The long and winding road
Deacon Summers follows circuitous path to priesthood

(Editors Note: This is the first in a series on the three transitional deacons who will be ordained to the priesthood by Archbishop Daniel M. Buechlein at 10 a.m. on June 2 at SS. Peter and Paul Cathedral in Indianapolis.)

By Sean Gallagher

Over the past 20 years, Deacon Randall Summers has traveled across the United States and around the world. But on June 2, he will arrive where God has called him to be when Archbishop Daniel M. Buechlein ordains him a priest who will serve the faithful in central and southern Indiana.

Deacon Summers, 50, will be ordained with deacons Eric Nagel and Thomas Kovatch in a eucharistic liturgy that will begin at 10 a.m. on June 2 at SS. Peter and Paul Cathedral in Indianapolis.

Deacon Summers considered an airport his office for nearly 20 years, working as a consultant in the health care industry.

Based for many years in northwestern Indiana, he flew each week to work at hospitals from coast to coast.

During vacations, Deacon Summers visited 47 of the 50 states as well as numerous countries in Europe and northern Africa.

Although he has a long history of spanning the globe, Deacon Summer's path to the priesthood can be traced back even further.

Raised in a Catholic home in northwestern Iowa and educated at Catholic primary and secondary schools and a Catholic college, Deacon Summers said he was 19 when he thought God might be calling him to the priesthood.

In his early 20s, he joined Blue Cloud Abbey, a Benedictine monastery in Martin, S.D. He chose to forgo making lifelong solemn vows and left the monastery when his temporary vows were completed in 1984.

After that, there was a time when he put Catholicism on the back burner.

"I did go through a period in my life in my adult years where I didn't practice my faith," Deacon Summers said.

"But certainly those Catholic values that I got when I was in grade school and in high school were helpful in keeping the doors open as far as coming back."

Deacon Summers pondered such questions in what he described as a "fruitful" life of prayer during his years working as a consultant.

"I needed to pursue this and get it out of my system once and for all," he said.

Deacon Summers' re-echoing as Deacon Summers grew older. "Every few years or so, I would get these nudgings to look into the priesthood or religious life," he said. "I may have looked up some places, depending on where I was in the U.S. But whenever I would get a little too close, I would just sort of back away."

Deacon Summers' re-echoing was partly related to his success in health care.

"That was part of the struggle in discerning a vocation—trying to understand how I could be successful in a career and God calling me to something else," he said.

Deacon Summers said that when he thought God was calling him to the priesthood, "I was extremely self-reflective and self-directing," he said. "It wasn't a formal prayer life, though, I might pray while riding the bus into work."

Finally, Deacon Summers could ignore God's call no longer.

"I needed to pursue this and get it out of my system once and for all," he said.

Deacon Summers was ordained to the priesthood at the cathedral on June 2.

Deacon Randall Summers carries a Book of the Gospels during the chrism Mass celebrated on April 3 at SS. Peter and Paul Cathedral in Indianapolis. Deacon Summers will be ordained to the priesthood at the cathedral on June 2.

APARECIDA, Brazil (CNS)—On a five-day visit to Latin America, Pope Benedict XVI identified a host of social and religious challenges and said the Church should respond by focusing more clearly on personal and communal fidelity to Christ.

In a country where televangelists have had great success with simplistic religious messages, the pope did not hold out any easy solutions.

Instead, he said, the Church should conduct “a methodical evangelization aimed at personal and communal fidelity to Christ.”

Pope Benedict XVI embraces a group of children during his visit to Fazenda da Esperanca (Farm of Hope) drug rehabilitation center in Guaratingueta, Brazil, on May 12.

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By Mary Ann Wyand

Five weeks after fire destroyed historic St. Anne Church in New Castle during the early morning hours of Holy Saturday, Henry County authorities arrested William L. Abbott, 33, of New Castle on felony charges of arson, burglary and theft.

Henry County prosecutor Kit Crane said Abbott was arrested on May 10 and charged with three Class A felony counts of arson for endangering the lives of others, setting fire to a house of worship and causing a loss greater than $5,000.

New Castle firefighter Jack Thurman injured his back while battling the April 7 blaze that gutted the 83-year-old brick church and Henry County landmark.

In a May 10 telephone interview, Crane said Abbott was also charged with a Class B felony of burglary and a Class D felony of theft.

Abbott, who is a convicted felon with an extensive criminal history, is being held at the Henry County Jail.

Crane said bond on the underlying offenses and habitual offender offense was set at $340,000, which he hopes is enough to secure Abbott’s attendance at trial if bond is posted.

“It’s been a great effort on the part of the New Castle Police Department, the Henry County Sheriff’s Department, the Indiana State Police, the federal … Alcohol, Tobacco and Firearms investiga-

tion,” Crane said. “Those folks have … worked really hard over the last few weeks. [The investigation] culminated within the last few days.”

The probable cause affidavit stated that investigators were led to the fire was caused by “open flame ignition to available materials.”

The affidavit also noted that Abbott’s fingerprints were identified on a full bottle of alcohol which was taken from a locked cabinet in the church and discarded in a dumpster. A silver goblet and several gold canisters were also the scene of the fire.

Assorted jewelry, religious items and items of personal value were lost in the blaze that gutted the 83-year-old brick church.

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Archbishop announces clergy, parish assignments

Official Appointments
Effective July 3, 2007


Rev. J. Peter Gallagher, part-time associate pastor of St. Malachy Parish in Brownsburg, to sacramental assistant at St. Anthony Parish in Indianapolis and Holy Trinity Parish in Indianapolis, and continuing as chaplain of Cardinal Ritter Jr./Sr. High School in Indianapolis, with residence at St. Anthony Parish in Indianapolis.

Rev. Robert J. Robeson, sacramental assistant at St. Mark the Evangelist Parish in Indianapolis, to sacramental assistant at St. Malachy Parish in Brownsburg and continuing as rector of Bishop Simon Bruté College Seminary at Marian College in Indianapolis, