiocese will graduate from six archdiocesan and three private Catholic schools during commencement ceremonies in late May and early June.

The number of graduates is an 11 percent increase over the 1,141 graduates in the Class of 2004 at the archdiocesan and private high schools.

Annette "Mickey" Lentz, executive director of Catholic education and faith formation for the archdiocese, said she is pleased that the Catholic high schools are graduating 125 more students than last year.

"Once again, we're preparing for our high school graduations for the year 2005, getting ready to send our graduates on to their next journey in life," Lentz said.

"We're very excited again about this opportunity to participate with these high schools in their commencement ceremonies.

"Our high schools continue to grow," she said. "Our high schools continue to produce the very best of graduates. Our graduation rate is almost at 99 percent, and many of them—probably 60 to 65 percent—go on to college, so we're very proud of and very pleased with our Catholic high schools here in the Archdiocese of Indianapolis. We wish the graduates well as they move on into their journeys in the future."

**Father Michael Shawe Memorial Jr./Sr. High School** in Madison has a graduating class of 27 seniors.

The Baccalaureate Mass starts at 7 p.m. on May 27 in the Father Hilary Meny Gymnasium. The graduation ceremony begins at 2 p.m. on May 29 in the gymnasium.

The class valedictorian is Zack Harms, the son of Dan and Christi Harms of

Prince of Peace Parish in Madison.

**Our Lady of Providence Jr./Sr. High School** in Clarksville has 146 graduating seniors.

The Baccalaureate Mass begins at 2 p.m. on May 22. The graduation ceremony starts at 8 p.m. on May 27 in the Larkin Center Gymnasium at the school.

Two valedictorians will address the class. They are Erica Frazier, the daughter of Roy and Beth Frazier of Our Lady of Perpetual Help Parish in New Albany, and Geoffrey Mooney, the son of Tom and Sharon Mooney of Our Lady of Perpetual Help Parish.

The class salutatorian is Danielle Dresner, the daughter of Dr. David and Lori Dresner of Madison.

Ronald Costello, associate executive director of Catholic education and school improvement and director of Project EXCEED, will represent the archdiocese at the commencement ceremony.

**Oldenburg Academy** in Oldenburg has a class of 35 graduating seniors.

The Baccalaureate Mass was held at 1:30 p.m. on May 13 in the Chapel of the Immaculate Conception in Oldenburg. The graduation ceremony begins at 1 p.m. on May 29 in the chapel.

The class valedictorian is Amanda Mersch, the daughter of Paul and Michelle Mersch of St. Louis Parish in Batesville.

The class salutatorian is Adam Fritsch, the son of Gayle and Monica Fritsch of St. Paul Parish in New Alsace.

**Bishop Chatard High School** in Indianapolis has a graduating class of 195 seniors.

The Baccalaureate Mass begins at 6 p.m. on May 25 at the school. The graduation ceremony starts at 7:30 p.m. on May 26 at the Murat Center Theater in Indianapolis.

The class valedictorian is Meghan

McGonigal, the daughter of Joseph and Denise McGonigal of St. Pius X Parish in Indianapolis.

The class salutatorian is Chelsea Keyes, the daughter of Jeffrey and Lauren Keyes of St. Pius X Parish.

Msgr. Joseph F. Schaedel, vicar general, and Lentz will represent the archdiocese at Bishop Chatard's commencement ceremony.

**Brebeuf Jesuit Preparatory School** in Indianapolis has a graduating class of 209 seniors.

The Baccalaureate Mass begins at 5 p.m. on May 22 in the school gymnasium. The graduation ceremony starts at 8 p.m. on June 2 at Clowes Memorial Hall at Butler University in Indianapolis.

The senior class selects a speaker.

Lentz and Msgr. Schaedel will represent the archdiocese at the event.

**Cardinal Ritter Jr./Sr. High School** in Indianapolis has a graduating class of 84 seniors.

The Baccalaureate Mass begins at 9:30 a.m. on June 4. The graduation ceremony is the same day at 3 p.m. in the school gymnasium.

The class valedictorian is Scott Fites, the son of Scott and Robin Fites of St. Susanna Parish in Plainfield.

The class salutatorian is Kristen Maled, the daughter of Dan and Sharon Maled of St. Christopher Parish in Indianapolis.

Msgr. Schaedel and Lentz will represent the archdiocese at the event.

**Cathedral High School** in Indianapolis has a graduating class of 275 seniors.

The Baccalaureate Mass starts at 10 a.m. on May 21 in the Robert V. Welch Student Activity Center at the school. The graduation ceremony begins at 1 p.m. on May 22 at Clowes Memorial Hall at Butler University in Indianapolis.

Cathedral's class valedictorian is

Thomas Pollom, the son of Scott and Jane Pollom of St. Pius X Parish.

The class salutatorians are Vivian Adams, the daughter of Jerry and Ruthanne Adams of Indianapolis, and Adrienne Bolger, the daughter of William and Sarah Bolger of St. Lawrence Parish in Indianapolis.

Lentz will represent the archdiocese at the commencement ceremony.

**Father Thomas Scecina Memorial High School** in Indianapolis has 70 graduating seniors this year.

The Baccalaureate Mass begins at 7 p.m. on May 25 at St. Therese of the Infant Jesus (Little Flower) Church in Indianapolis.

The graduation ceremony starts at 7 p.m. on May 27 in the school gymnasium.

The class valedictorian is Elliott Holden, the son of Michael and Rita Holden of St. Simon the Apostle Parish in Indianapolis.

The class salutatorian is Nathan Burks, the son of James and Debbie Burks of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis.

Lentz will represent the archdiocese at the event.

**Roncalli High School** in Indianapolis has 225 members of its Class of 2005.

Those seniors will take part in a Baccalaureate Mass at 6 p.m. on May 27 at Our Lady of the Greenwood Parish in Greenwood. The graduation ceremony begins at 11 a.m. on May 28 in Roncalli's gymnasium.

The class valedictorian is Matt Pfarr, the son of Mike and Brenda Pfarr of Our Lady of the Greenwood Parish.

The class salutatorian is Anna Weber, the daughter of Thomas and Martha Weber of St. Jude Parish in Indianapolis.

Lentz and Msgr. Schaedel will represent the archdiocese at the ceremony. †

## Catholic Cemeteries Association

will sponsor

### Memorial Day Masses

Monday, May 30

Please join

Msgr. Joseph Schaedel and  
Rev. Michael Ondo, Retired Military Chaplain  
at Noon  
Our Lady of Peace Cemetery

Rev. James Wilmoth at Noon  
Calvary Cemetery (Indianapolis)

Rev. Joe Kern at 11 AM  
Calvary Cemetery (Terre Haute)

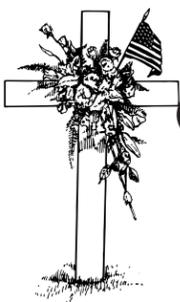
Flags will be available.



Our Lady of Peace Cemetery  
9001 Haverstick Rd.  
Indianapolis, IN 46240  
317-574-8898

Calvary Cemetery  
435 W. Troy  
Indianapolis, IN 46225  
317-784-4439

Calvary Cemetery  
Mausoleum Chapel  
4227 Wabash Ave.  
Terre Haute, IN 47803  
812-232-8404



# SAINT

continued from page 1

authorizing the immediate opening of the "cause for beatification and canonization"—because the priests broke into a loud and sustained standing ovation.

When they quieted, he said, "I see you all understand Latin very well." The comment brought more applause.

Although the process for considering the holiness of Pope John Paul was to begin immediately, it was not expected to conclude quickly.

Even after the normal five-year waiting period, causes for beatification and canonization require years, if not decades, of studying the person's life, writings and relationships.

Those who knew the candidate are interviewed, and everything the person wrote must be scrutinized, a process that may take years, especially for a pope who was a prolific writer and speaker.

Two years after the 1997 death of Mother Teresa of Calcutta, Pope John Paul set aside the five-year waiting period for the opening of her cause, but she was not beatified until 2003.

Jesuit Father Paolo Molinari—who helped prepare her cause and is working on the cause of Pope Paul VI, who died in 1978—said the process for a pope entails much more work.

"If this is done properly, it will take years," he said.

Pope John Paul beatified Popes Pius IX and John XXIII in 2000—122 and 37 years, respectively, after their deaths.

Just the interview with the pope's long-time personal secretary, Archbishop Stanislaw Dziwisz, "will take days," Father Molinari said.

Then there are hundreds of other people, collaborators in the Roman Curia, longtime friends, bishops and priests, who also must be interviewed. His published work will be examined, but also letters, articles and poems held in archives in Poland and in other parts of the world, Father Molinari said.

The material must be compiled into a multivolume biography, then a *positio* or position paper on how the candidate heroically lived the Christian virtues is written.

Historians and theologians examine the material and make recommendations to members of the Congregation for Saints' Causes, whose opinion is presented to the pope.

After the pope declares a candidate lived a life of heroic virtue, beatification still requires the verification of a miracle attributed to his intercession. Separate boards of theologians and of physicians are called to examine miracles alleged to have occurred after the candidate's death.

Father Molinari said that when Pope Benedict decided he would preside only over canonization ceremonies—leaving Cardinal Saraiva Martins to celebrate beatification Masses—"he made it clear that he was not simplifying the process for



Pope Benedict XVI greets priests from the Diocese of Rome in the Basilica of St. John Lateran on May 13. During a meeting with the priests, the pope announced that he was waiving the normal five-year waiting period for the sainthood cause of Pope John Paul II.

beatification."

The Jesuit said he was not surprised the pope set aside the waiting period because of the widespread public acclaim of Pope John Paul's holiness and because of Pope Benedict's long relationship with him.

"He has been a faithful servant of John Paul II. He had a personal relationship with him and admiration for him," Father Molinari said.

During Pope John Paul's April 8 funeral, people held up signs and banners proclaiming the late pope a saint or calling for his canonization.

Cardinal Saraiva Martins said that while popular recognition of holiness was important, "canonical recognition" that someone is a saint requires the certainty that comes from a process developed and refined over the years. †

## Pope John Paul II was 'showman of God' in use of media

NEW YORK (CNS)—The distinctiveness and greatness of Pope John Paul II as a communicator lay in his ability to use the media effectively without succumbing to their dangers, Archbishop Celestino Migliore said in an address on May 14.

He was known as a "showman of God" and called *pontifex massmediaticus*, or mass media pontiff, the archbishop said.

But he said Pope John Paul operated as a mass communicator in the service of a truth that "is not man-made" but "totally dependent upon God."

The archbishop, who is Vatican nuncio to the United Nations, spoke at a New

York bookstore of the Daughters of St. Paul, an order that has social communications as its apostolate.

In acknowledgment of the observance of World Communications Day on May 8, Archbishop Migliore spoke on "John Paul II: A Great Communicator of Our Times," and said that "never before him did a pope use the media as effectively."

"The art of communicating seemed to have been written on his DNA," the archbishop said.

"He then put it to use in service of the Gospel in terms of the Gospel, and not simply [for] pure social communications,"

he added.

Archbishop Migliore said Pope John Paul "knew well the risks of sensationalism" and the danger that television's tendency to turn to the spectacular could "overshadow the sense of mystery" and the concept of the people of God as a mystical body.

He was aware "and not silent" about the fact that "the mass media could and often does distort reality," the archbishop said.

Pope John Paul "was a firm point of reference" who "kept us focused on the subtle frontier between the transcendent and the here and now," he said.

Archbishop Migliore recalled that before he became the U.N. nuncio he served seven years in the Vatican Secretariat of State, and there had weekly contact with the pope.

"I never left an encounter with the pope the same way I went in," he said. "There was something mystical in his eyes that always brought me to another level."

The archbishop also said Pope John Paul "had the sense of prophetic gesture."

As examples, he cited the encounter "with his would-be assassin in prison," his embrace of the rabbi at the Rome synagogue, his insertion of the written prayer

in the Jerusalem Temple wall, his talk at a Syrian mosque and his participation in the interreligious prayer services at Assisi, Italy.

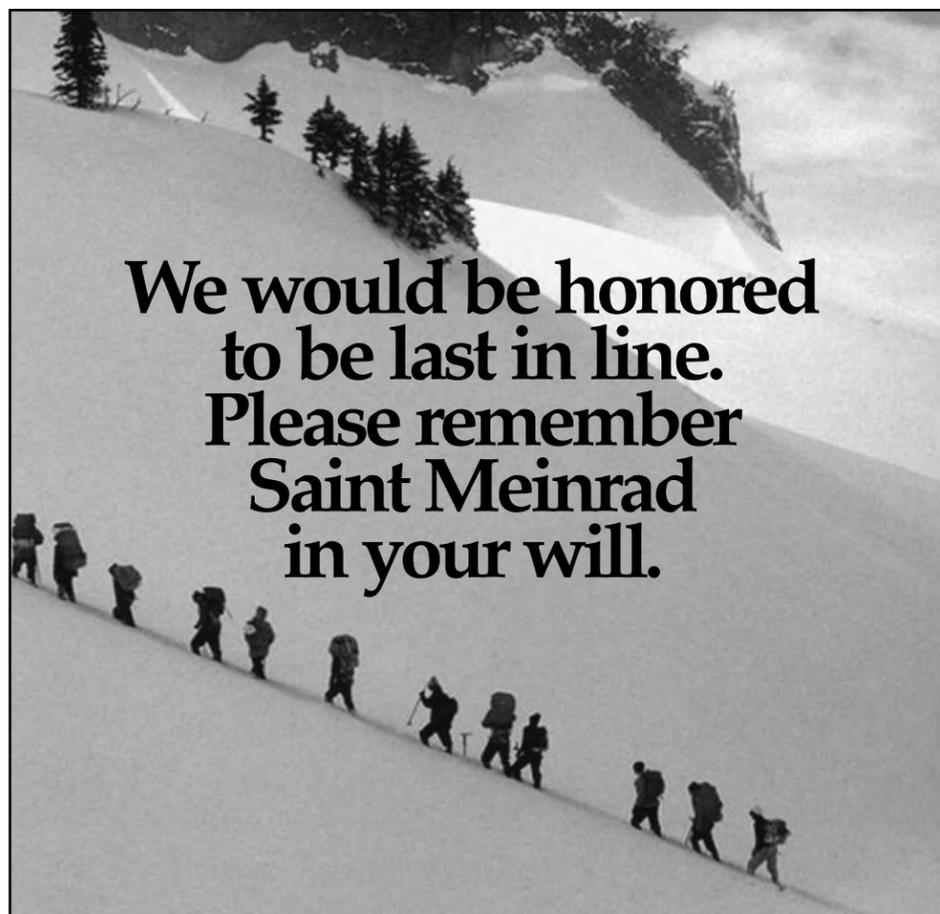
Archbishop Migliore also spoke about Pope John Paul's use of the Internet, his communication through many languages, his extensive international travels and other forms of communication.

However, it was not the specific forms that held most importance, but his use of all these forms to carry out his "clear vision as pontiff" whose job was to "build bridges between man and God," the archbishop said.

He also said Pope John Paul not only used the media, but had an impact on them, an impact shown in their coverage of his death and funeral.

The media "adopted a positive memory" of the pope's legacy that recognized the best in "all the dimensions of his works, including the transcendent," he said.

In his weakened condition of his last days, when the pope could no longer "speak a clear and strong word," his continued communication of moral authority upset the media's criteria of usefulness, beauty and strength, Archbishop Migliore said. †



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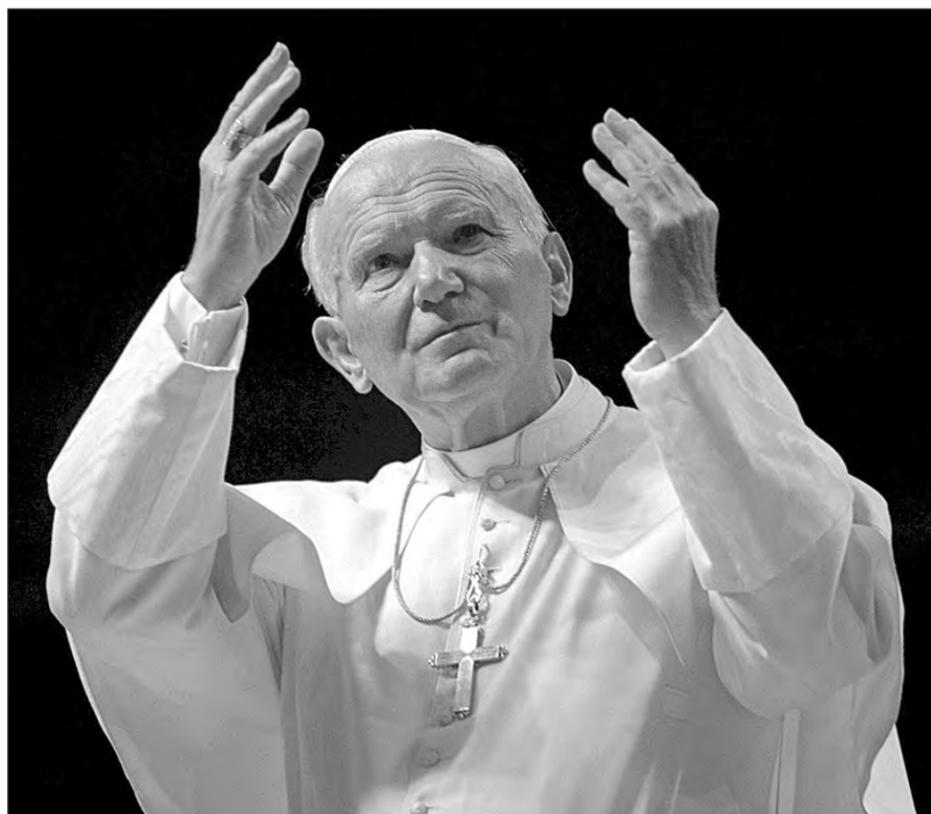
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Pope John Paul II gestures to the crowd at World Youth Day in Denver in August 1993.

## CYO

continued from page 1

Youth Ministries for the deanery.

"We are fortunate to have an event like this that gathers us as one body to recognize the examples of servant leadership displayed by our youth today," Lucas said, "and to celebrate the programs, people and ministries that have made their mark on our community since 1965."

Recipients of St. John Bosco Awards, the archdiocesan Catholic Youth Organization's distinguished volunteer service award for adults, were St. John the Baptist parishioners Joe and Bonnie Huber of Starlight and St. Joseph parishioner Greg Kemp of Sellersburg.

The deanery also honored a number of exceptional teenagers for their leadership and Christian lifestyle. This year, 19 youth received the prestigious Outstanding Leadership and Service Award.

The deanery's top youth award went to Megan Faye and Curtis Becht from St. Mary-of-the-Knobs Parish in Floyd's Knobs, Carri Taylor from St. Mary Parish in

Navilleton, Adam Coots from St. John Parish in Starlight, and Chris Schoenfelder, Shawn Edelen and Jonathan Kiesler from Holy Family Parish in New Albany.

Outstanding Leadership and Service Awards also were presented to Sarah Waller from St. Michael Parish in Bradford as well as Colleen Mooney, Emily Ernstberger, Audrey Molnar and Erin Ehlers from St. Mary Parish in New Albany.

Also receiving the deanery's outstanding youth service award were Katie Andres, Chelsea Powell, Geoffrey Mooney and Leah Cissell from Our Lady of Perpetual Help Parish in New Albany and Katie Gatz, Jimmy Cox and Brad Rogers from Sacred Heart Parish in Jeffersonville.

Three New Albany youth received \$1,000 scholarships for outstanding service to their Church and community during their high school years.

Our Lady of Perpetual Help parishioner Leah Cissell received the deanery's Dean Kramer Memorial Scholarship, Holy Family parishioner Chris Schoenfelder earned the Father Tom Stumph Memorial Scholarship and Holy Family parishioner Jonathan Kiesler was awarded the Service Above Self

Scholarship.

In addition to these youth service awards, 22 teenagers were recognized for their leadership and faithful involvement to the deanery.

Earning certificates for leadership, service and faithful involvement were Karlie Andres, Julie Berger, Heather Bowling, Lauren Cecil, Shane Cody, Brianna Combs, Danielle Cronin, Erika Cunningham, Amy Dean and Cassidy Dowdle.

Also recognized with this award were Alex Gettelfinger, Jordan Golembeski, Noelle Hadler, Jennifer Huber, Jamie Huber, Kurosh Javid, Katie Krause, Jonathan Lilly, Jarrod Pierce, Michael Singleton, Adam Steele and Caroline Wadsworth.

Sponsorship and support for the evening was provided by the Joe Huber Family and Farm, Tony and Laura Fleming-Balmer, Joyce Kraemer and Walnut Ridge Nursery.

"The dinner recognizes all that youth have done in the community and the impact we've made," said youth award and scholarship recipient Leah Cissell. "It's a nice reminder of how special our experiences with youth ministry have been." †

## Indiana Death Row inmate wants to donate his liver to his sister before execution

By Mary Ann Wyand

Indiana Death Row inmate Gregory Scott Johnson of Anderson, Ind. a convicted murderer who is scheduled to be executed by chemical injection on May 25 at the Indiana State Prison in Michigan City, Ind., has one last wish.

Johnson would like to donate his liver to his sister, Deborah Otis, who suffers from a non alcoholic type of cirrhosis of the liver and needs a transplant. She lives at a nursing home in Anderson.

He was convicted of murdering Ruby Hutslar, an 82-year-old woman, in 1985.

Johnson's request to be an organ donor for his sister has sparked a new ethical debate about the morality of capital punishment and prompted national news coverage.

During a hearing on May 16, Johnson asked the Indiana Parole Board to spare his life or delay his execution to allow time for him to donate his liver to his sister if medical tests determine that he is a compatible donor.

The parole board scheduled a public hearing on May 20 in Indianapolis to review Johnson's request and hear testimony from his family members and Ruby Hutslar's relatives. Gov. Mitch Daniels will make a decision after hearing the board's recommendation.

Bishop Dale J. Melczek of the Gary Diocese said in a May 13 statement that Johnson joined the Catholic Church four years ago while incarcerated at the state penitentiary and has been a model prisoner.

Citing Church teachings on the death penalty, Bishop Melczek said Johnson's capital sentence should be commuted to life in prison without parole.

"I certainly pray that the governor would grant him a stay of execution," Bishop Melczek said, "and instead give him life without the possibility of parole.

"We know him to be a very sincere man," Bishop Melczek said of Johnson. "Deacon Malcolm Lunsford, one of our deacons, is responsible for his converting to the faith four years ago."

The bishop said Deacon Lunsford, who is in residence at SS. Peter and Paul Parish in Merrillville, Ind., has visited Johnson every Thursday and every other Sunday for several years.

Because of the pending execution, the bishop said, Deacon Lunsford is now able to visit Johnson every Thursday and Sunday along with the Holy Cross priest who serves as the Catholic chaplain at the prison.

"[Johnson] committed the crime when he was 19 years old," Bishop Melczek said. "He is now 40. He has been on Death Row for half his life. He is very remorseful. He doesn't want to die, but he is as ready for death as one can be at this time.

"Here we find a man who has experienced a conversion of heart," the bishop said, "and we feel that he could be a real asset to other men in prison—an influence for good—if he were given a reprieve. So our sincere prayer and hope is that there would be a commutation of his sentence" by the governor.

The *Catechism of the Catholic Church* states that life in prison without parole is the preferred option in death penalty cases. †

PATIENT: C. SYFERD      DOB: 09/02/98

• If you think I feel all better, you should see my mom.

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Several scholarships were still pending at the time of printing and therefore could not be included on this list.

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Zachary Scott Adams ..... Indiana University Wells Scholarship	James Braun ..... Ball State Alumni Foundation Scholarship	James Braun ..... National Merit Commended Scholar	Kathleen O'Hara ..... University of Dayton	Kathleen O'Hara ..... University of Dayton	Grant Thullen ..... Kentucky Wesleyan University
Graham Alexander Hunter Ade ..... Indianapolis Professional Association	Noel Brimmage ..... 21 <sup>st</sup> Century Scholar	Gabriel Gula ..... Int. Thespian Society, Troupe 2074	Elizabeth Lochrer ..... Loyola University of Chicago	Austin O'Malia ..... Loyola University of Chicago	De'Ja Tibbs ..... Circle City Classic Scholarship
Amanda Nichole Aldrich ..... National Achievement Scholar	Daniel Brown ..... University of Dayton	Alexander Hahn ..... Lilly Endowment Community Scholarship	Joseph Lorenziano ..... Bellarmine University	Stephanie Obsitnik ..... St. Leo's University	..... Indianapolis Professional Association
Ross Buckley Allen ..... State Farm Insurance	Cori Bucher ..... Indiana Higher Education Award	Megan Hallquist ..... Iowa State University	Mary Lucas ..... Italian Heritage Society of Indiana	Isaac Oglesby ..... Professional Firefighters Association	..... Miami University
Darren Matthew Olaf Amberger ..... University of Michigan	Gregory Cohoat ..... National Merit Commended Scholar	Katherine Hanke ..... Bellarmine University	Andrew Madia ..... Purdue University	Thomas Pollom ..... National Merit Finalist	..... National Achievement Scholar
Allison Marie Ambre ..... University of Tennessee	Brittany Bundy ..... Purdue University	Patrick Harsnett ..... University of Dayton	Justin Mason ..... Purdue University	Jonathan VonDerHaar ..... Purdue University	..... Xavier University
Rachel Lynn Arthur ..... St. Louis University	Heather Calloway ..... Grebe Scholarship	Bradley Hedlund ..... Western Kentucky University	Kyle Mates ..... United States Air Force Academy	Joseph Venturini ..... National Merit Finalist	..... Matt Grace Mental Attitude Award
Adam Russell Bachtel ..... University of Evansville	John Higgins ..... American University	John Higgins ..... American University	Elizabeth McCarty ..... Bellarmine University	Abigail Vogtner ..... University of Dayton	..... National Merit Finalist
Corbin Anthony Barber ..... Bellarmine University	Emily Casey ..... DePauw University	John Higgins ..... DePauw University	Edward McLaughlin ..... Wittenberg University	Jonathan VonDerHaar ..... University of Dayton	..... University of Dayton
Scott David Barber ..... Transylvania University	Tyke Cockerham ..... Morehead State University	Nicholas Jose ..... Ball State University	Elizabeth McLaughlin ..... National Merit Commended Scholar	Kara Wagner ..... Indiana Cheer Association Scholarship	..... Tri-State University
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Michael Anthony Beltrame ..... University of Arizona	Adrienne Cox ..... Circle City Classic Scholarship	Raymond Hunter ..... 100 Black Men of Indianapolis	Justin Mason ..... Int. Thespian Society, Troupe 2074	Jonathan VonDerHaar ..... University of Dayton	..... University of Dayton
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Corbin Anthony Barber ..... University of Dayton	Erin Escoffery ..... Indiana University	Raymond Hunter ..... University of Indianapolis	Justin Mason ..... Int. Thespian Society, Troupe 2074	Christina Barry ..... Belmont University	..... University of Evansville
Scott David Barber ..... Hanover College	Jill Devine ..... Georgia Southern University	Raymond Hunter ..... Lilly Pre-Pharmacy Scholarship	Kyle Mates ..... Loyola University of Chicago	Abigail Vogtner ..... University of Dayton	..... University of Evansville
Matthew David Barra ..... Indiana University High School Journalism Scholarship	Christy Dowd ..... Indiana State University	Raymond Hunter ..... Hendricks County Outstanding Senior	Edward McLaughlin ..... Wittenberg University	Jonathan VonDerHaar ..... University of Dayton	..... Valparaiso University
Christina Marie Barry ..... Loyola University of Chicago	Daniel Elliott ..... Frank Kehoe Memorial Scholarship	Raymond Hunter ..... Purdue University	Joseph Lorenziano ..... Purdue University	Joseph Venturini ..... National Merit Finalist	..... Matt Grace Mental Attitude Award
Christina Marie Barry ..... Marquette University	Daniel Elliott ..... University of Dayton	Raymond Hunter ..... USA Funds Community Service Scholarship	Andrew Madia ..... Int. Thespian Society, Troupe 2074	Abigail Vogtner ..... University of Dayton	..... National Merit Finalist
Christopher Buford Beard ..... Miami University	Erin Escoffery ..... Indiana University	Raymond Hunter ..... Wright State University	Kyle Mates ..... Loyola University of Chicago	Jonathan VonDerHaar ..... University of Dayton	..... University of Dayton
Christopher Francis Beauchamp ..... St. Mary's College of Notre Dame	Jill Devine ..... Georgia Southern University	Raymond Hunter ..... University of Evansville	Edward McLaughlin ..... Wittenberg University	Kara Wagner ..... Indiana Cheer Association Scholarship	..... Tri-State University
Michael Anthony Beltrame ..... University of Dayton	Christy Dowd ..... Indiana State University	Raymond Hunter ..... Louisiana State University	Joseph Lorenziano ..... Purdue University	Christina Barry ..... Belmont University	..... University of Evansville
Molly Ann Benkert ..... Xavier University	Daniel Elliott ..... Frank Kehoe Memorial Scholarship	Raymond Hunter ..... Valparaiso University	Andrew Madia ..... Hanover College	Abigail Vogtner ..... University of Dayton	..... University of Dayton
Chatel Anne Bennett ..... Carnegie Mellon University	Erin Escoffery ..... Indiana University	Raymond Hunter ..... University of Michigan	Justin Mason ..... Int. Thespian Society, Troupe 2074	Jonathan VonDerHaar ..... University of Dayton	..... Indiana Cheer Association Scholarship
Michael Patrick Benning ..... Cathedral Alumni Association/Coca-Cola Scholarship	Jill Devine ..... Georgia Southern University	Raymond Hunter ..... University of Missouri	Kyle Mates ..... Loyola University of Chicago	Kara Wagner ..... Indiana Cheer Association Scholarship	..... Tri-State University
Leisha Kaitlin Berg ..... Dr. Douglas Schmidt Scholarship	Christy Dowd ..... Indiana State University	Raymond Hunter ..... University of North Carolina	Edward McLaughlin ..... Wittenberg University	Christina Barry ..... Belmont University	..... University of Evansville
Thomas William Berg ..... National Merit Finalist	Daniel Elliott ..... Frank Kehoe Memorial Scholarship	Raymond Hunter ..... USA Funds Financial Need Scholarship	Joseph Lorenziano ..... Purdue University	Abigail Vogtner ..... University of Dayton	..... National Merit Finalist
Molly Ann Benkert ..... National Merit Scholarship	Erin Escoffery ..... Indiana University	Raymond Hunter ..... University of Wisconsin	Andrew Madia ..... Hanover College	Jonathan VonDerHaar ..... University of Dayton	..... University of Dayton
Chatel Anne Bennett ..... Gannet Inc.	Jill Devine ..... Georgia Southern University	Raymond Hunter ..... University of Wisconsin	Justin Mason ..... Int. Thespian Society, Troupe 2074	Kara Wagner ..... Indiana Cheer Association Scholarship	..... Tri-State University
Thomas William Berg ..... Purdue University	Christy Dowd ..... Indiana State University	Raymond Hunter ..... University of Wisconsin	Kyle Mates ..... Loyola University of Chicago	Christina Barry ..... Belmont University	..... University of Evansville

# Woman becomes a consecrated virgin to serve God and the Church

By Brandon A. Evans

Lisette Shattuck speaks of how she at once felt drawn to the religious life but at the same time could not find a home in the convent.

Her years of searching and discerning came to fruition as she sealed her vocation to virginity for the sake of the kingdom of God with a special Mass of Solemn Consecration of a Virgin on May 7.

The Mass, celebrated by Archbishop Daniel M. Buechlein and three priests, took place in the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral in Indianapolis.

Shattuck is a member of Cathedral Parish, and her pastor, Father Rick Ginther, served as the emcee.

The Mass included her promise to live in perpetual virginity for God a litany of the saints and the presentation from the archbishop of the insignia of her consecration—a ring and the Liturgy of the Hours.

The archbishop told her in his homily that she has “denounced marriage for the sake of Christ” and “to follow the Lamb of God wherever he leads you.”

The consecration of a virgin is one of the oldest sacraments in the Church and one of the oldest forms of consecrated life. A consecrated virgin is not a quasi-religious, but lives a life dedicated to serving the Church that is a definitive vocation in itself. As a consecrated virgin, Shattuck will attend Mass daily, pray the Liturgy of the Hours daily and spend much of her private time in prayer. She is responsible for her own financial needs.

“I feel like my vocation comes from the Church and it belongs to the Church,” she said.

Shattuck receives inspiration for her vocation from the Blessed Virgin and the

Church—both of which are images of a bride, a virgin and a mother.

The consecration of a virgin was last celebrated in the archdiocese for Anchoress Sister Mary Ann Schumann—who helped Shattuck discern her vocation.

Sister Mary Ann coordinates the Divine Mercy adoration chapel adjacent to St. Michael the Archangel Church in Indianapolis.

Unlike Sister Mary Ann, who took the additional step of being an anchoress, Shattuck will live out her calling in the world.

“Her ministry in the Church is basically to minister to whomever she meets,” Father Ginther said.

She will go into the marketplace—literally, as it were, because she works for a telephone marketing company—and spread the Word of God.

“Consecrated virginity centers on becoming a woman in the world but not of the world,” Sister Mary Ann said.

“I try to live in Jesus and allow him to work through me,” Shattuck said. That means witnessing to Christ, in word and deed, with all whom she meets.

Among those family, friends and supporters who attended the Mass on May 7 were several of Shattuck’s co-workers, who are not even Catholic.

And her witness of chastity is important as well.

“I think it’s very important because of the whole context of our view of human sexuality and how that can play into our relationship with God,” Sister Mary Ann said.

The witness brings out “the fact that God is our bridegroom” and the Church is his bride, she said.

Since her ministry is an amplified and concentrated model of the lay apostolate in general, she can provide an example to

Photos by Brandon A. Evans



Above, Judith Stegman, a consecrated virgin from Michigan, lights a candle for Lisette Shattuck while Miriam Dietz stands with her during a Mass of Solemn Consecration of a Virgin on May 7 in the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral in Indianapolis. The candle is a symbol of readiness and of waiting for the Lord.



Left, Lisette Shattuck, a member of SS. Peter and Paul Cathedral Parish in Indianapolis, kneels before Archbishop Daniel M. Buechlein during a Mass on May 7 to offer her promise to follow Christ by living in perpetual virginity for God.

Catholics as well.

“It’s one way that an individual can lead to remind others that all lay people are called to that kind of ministry,” Father Ginther said.

“[People] also need the example of a woman ... committed to the Church—willing to support the Church,” Sister Mary Ann said. She added that it is Shattuck’s prayer for the Church that will

be particularly important.

Shattuck’s discernment process involved spiritual direction for years, and included the final step of receiving the approval of the archbishop.

She received support from the yearly retreats of the United States Association of Consecrated Virgins, whose episcopal moderator is Archbishop Raymond Burke of St. Louis. †

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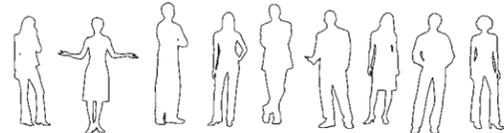
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# Faith *Alive!*

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## Spiritual practice of discernment helps balance daily life

By Dan Luby

Imagine that it's the last day of your vacation. While waiting for the airport bus, you make one last trip through the local market to check a shop that you missed earlier. It's a gold mine, with beautifully made crafts at fantastic prices.

You return to board the bus, laden with priceless artifacts, but there's no room for your new treasures. Your suitcases, backpacks, tote bags and pockets are full.

Lots of us live life with "pockets" and "satchels" completely full. Work, commuting time, relationships and daily routines fill our days to the brim. Then something shakes us up—a retreat, a compelling homily or a personal crisis. We reassess our priorities and resolve to become more available—for loved ones, service to others and life-affirming, spirit-enriching pursuits of all kinds.

But when the heat of such inspiration cools, the difficulty of an overfilled life can overwhelm our good intentions. Unless we make space in our lives for new priorities, there can be no change.

The spiritual practice of "discernment" comes into play here. The term comes from the practice of sifting—sorting wheat from chaff—what is valuable and necessary from what is not.

Discernment requires a clear-eyed inventory of what fills our time and consumes our energies.

Discernment may involve investing a few minutes daily or weekly reviewing the people and activities that we are available for each month. We might

compare the actual expenditure of our availability with what we had hoped for in the experience.

Looking at where we spend time and attention, distinguishing what is necessary (doctor and dentist visits) and what is optional but desirable (cleaning the bathroom) from unnecessary time wasters (humor-free sitcoms) may offer ready insights on how to make more room in life for others.

The hard part isn't dumping useless activities to make space for valuable ones. The difficulty comes in choosing between goods: exercise versus spiritual reading; play time with grandchildren versus listening time with their great-grandfather. Can we find creative ways to combine valuable activities (cook supper with the grandchildren then deliver a dish to Grandpa)? Can we tinker with the frequency of important tasks (soup kitchen service this month and Bible study next month)?

We need to remember that if we overextend ourselves and don't take care of our physical, emotional and spiritual needs, we'll become vulnerable to burnout and will not be available for anyone.

Noble causes, relationships demanding nurturing and valuable tasks that need to be finished always will exceed our ability to respond to them.

The good news is that what God requires of us isn't success, but fidelity in the effort to do his will.

(Dan Luby is director of the Division of Christian Formation for the Diocese of Fort Worth, Texas.) †



A woman touches the World Trade Center cross inside the chapel at Mount Manresa Jesuit Retreat House on Staten Island, N.Y. Daily routines fill our days to the brim. Then something shakes us up—a retreat, a compelling homily or a personal crisis—and we reassess our priorities. Unless we make space in our lives for new priorities, there can be no change.

## Genuine availability requires not only generosity, but also humility

By Sister Genevieve Glen, O.S.B.

Commercial culture offers unlimited supplies of everything 24-7. Availability has come to mean that you can get whatever you want whenever you want it.

When we are told that availability is an active part of love, we tend to translate that into an expectation that we must be available 24-7 to offer whatever is asked of us. We are supposed to have it all to give to others or we feel we have failed in our Christian commitment to love. This is a mistaken reading of the virtue of generosity.

Virtues work in clusters. Genuine availability requires not only generosity, but also humility. Only God has infinite

resources available for the asking 24-7.

Each of us is only a pocket in the body of Christ. Every pocket has only so much in it—time, energy, talent and material. There is no shame in that. We were never meant to be the whole body (1 Cor 12).

This is not an excuse for selfishness. We can often draw a great deal more than we imagine from the unlimited resources of Christ in our daily life. Automatic refusal to expend more than we think we have can be a sign of spiritual miserliness.

However, we cannot draw from these resources more than 24 hours in a day. We have to live with the suffering born of the necessity to circumscribe our per-

petual "yes" with the humility that knows how to say "no." Anything else is pride.

How do we decide? We need the virtue of discernment—the capacity for making wise decisions from God's viewpoint rather than our own.

The first step is to take stock of what we have on the "shelf" and pay special attention to the empty spots. When the answers discomfort us, we must ask life's most critical question: Why?

The next step is to check our sources. It invites us to practice the virtue of prudence. How do I replenish what has been used up? Generous people seem to—but should not—develop the curious illusion that everyone around them

needs nourishment.

The question is not whether we can do all those things, but whether we should do them. Do they nourish our essential resource, the human spirit immersed in Christ?

Sources exist. To choose them requires an unlikely virtue: unselfish self-love.

How can we know when to say "yes" and when to say "no"? The basic answer taught by all the virtues has been the same since psalms were first sung: "Be still, and know that I am God" (Ps 46).

(Benedictine Sister Genevieve Glen is a member of the Abbey of St. Walburga at Virginia Dale, Colo.) †

### Discussion Point

## Availability is active part of love

### This Week's Question

What concrete steps have you taken to make time—find time—to be available to others?

"When I know someone needs help, I make myself available. Also, I joined the 'Caring Connection' at church. We make phone calls, visit, even provide food for families who are bereaved or have illness, and we welcome newcomers." (May Schiro, Rancho Cordova, Calif.)

"When someone comes into my office, I may or may not have time to listen, but I make time. I see those moments as 'graced' moments because I have patience, which comes from God, to put aside my own schedule and to-do list." (Joan Rose, Cary, N.C.)

"I'm retired now. We have a lot of people in assisted living in our parish, so I take them to church or bring them Communion or take them to the hospital. ... People know I'm available, and they know who to ask." (Mackenzie Burnett, Rifle, Colo.)

"I'm in my 60s and retired. ... A concrete step I've taken is to say 'no' to joining organizations which would spread me too thin and make me unavailable to friends." (Lindy Morgan, Hellertown, Pa.)

### Lend Us Your Voice

An upcoming edition asks: How do you define "human progress," and what is a contemporary sign of it?

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



CNS photo from Catholic Extension

From the Editor Emeritus/John F. Fink

## Jesus in the Gospels: His women followers

See Luke 8:1-3



It must be said frankly that the evangelists would be considered male chauvinists in our culture. Perhaps we can pardon them, though, because they were products of their time, i.e., the first century. However that might be, we just don't get the full story of the roles that Jesus' women followers played. We get intimations, but we have to fill in the blanks.

Only Luke's Gospel tells us that, when Jesus and his Apostles journeyed from one Galilean town and village to another, women accompanied them. We learn only three of their names—Mary Magdalene, Joanna (the wife of Herod's steward, Chusa) and Susanna—but the evangelist says that there were also "many others."

Not only did these women accompany the men, they also "provided for them out of their resources." Perhaps some of them, or their husbands, were wealthy. We can

also be sure that they did the cooking for the group.

James and John's mother, the wife of Zebedee, must have been among the women, at least during their trip to Jerusalem, because Matthew's Gospel tells us that, during that trip, she approached Jesus and asked if her sons could have the highest places of honor in Jesus' kingdom.

Joanna was one of the women who went, with Mary Magdalene, to the tomb on the morning of the Resurrection. Of course, Jesus' mother, Mary Magdalene and Mary, the wife of Clopas, were all standing by the cross as Jesus was dying, and many other Galilean women were watching from a distance.

Mary Magdalene was undoubtedly the leader of the women, mentioned prominently by all the Gospels. If there were "many other" women traveling with Jesus, someone had to organize the group when they stopped for the night, and Mary Magdalene probably filled that role. Jesus had cured her of some sickness, perhaps a mental illness since Luke says that seven demons had gone out of her. However, there is no reason to think that she had

been a prostitute, as she has been depicted through the centuries.

Luke's Gospel introduced her after the incident of the unnamed sinful woman who tearfully anointed Jesus' feet from an alabaster box, so many people have surmised that that woman was Mary Magdalene. If so, why didn't the evangelist say so?

Mary Magdalene has also been confused with Mary of Bethany, the sister of Lazarus and Martha. It has even been theorized that the three siblings might have moved from Magdala in Galilee to Bethany in Judea because of Mary's shameful life before her repentance, and Jesus visited them in Bethany because they had been friends in Galilee. Although this is possible, it seems pretty far-fetched.

There was, though, a special relationship between Jesus and Mary Magdalene since she is the first one Jesus appeared to after his resurrection. It's ridiculous, though, to suggest, as the novel *The Da Vinci Code* did, that they were married.

It's true, though, that Jesus had devoted women followers even if we don't hear much about them in the Gospels. †

Cornucopia/Cynthia Dewes

## Learning to watch TV with a difference

We all have treasures in our various parishes, and one of the many we have at



St. Paul the Apostle Parish in Greencastle is Jeff McCall. He's not only a distinguished professor of communications at DePauw University, but also a good writer and an astute observer of people.

Besides all that, Jeff has common sense, as his occasional articles in *The Indianapolis Star* make clear. Although he doesn't advertise his point of view as specifically Catholic or Christian, his insights always reflect those beliefs.

Since communication is Jeff's area of expertise, his articles often take up aspects of communication, personal, public or spiritual. Recently, Jeff wrote a column called "Don't turn off the TV, just learn to control it," which reminded me of television viewing in our home.

He wrote that critics tend to blame TV for exposing children to presentations of materialism, inappropriate sex, violence and general bad behavior. They say the "boob tube" makes kids passive viewers rather

than encouraging them to read books. In our case, my husband always manages to read a book while we're watching TV. Of course, he never gets a comedian's joke or knows where we are in a story, either.

Not only that, detractors say, but with a TV set in every room, including their bedrooms, kids are inclined to shun family activities in favor of solitary, unsupervised viewing. Luckily, our family was saved from having too many TVs by lack of means to buy them. And program content was so much less offensive than it is today that monitoring was almost unnecessary. I said "almost."

Instead of participating in the annual "TV Turn-Off Week," Jeff says, better we should leave it on and pay closer attention to what everyone is watching. We used to do that and probably saw more of "Rocky and Bullwinkle" than we'd have liked. Still, Jeff believes parents should try to watch TV with their children, initiate discussion about what they see and learn to use the V-chip that can block unwanted programs.

Jeff suggests that the only TV in the house be in a room where the family gathers, but not where they eat together. He's sure right about that. My husband is a news junkie, so sometimes we watched

the evening news in our family/dining room. Believe me, genocide in Rwanda is not something a family should witness during dinner.

I guess our kids learned from a bad example because in our oldest son's home the only TV set is located in a family room where anyone strolling by can see what's on the screen. There's a lot to be said for that kind of subtle censorship.

Jeff also makes the point that, even when parents are monitoring their children's television watching, they can't control what they see away from home. They're bound to see the Playboy channel or "the Sopranos" or some other unsuitable fare at some point. The idea is to arm the kids with a critical moral lens that they can't help but see through.

Like me, Jeff is fond of movies and television, and finds them instructive as well as entertaining. For every silly "Revelations" to ignore on the tube, there is thankfully a "Joan of Arcadia" to keep us inspired. We need to show kids the difference between them.

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

Faithful Lines/Shirley Vogler Meister

## Seniors helping seniors: an innovative service

One Sunday after Mass at my Indianapolis parish, I greeted a woman



who was worshipping nearby. In subsequent conversations, I learned that Christ the King parishioner Joann Ash—a long-time nurse—is an extraordinary minister of holy Communion and an active member of St. Vincent de Paul

Society who visits shut-ins and the sick. Now I consider her a gentle friend and a wise woman.

Having lunch with Joann one day, I realized that she and I both know from difficult personal experiences that care for the elderly in many nursing homes and hospitals is not adequate. We also know that most people don't comprehend what some elders must endure. Some even think newspaper exposés in newspapers are exaggerations or extreme cases. Not so!

Joann Ash and I also realize how important it is to keep elders in their homes as long as possible. In fact, she

helps do this as an employee of Home Sitting Seniors of Central Indiana, which provides companion care services for those needing assistance. Barbara Stayton founded Home Sitting Seniors in 1992 after discerning the benefits of "helping people continue to live in their own homes, as well as seniors as their care partners." (Home Sitting Seniors, trademarked as "seniors helping seniors," also provides care for pets in their homes.)

Stayton enthusiastically praises her staff: "I am so fortunate to have such a wonderful group of people working with our clients. They are caring and compassionate . . . They are totally committed to the work they do, and they develop wonderful relationships with the people they are helping."

Recently, Stayton needed assistance because of serious illness. She was a patient at St. Vincent Hospital and its rehabilitation center, but her care is still being monitored. Her church, Northminster Presbyterian, where she is volunteer co-director of Older Adult Ministries, held a prayer vigil for her recovery. Joann and I have requested prayers for her in our

parish, too.

The members of Northminster Presbyterian Church and nearby Christ the King Parish have a meaningful connection that began long ago when the grade school suffered a destructive fire. Northminster came to our parish's rescue, turning part of their building into temporary classrooms. For years, the two congregations alternated sponsoring Lenten and Advent services.

Stayton appreciates the spiritual and practical help coming her way. She is improving enough to once again connect with the staff of Home Sitting Seniors, and she anticipates continuing with other ministries, too. She can be reached via [www.homesittingsrs.com](http://www.homesittingsrs.com) or 317-733-5056.

Each one of us is only a health crisis away from becoming dependent upon others. Let us remember not only those with needs, but also those who are helping in the spirit of Jesus Christ.

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

Research for the Church/

James D. Davidson

## A closer look at American culture

In recent years, a number of Church leaders have described American culture in very negative terms. They have called it secular, materialistic and individualistic. They have described it as a "culture of death." Cardinal Joseph Ratzinger—only a day before becoming Pope Benedict XVI—claimed that culture in general is dominated by



a "dictatorship of relativism . . . that recognizes nothing definite and leaves only one's own ego and one's own desires as the final measure."

There is some truth to each of these claims. One can point to many signs of secularism, such as the fact that an increasing number of Americans (now about 15 percent) claim no religious preference.

Materialism is evident in some Americans' preoccupation with owning things. Sociologists have documented America's emphasis on individual freedom and individual rights. The 1.3 million abortions and 70-75 executions that are performed each year are compelling evidence of our society's willingness to destroy life.

But, these claims can distort the truth by using selective evidence to draw sweeping conclusions, and by leaving out evidence that might support quite different conclusions. They also employ an overly simplistic either-or approach when a more nuanced both-and approach would be more appropriate. This betrays a basic component of the Catholic imagination: understanding the coexistence of opposing elements, such as good and evil.

While there certainly are elements of secularism in our society, America also is among the most religious societies on earth. For example, 90 percent of Americans believe in God, 85 percent claim a religious preference, nearly two-thirds belong to a religious group, and millions attend one of over 300,000 local churches each weekend. Religion also is a large part of our economy and an integral part of our nation's political discourse.

Although Americans are preoccupied with material things, they also are dedicated to nonmaterial goals. In 2003, 64 million people donated more than 3 billion volunteer hours to charitable groups and contributed more than \$179 billion to charities.

Americans are also willing to subordinate their individual rights and freedoms to the well-being of the society. For evidence, one can point to the sacrifices parents make for their children, employees make for their employers and taxpayers make for the common good. Certainly, our society permits abortion and capital punishment, but it promotes life in many other ways. Millions of immigrants and refugees have come to this country because the U.S. offers them opportunities for life that they cannot attain in their homelands.

While many Americans believe the nation's moral standards have declined, when asked about their views on specific moral issues, they clearly distinguish between behavior which they consider morally acceptable (such as divorce, the death penalty and gambling) and conduct they believe is morally wrong (such as homosexual behavior, abortion, cloning animals, polygamy, and married men and women having an affair). Americans' angry response to the recent sex abuse scandal in the Catholic Church is further evidence of their belief in moral absolutes.

America is not simply a secular, materialistic, individualistic culture of death dominated by a dictatorship of relativism. It is both secular and religious, materialistic and nonmaterialistic, individualistic and communal. It is a culture of death and a culture of life. It includes some relativism and some absolutes.

(James D. Davidson is professor of sociology at Purdue University.) †

Feast of the Most Holy Trinity/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, May 22, 2005

- Exodus 34:4b-6, 8-9
- 2 Corinthians 13:11-13
- John 3:16-18

This weekend, the Church celebrates the Feast of the Most Holy Trinity.



The first reading is from the Book of Exodus. In modern versions of the Bible, Exodus is second in the sequence of Old Testament books.

As its name suggests, Exodus in general recalls the journey of the Hebrews

through the Sinai Peninsula toward the land that God had promised them after their flight from Egypt. Important in the message of Exodus is the insistence that their journey would not have succeeded had the Hebrews not been given, and listened to, the guidance of God.

Without this divine guidance, they would have been at the mercy of the elements and the harsh realities of the sterile and forbidding desert. With God's help, they survived and reached the Promised Land.

The reading for this feast reports the communication between God and Moses, the great prophet who, in God's name, led the Hebrews in their escape from Egyptian slavery. In this story, Moses climbed a high mountain, Mount Sinai, to receive God's message.

Mountaintops were often seen as earthly places closer to the heavenly God, which is why Jerusalem's temple was built on a mountain.

Moses admitted the people's unfaithfulness and sin, yet he implored the merciful God to accept them.

St. Paul's Second Epistle to the Corinthians is the source of the second reading.

Calling the Christians of Corinth to piety was a particular challenge for Paul. Corinth was known throughout the Mediterranean world of the first century A.D. as a virtual cesspool of vice and licentiousness. A rich commercial center on the route between East and West, it also was the site of greed and exceeding competition.

The great Apostle urged the Christian Corinthians to rely on Jesus, and the strength given through and in Jesus of the Holy Spirit.

For its third reading, the Church on this feast gives us a selection from St. John's Gospel.

It is a story about Jesus instructing Nicodemus, who was an important figure in Jewish life in Jerusalem.

Jesus explains that the Messiah is from God, and the Messiah is of God. Thus, the Messiah's words are not just the comments of another human being. Rather, they are from God. The Son is one with the Father, and to hear the Son is to hear the Father.

Jesus also tells Nicodemus that the Father sent the Son into the world of space and time, to be with humanity, to redeem humanity, in an act of divine love and that anyone who accepts the Son wins eternal life.

Finally, Jesus insists that the mission of the Son is not to condemn the world, but to give everlasting life to the just and the truly humble.

## Reflection

All three readings unite in their common message about the love of God. Moses faces God fully aware of the Hebrews' disloyalty to God. Moses relies upon God's love, shown in mercy and fidelity despite the people's sins.

Paul reassures the Corinthian Christians that they can withstand any pressure put forward by the pagan culture around them if they commit themselves completely to God. His love will strengthen them.

Jesus tells Nicodemus that the Son of God is in the world as Messiah and God's gift because of God's endless and perfect love.

With these emphases upon God's love, the Church this weekend celebrates the Feast of the Holy Trinity.

The Lord Jesus revealed the Trinity. While prefigurements and suggestions of the Trinity occur in the Old Testament, knowledge of the Trinity comes from the New Testament.

Humans did not deduce the Trinity. Its revelation by God was a sign that God loves humanity with an infinite love. He asks humans to return this love. Thus, in the revelation of Jesus, God reveals the most intimate detail of himself. †

## Readers may submit prose or poetry for faith column

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

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

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

## Daily Readings

Monday, May 23  
Sirach 17:20-24  
Psalm 32:1-2, 5-7  
Mark 10:17-27

Tuesday, May 24  
Sirach 35:1-12  
Psalm 50:5-8, 14, 23  
Mark 10:28-31

Wednesday, May 25  
Bede the Venerable, priest and doctor of the Church  
Gregory VII, pope  
Mary Madgalene de'Pazzi, virgin  
Sirach 36:1, 4-5a, 10-17  
Psalm 79:8-9, 11, 13  
Mark 10:32-45

Thursday, May 26  
Philip Neri, priest  
Sirach 42:15-25

Psalms 33:2-9  
Mark 10:46-52

Friday, May 27  
Augustine of Canterbury, bishop  
Sirach 44:1, 9-13  
Psalm 149:1-6a, 9b  
Mark 11:11-26

Saturday, May 28  
Sirach 51:12cd-20  
Psalm 19:8-11  
Mark 11:27-33

Sunday, May 29  
The Most Holy Body and Blood of Christ  
Deuteronomy 8:2-3, 14b-16a  
Psalm 147:12-15, 19-20  
1 Corinthians 10:16-17  
John 6:51-58

## Question Corner/Fr. John Dietzen

# 'Before Common Era' is secular method of dating

Several years ago, I first read the term "Before the Common Era" (B.C.E.) used in place of the customary B.C. (Before Christ) in dating historical events.



Since then, I've heard it frequently on radio and television. TV programs have not responded to inquiries about why some of them do this.

Where and by whom was this terminology introduced? Why should it replace what we have always used? (Mississippi)

The designations B.C. and A.D. go back a long way with Christians, but not "always." Early Christians had a variety of ways to record important dates. Some used local Greek calendars, and some followed the Roman method of dating events from the founding of the city of Rome about 753 B.C.

Other Christians counted years from the supposed date of the birth of Abraham, still others from the schedule of taxation under Emperor Diocletian in the third century.

Dating events from before or after the birth of Christ was initiated by a Roman monk, Dionysius the Little, in the sixth century. It was a byproduct of the attempts to settle the long and bitter controversy between the Eastern and Western Churches over when to celebrate Easter.

It took a long time for this method of dating to be accepted in the Christian world. That it took hold at all is due to the noted eighth-century historian, St. Bede, who utilized this method of dating in his *Ecclesiastical History of the English People* and other historical writings.

I don't know who initiated the new terms, but this way of identifying significant dates seems to be gradually more widely adopted. B.C.E. has the same meaning as the traditional B.C. (Before Christ). C.E. (Common Era) means the same as A.D. (*Anno Domini*, in the Year of the Lord).

It is called the "common" era apparently because it utilizes our Gregorian calendar, which was established by Pope Gregory XIII in 1582 and is the most commonly used calendar in the world.

The Gregorian calendar, however, is far from universal. A variety of religions and

cultures have their own calendars, including, among others, Muslims, Zoroastrians, Buddhists (the official calendar of Thailand), Hindus and a complicated Jewish religious calendar that combines cycles of both the sun and the moon.

The new designations first were used in theological writings then became more general. Defenders of the practice say it is simply a considerate application of the golden rule to do to others as you want them to do to you.

Referring to dates as B.C. and A.D., they claim, in effect forces the non-Christian majority in the world to acknowledge the supremacy of the Christian God. Would we feel comfortable, they ask, dating events by reference to Buddhist deities?

Many Christians, of course, oppose the switch. In the year 2000, the huge Southern Baptist Convention held that "the traditional method is a reminder of the preeminence of Christ and his Gospel in world history." They urge individuals and institutions to retain the traditional dating method. Others cite centuries-long custom as a reason not to change. Most people, they claim, especially in non-Christian cultures, no longer know what B.C. and A.D. stand for anyway.

Perhaps the final result will be a combination of both usages.

May two people who belong to a Protestant religion be godparents at a Catholic baby's christening? A friend told me that it is not possible, but I could have one of the friends be a godparent as long as the other person is a Catholic. (Illinois)

Your friend is correct. According to the requirements of the Rite of Baptism, a sponsor for a Catholic child must be a practicing Catholic who has received the three sacraments of initiation. It is the responsibility of the sponsor to encourage and give good example to the baptized child in living his or her Catholic faith both faithfully and generously so only a practicing Catholic could fulfill that responsibility in an appropriate manner.

Only one Catholic sponsor of this kind is necessary. A second "Christian witness" to the baptism may be a baptized Protestant who would accept the responsibility for guiding the baptized child in leading a good Christian life. †

## My Journey to God

### Life Is Having

Eyes to see the richness in this opportunity called living,  
Ears to hear the sound of peace,  
A tongue to taste the sweetness of being loved and giving love in return,  
A nose to smell the tranquil dawn that greets each new day,  
Hands to touch the life of the universe,  
A heart to feel all the wonders God has made,  
A soul where belief in things hoped for but not seen can exist,  
A spirit that will live with grace and dignity into eternity.

By Kathleen Anderson-Norcutt

(Kathleen Anderson-Norcutt is a member of St. Lawrence Parish in Indianapolis.)



CNS photo by Mike Crupi, Catholic Courier

# LEVADA

continued from page 1

In naming Archbishop Levada, 68, the pope chose someone who has worked closely with the congregation over the last 30 years. He was a congregation staff member from 1976-82 and has been a bishop-member of the congregation since 2000.

In the 1980s, Archbishop Levada collaborated with then-Cardinal Ratzinger as one of a small group of bishops appointed to write the *Catechism of the Catholic Church*. In November 2003, he began a three-year term as chairman of the U.S. bishops' Committee on Doctrine.

Archbishop Levada met privately with Pope Benedict 10 days before his appointment was announced. His new position means that he will be named a cardinal in a future consistory.

Archbishop Levada, who has headed the Archdiocese of San Francisco since 1995, was a key figure in the approval of new norms to handle cases of priestly sexual abuse.

In 2002, he was a member of the U.S.-Vatican commission that made final revisions to the norms, which laid out a strict policy on priestly sex abuse and provided for removal from ministry or laicization of priests who have sexually abused minors.

Earlier this year, he and four other U.S. Church leaders returned to the Vatican for talks on extending the norms.

Archbishop Levada will now head the Vatican agency that oversees the handling of priestly sexual abuse cases, under policies initiated by the late Pope John Paul in 2001 and 2003. In some "grave and clear cases" of sexual abuse, the doctrinal congregation can dismiss the priest from the priesthood by decree, without a formal Church trial.

In San Francisco, Archbishop Levada recently warned that pending action on more than 70 cases of clergy sex abuse could bring substantial financial pressure on the archdiocese.

The archbishop also has had experience with the pastoral side of another issue that has drawn increasing attention from the Vatican's doctrinal congregation: same-sex marriage proposals.

Archbishop Levada told a Synod of Bishops in 1997 that on the homosexuality issue, his own experience in San Francisco has taught him how easily dialogue can be overtaken by political pressure.

"The city's human rights commission named me as contributing to a 'climate' of discrimination against homosexuals because I said public recognition should



San Francisco Archbishop William J. Levada holds a press conference in San Francisco on May 13 after the Vatican announced that Pope Benedict XVI had appointed him prefect of the Congregation for the Doctrine of the Faith. He will be the first U.S. prelate to head the Vatican office charged with protecting and promoting the Church's teachings on faith and morals.

not be given to so-called 'gay marriages,' " he said.

The same year, Archbishop Levada had opposed a city ordinance requiring all agencies contracting with the city to provide spousal benefits to domestic partners of their employees. Noncompliance could have jeopardized the Church's social service contracts with the city.

At the archbishop's urging, the city changed the ordinance so that employees of Church agencies could designate any legally domiciled member of their household for spousal benefits.

In 2004, Archbishop Levada helped lead a prayer rally for the defense and promotion of marriage after the city of San Francisco decided to issue same-sex marriage licenses.

William Joseph Levada was born on June 15, 1936, in Long Beach, Calif. His great-grandparents immigrated to California from Portugal and Ireland in the 1860s.

After studies at St. John's Seminary in Camarillo, he was sent to Rome for

formation studies at the North American College. He later earned a doctorate in theology at Gregorian University in Rome. He was ordained at St. Peter's Basilica as a priest of the Los Angeles Archdiocese on Dec. 20, 1961.

He worked in Los Angeles as an associate pastor, teacher and campus ministry chaplain and returned to Rome in 1976 as a staff official of the doctrinal congregation. During his six years of service there, he continued teaching theology part-time at Gregorian University.

On his return to California in 1982, he was named secretary of the California Catholic Conference, a public policy agency of the state's bishops. He was made an auxiliary bishop of Los Angeles in 1983 and three years later was named archbishop of Portland, Ore., where he served until 1995.

Archbishop Levada has served on a number of committees of the U.S. bishops' conference, including doctrine, pastoral research and practices, pro-life activities and communications.

He was a member of the U.S. bishops' Task Force on Catholic Bishops and Catholic Politicians, formed in 2003 to develop guidelines for implementing the principles spelled out in a 2002 document from the Vatican's doctrinal congregation.

He was also a member of the drafting committee that worked from 1983-92 on one of the most divisive issues ever to face the U.S. bishops' conference, a proposed pastoral letter on women in Church and society.

As the letter neared its final stages, he and another committee member wrote a minority report seeking to correct what they regarded as inconsistencies in the theological underpinnings of the document. In the end, the pastoral letter was not approved as a conference statement.

Archbishop Levada has served on the governing boards of The Catholic University of America, the Basilica of the National Shrine of the Immaculate Conception and the National Catholic Bioethics Center. †

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# Scecina High School in Indianapolis hires new principal

By Brandon A. Evans

The past year has been a time of transition for Father Thomas Scecina Memorial High School in Indianapolis.

Not only did a new president—Kevin Caspersen—arrive last year, and not only is a new chaplain on his way, but the school is adding a new principal to its family following the resignation of Rick Ruhl at the end of this school year.

Thomas Davis, currently a Latin teacher and chair of the foreign language department at Lawrence Central High School in Indianapolis, has been tapped to help

Caspersen lead the high school into its second 50 years of education.

Davis has been a member of the Scecina board of directors for the last two and a half years. He graduated from the school in 1979.

He has had experience teaching at Indiana University-Purdue University Indianapolis, Wabash College, Ball State University and Indiana University. He also taught Latin for eight years at Shelbyville High School in Shelbyville.

Caspersen said that Davis won the support of the search committee during the

process of his interviews.

“I was looking for a strong academic leader—someone who would be able to lead the faculty,” Caspersen said, “someone who would have a clear understanding of the Catholic mission to educate the students in spirit, mind and body, and to do that with real vigor.”

“I think that Tom Davis is going to help us sink our roots even more deeply into



Thomas Davis

our academic tradition.”

Davis said that part of the reason he was interested in the job was because he has been pleased with the direction that the school has been moving—and he wants to do as much for professional development as he can.

“My concern would be with the quality of student life, the quality of teaching, the quality of curriculum and the supervision of that

curriculum,” Davis said.

Part of improvement, though, doesn’t mean embracing every latest trend in education circles.

“I believe in doing what works,” Davis said. To him, that means “preserving the best of the old and making ... sure that what we do new is tested and reasonable and effective.”

His time spent in the classroom has helped him see what works in communicating to students—and he said that he will miss being a full-time teacher, even though he will teach one Latin course at Scecina.

Caspersen said that he

and Davis will work well together because “neither one of us wants the other person’s job.”

While Caspersen’s concerns as president are more external, Davis’ are more internal—but the two work in tandem, Caspersen said.

He said that Davis is joining him in helping people know about the good things that go on at Scecina and inviting them to participate “in this adventure of Catholic education.”

Davis and his wife, Barbara, who is a medical doctor, have two children and are members of Our Lady of Lourdes Parish. †

# Oldenburg Franciscan elected president of Franciscan Federation

Franciscan Sister Jean Marie Cleveland, congregational minister of the Sisters of the Third Order of St. Francis in Oldenburg, was recently elected president of the Franciscan Federation.

During her one-year term, Sister Jean Marie will oversee the organization of which more than 80 Franciscan communities across the United States are members.

The Franciscan Federation holds an annual conference each summer, and Sister Jean Marie said in a prepared statement that much of the work she will be doing in the coming months will involve preparation for the 2005 conference.

“I would like to collect the mission statements of the 80 communities to ascertain common words and phrases because the theme of the 2005 conference is ‘Returning to the Mission,’ ”

she said. “I would then seek to integrate the federation task force’s work titled *Freeing the Fire* of our Franciscan way of living with the theme of mission.”

Sister Jean Marie

explained that *Freeing the Fire* explored a variety of ‘flames,’ which include Franciscan evangelical identity, global concerns, Gospel values and ecclesial relationships.

“My main objective in working in the federation is to help us live our lives better,” Sister Jean Marie said. “In other words, finding out what it is we can do together that we can’t do by

ourselves. In *Freeing the Fire* of Franciscanism, we need more communities working together to figure out who will serve the poor and how this will be accomplished.” †



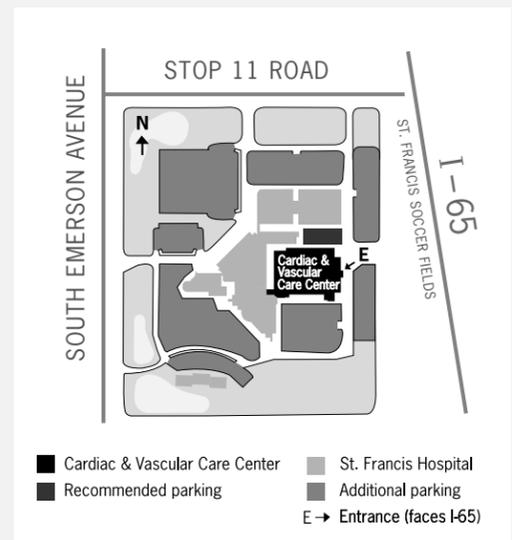
Sr. Jean Marie Cleveland, O.S.F.

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# Rest in peace

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

**BADGER, Genevieve J.**, 84, St. Paul, Tell City, May 6. Mother of Jean Clark, John and Richard Askins. Grandmother of two. Great-grandmother of one.

**CAHILL, Carole Anne (Hamblin)**, 72, St. Ann, Indianapolis, May 10. Wife of James E. Cahill. Mother of Barbara Winningham, Daniel, Gary and James Cahill. Sister of Edith Owens and Robert Hamblin II. Grandmother of nine. Great-grandmother of three.

**CAWTHORNE, Mildred S.**, 83, St. Thomas Aquinas, Indianapolis, May 7. Mother of Catherine Miller, Bruce, Christopher and Gregory Cawthorne. Grandmother of five.

**GRAHAM, Dr. Marilyn**, 57, St. Thomas Aquinas, Indianapolis, May 9. Wife of Dr. Michael Graham. Mother of Adrian, Bernadette, Bridget and Michaela Graham. Daughter of Mary F. Fisher. Sister of Patricia Condon, Carolyn Peterson and Raymond Fisher.

**KOCH, Edward M.**, 72, St. Lawrence, Lawrenceburg, April 25. Husband of Barbara Koch. Father of Jenny Fischesser, Greg, Kris and Rick Koch. Brother of Judy Culman and Marita Junker. Grandfather of eight. Great-grandfather of one.

**KOHLMAN, Mae Louise**, 73, St. Maurice, Napoleon, April 26. Mother of Marcie Johanningman, Annie Reyna, Alberta Schornick, Charles, Donald, Frank and John Kohlman. Sister of Carol Narwold and Richard Dean. Grandmother of 23. Great-grandmother of four.

**KURCK, Joseph T.**, 60, St. Rose of Lima, Franklin, May 1. Husband of Carolyn Kurek. Father of Theresa Cooley, Katherine Wiegand, Mary and Joseph Kurek. Stepfather of two. Brother of Joan Sweeney, Mary, Theresa,

John, Robert and Thomas Kurek. Grandfather of three.

**LYNCH, Patrick**, 81, St. Vincent de Paul, Bedford, May 8. Father of Sally Kelly, James, Kevin, Paul, Robert and Tom Lynch. Brother of Dee Evers and John Lynch. Grandfather of several.

**MILLS, Lillian**, 79, St. Paul, Tell City, April 29. Mother of Wayne Mills. Sister of Dorothy Vaught and Bob Jones.

**MOORE, Virginia**, 90, St. Mary, Richmond, March 15. Mother of Carol Campbell. Grandmother of one. Great-grandmother of two.

**PILTZ, Merlin**, 69, St. Christopher, Indianapolis, April 24. Husband of Patricia (Rosecky) Piltz. Father of Dawn Lee, Jill Perez, Paige, Brian, Kevin, Scott, Todd and Troy Piltz.

**REDDICK, Mary Ann**, 88, St. Joseph, Indianapolis, May 3. Mother of Sheri Pierce and Stanley Reddick. Grandmother of three. Great-grandmother of one.

**RUDOLPH, Margaret**, 64, Christ the King, Indianapolis, May 1. Sister of Ruth Ann Goodman, Marie Smith, Wanda Stephens, Ben, Charles and Don Rudolph.

**SCHMIDT, Mary L.**, 69, St. Anthony of Padua, Clarksville, April 27. Mother of David, Michael and Steve Schmidt. Sister of Loveda Hilton.

## Oldenburg Franciscan Sister Mary Catherine Stier taught for 52 years

Franciscan Sister Mary Catherine Stier, formerly Sister Mary Stephen, died on May 4 at St. Clare Hall, the health care facility for the congregation of the Sisters of the Third Order of St. Francis of Oldenburg. She was 97.

The Mass of Christian Burial was celebrated on May 6 in the motherhouse chapel at Oldenburg. Burial followed in the sisters' cemetery.

Born on Aug. 15, 1907, in Greensburg, she entered the Oldenburg Franciscan community on Aug. 15, 1925, and professed her final vows on July 2, 1931.

Sister Mary Catherine taught grade school for 52 years.

In the archdiocese, she served at St. Gabriel School in Connersville, St. Mark School in Indianapolis, the former Holy Trinity School in

**SENESE, John III**, 60, St. Andrew, Richmond, May 2. Husband of Beverley Senese. Father of Kelly Thredgold and John Senese IV. Son of Margaret Senese. Brother of Linda Harbin, Sallie and Dan Senese. Grandfather of three.

**STRANGE, Martin E.**, 73, Holy Spirit, Indianapolis, May 3. Husband of Betty J. (Hacker) Strange. Father of Carol Strange. Stepfather of Dianne Mitchell, Chris Stafford, Carol, Arthur, Jack, James and William Thomason. Brother of Glenn Strange. Grandfather of 12. Great-grandfather of five.

**WILLIAMS, Earl E., Jr.**, 60, St. Paul, Tell City, May 7. Father of Tammy Crowe, Vicki Peckenpaugh, Jonathan, Josh and Justin Williams. Grandfather of two.

**WINGHAM, Bradford**, 64, Prince of Peace, Madison, May 5. Husband of Betty Wingham. Father of Gary, Greg and Randy Wingham. Brother of Joann Imel and Shelba Melton. Grandfather of three.

**WIWI, Leroy L.**, 83, Holy Guardian Angels, Cedar Grove, May 2. Husband of Mildred Wiwi. Father of Linda Amrhein, Karen Dole, Teresa Kuebel, Ruth Ann Losekamp, Rosemary Weber and Jerry Wiwi. Brother of Ethel Heyob and Ralph Wiwi. Grandfather of 18. Great-grandfather of five.

**WORLAND, Helen R. Thuer (Brackman)**, 91, St. Jude, Indianapolis, May 2. Mother of Helene Arehart, Anna and David Brackman, Susan and John Worland. Sister of Walter Thuer. Grandmother of eight. Great-grandmother of two. †

Indianapolis, St. Gabriel School in Indianapolis, Holy Name School in Beech Grove, St. Vincent de Paul School in Bedford and the former St. Michael School in Charlestown.

Sister Mary Catherine also served at the St. Vincent Orphanage in Vincennes, Ind., in the Evansville Diocese, and taught at Catholic schools in Ohio and Illinois.

In 1987, Sister Mary Catherine retired to the motherhouse.

Surviving are four sisters, Loretta Zoellner of Indianapolis, Margaret Feldman of Greensburg, and Franciscan Sisters Anna Marie Stier and Olivia Marie Stier of Oldenburg.

Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036. †

# Our Lady of Fatima Retreat House marks 55th anniversary on May 13

By Mary Ann Wyand

Our Lady of Fatima's feast day on May 13 was especially memorable for 90 retreatants who participated in a day of reflection on Mary's life that was led by Msgr. Joseph F. Schaedel, vicar general, at the archdiocesan retreat center in Indianapolis.

Also that day, Pope Benedict XVI announced that he was allowing the immediate opening of Pope John Paul II's cause for sainthood, a papal decision that sets aside the five-year waiting period required by Church law.

Pope John Paul II dedicated his papacy to Mary, Msgr. Schaedel said in his homily at Mass before two morning presentations at Our Lady of Fatima Retreat House.

"Mary was a key figure in salvation history," the vicar general said, even though she was only human because by the power of the Holy Spirit she was the first tabernacle of Jesus and the first disciple.

"The Lord gave her the strength and the courage to say 'yes' to God's will in her life. And we celebrate today this feast of Our Lady of Fatima ... on the 55th anniversary of the dedication of Fatima's retreat ministry here in the archdiocese by Archbishop Paul C. Schulte."

Welcoming the retreatants, Msgr. Schaedel said, "... What a wonderful thing the Eucharist is—to be fed at the table of the Lord in word and sacrament. That's what Our Lady draws us to—Jesus, her divine Son.

"Over the years, Mary has been on the cover of *Time* and *Newsweek* magazines more than once," he said. "Even the secular world is fascinated with Mary. ... Even the world recognizes Our Lady's indispensable role in Christianity. The story of the Savior, Jesus Christ, cannot be told without including the humble virgin of Nazareth.

"She is the first among the disciples," Msgr. Schaedel said. "The mother of Jesus believed before Peter or James or John. Mary was the original believer, the first one to acknowledge Jesus as the Messiah. ... Mary believed in Jesus as the Savior even before he was born. She accepted this unborn child as God's son at the Annunciation when the Archangel Gabriel pronounced the words, 'The Lord is with you' then announced God's plan."

The Gospels explain that, "His mother treasured all these things in her heart," he said. "She stayed faithful to the end when they laid Jesus in the tomb. She rejoiced with the others when they saw the Lord raised from the dead. She did perfectly what we are called to do—be disciples, be believers, remain faithful, lead others to live in God's love."

Concluding his retreat presentations, Msgr. Schaedel reminded the gathering that "the body and blood of Christ become present to us in the liturgy of the

Eucharist, on the altar at Mass. After Mass, the Blessed Sacrament, the body of Christ, is placed in the tabernacle for adoration and prayer. Mary made that body of Christ, that physical body of Christ, present. God chose her as the first tabernacle."

Rick Wagner, director of Our Lady of Fatima Retreat House, said after the day of reflection that Pope Benedict's announcement was "wonderful news, and the fact that it happened on the feast day, I think, kind of solidifies how Pope John Paul II felt about Our Lady—and especially Our Lady of Fatima—and the special relationship that he had with Mary. The fact that the announcement came on May 13 was certainly a joyful one for all of us."

Wagner said one of the retreat center's program goals is "to have more of these days of reflection, to be able to offer opportunities for people who can't take a full weekend to still get the spiritual renewal they're looking for."

Cheryl McSweeney, program manager for the archdiocesan retreat center, said the day of reflection dedicated to Our Lady of Fatima was an "incredibly moving" faith experience.

"To see how many people had truly been touched by Our Lady of Fatima—seeing them all come together, understanding what brought them here and being able to celebrate that together—and having Msgr. Schaedel here was just unbelievable," McSweeney said. "I think he did a phenomenal job. So many people commented about how much they learned throughout the day. The mixture of his humor and his incredible knowledge of the story of Our Lady of Fatima was so incredibly rewarding for the people who attended the program."

McSweeney said the announcement that Pope Benedict had opened the process of sainthood for Pope John Paul II and waived the five-year waiting period on Mary's feast day was truly amazing.

"I think it was a very blessed day," she said. "You think, 'What a coincidence,' but you really know it's not. I think it just added to the absolute beauty of the day of reflection and just how fortunate we were that it all came together so well. It was very nice."

St. Lawrence parishioner Rosemary Valvo of Indianapolis has participated in retreats and volunteered at Our Lady of Fatima Retreat House for 44 years.

"This place is like home to me," Valvo said. "Without a place to go and get yourself in touch with God, you're in a very sad place. The setting here is beautiful. You have the chapel. You have flowers outside. You have Stations of the Cross. You have a setting in God's nature that is totally fulfilling, and they have a variety of retreats that meet the needs of all ages and all types of people." †

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This tile picture depicting one of the apparitions of Our Lady of Fatima in Portugal, which began on May 13, 1917, is displayed on the wall outside the chapel at the archdiocesan retreat center. It shows Lucia dos Santos and her two cousins, Francisco and Jacinta Marto, who received monthly apparitions from Our Lady until Oct. 13, 1917.

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# Speaker born without arms talks about overcoming challenges

DENVER (CNS)—Born without arms, John Foppe knows a lot about challenges—and about transcending them.

More than 500 people turned out at an April 29 luncheon to hear his message of faith, hope and love as he described how he overcame his disabilities to find personal fulfillment and professional success as a motivational speaker.

The luncheon benefited the Denver archdiocesan Seeds of Hope Charitable Trust, which has distributed more than \$9.2 million in tuition assistance to more than 6,100 needy students in inner-city schools since its founding eight years ago.

The 35-year-old Foppe, who uses his feet as his hands, calls his physical disability a “condition.”

“A condition is basically anything that can get in your way of living a full, happy and productive life,” Foppe said.

“It’s never about the condition itself,” he added. “It’s always about our response to it.”

Foppe drives without any special equipment—he uses his feet but the vehicle must have automatic transmission and power steering. He has lived alone, has skied, has snorkled and has earned a master’s degree.

He also has written a book, *What’s Your Excuse? Making the Most of What You Have*, now required reading for all freshmen at St. Louis University. Foppe earned his bachelor’s degree and master’s degree at the Jesuit-run university.

“Our only real handicaps in life are the mental and emotional ones that prevent us from participating in life—pity, anger, fear, guilt, doubt, prejudice, ignorance,” Foppe said. “Those are the real cripples in life, those thoughts we have that blind us to the possibilities in life.”

He said that despite being raised in a loving Catholic family of eight boys and being



CNS photo by James Baca, Denver Catholic Register

John Foppe, who was born without arms, signs a book with his foot as his wife, Christine Fulbright-Foppe, looks on following a speech at Denver’s Hyatt Regency Tech Center on April 29. More than 500 people turned out to hear Foppe’s message of faith, hope and love in overcoming his disabilities.

educated in the local Catholic school, he had developed a “victim mentality” by the time he was 10.

“As a child growing up with a disability, the line between what I legitimately could do and what I legitimately could not do was easily blurred,” he recalled. “People jumped in to help. It didn’t take me long to realize this was pretty powerful. And I liked it. I could sit back here on the [pity] pot and I wouldn’t have to do anything.”

His mother ended that with “tough love.”

Calling a family meeting, she announced that Foppe’s siblings were no longer permitted to help him with his daily tasks. The first morning that Foppe had to dress himself became a turning point.

Expected to do the seemingly impossible, Foppe railed against his mother to no avail. With tears streaming down her face, she left him in his room alone to figure out how to put his pants on.

“Mom needed me to learn that there was a life to be lived, even with this really tough condition,” Foppe said.

Having made no progress after a long struggle to dress, a sweat-drenched, tear-stained Foppe lay on the floor defeated.

“That was the loneliest moment of my life,” he said. “I realized I was beat.”

“Somewhere, in the midst of that silence, it’s like I heard God say, ‘Look, if you just shut up a minute I can help you,’” he recalled. “I realized I could stay on the

floor or I could get up. I could stop fighting myself and start to fight the condition.”

He embarked on a journey to discover what he really can and cannot do that continues to this day, Foppe said. He credits his family’s sacrificial love and the acceptance and encouragement he received at his Catholic grade school with helping him along that path.

Several years ago, after becoming a successful speaker, Foppe purchased a three-story Victorian house with a wrap-around porch and lots of old-fashioned charm in his home town, Breese, in southern Illinois. When he told his parents about his purchase, to his surprise, his mother cried.

Foppe then learned that his parents had once nearly bought the same home—his mother’s dream house—but ultimately did not get it because his mother was concerned that he would not be able to negotiate the home’s 32 steps due to a disability with his hips.

“For eight years, I lived in that home,” Foppe said, “and almost every night—every time I walked up those 32 steps to the third-floor bedroom—[I thought] I’m a hero. I was the king of my castle.”

Two years ago, Foppe achieved something else that as a child he believed was impossible. He fell in love and married. He and his fiancée each sold their homes and bought a new one together. Foppe sold his to his mother, who turned it into a bed and breakfast, fulfilling a longtime desire.

Choking back tears, he said, “What she had sacrificed 25 years before had become her dream.”

Today, Foppe is grateful for—even proud of—his condition.

“There was a time in my life when the condition had me,” he said. “But no longer. I have a condition. What’s yours?” †

# Stem-cell alternatives might resolve ‘ethical impasse’ over embryos

WASHINGTON (CNS)—Although it is too soon to judge which might have the greatest success, several alternatives to embryonic stem-cell research offer “a way around this ethical impasse” over the destruction of human embryos, the chairman of the President’s Council on Bioethics said on May 12.

Dr. Leon R. Kass made the comment in a conference call with reporters about the council’s new white paper, “Alternative Sources of Human Pluripotent Stem Cells.”

Kass said the paper—transmitted to the White House on May 10—took a preliminary look at the ethical, scientific and practical aspects of four alternatives that might result in the production of stem cells with the same ability to be pluripotent (able to develop into various tissue types) and to be as stable and long-lived as embryonic stem cells.

Meanwhile, the House was moving toward a vote on the Stem-Cell Research Enhancement Act, which would allow federal funding of embryonic stem-cell

research, as long as the stem-cell lines used were developed from embryos produced for in vitro fertilization (IVF) but no longer needed.

Currently, no federal funding is available for research with human embryonic stem-cell lines created after Aug. 9, 2001. There are no restrictions on private funding of embryonic stem-cell research.

Kass said the council, established in 2001 by President George W. Bush, has a responsibility to seek out methods of research that are both scientifically valid and ethically acceptable to most Americans.

“We offer this white paper both to enrich and inform public discussion of the ethical dimensions of stem-cell research and especially to encourage scientists to explore these and other possible ways to press forward with pluripotent stem-cell research in ways that all Americans can wholeheartedly support,” Kass said.

“Everyone should welcome the search for ways in which science can proceed in morally unproblematic and uncontroversial

ways, benefiting humankind while upholding human dignity,” he added.

The four alternatives discussed in the white paper were:

- Deriving cells from embryos created for in vitro fertilization that have spontaneously died.

- Removing cells by biopsy from early embryos without harm to the embryos.

- Engineering “biological artifacts” whose cells would be able to divide only to a point, but which would “lack the essential attributes and capacities of a human embryo.”

- Reprogramming ordinary body cells to return to the pluripotent state.

The last alternative, which the council found “ethically the most unobjectionable,” would have the additional benefit of creating stem cells that would be personalized to the individual from whom the original cells were taken, Kass said. It is “for now scientifically and technically uncertain,” however, the white paper said.

The first alternative, deriving stem cells from embryos that have died, has not yet

been tested, even in animals, but could be carried out ethically if “reliable objective criteria for determining death of IVF embryos can be developed,” the council said.

The second alternative, although “now technically feasible,” faces serious ethical concerns because the embryo would be subject to harm “solely for research of no benefit to him or her,” the white paper added.

“The third proposal, seeking to derive stem cells from genetically engineered artificial entities, is technically the most demanding and ethically the most complex and puzzling,” the council said. “Even its proponents agree that it would need to be carefully tested in animals before any thought of human trials could be countenanced.”

The white paper was made public on May 12, a day after a group of House and Senate Republicans gathered on Capitol Hill to call for quick passage of the Stem-Cell Research Enhancement Act. †

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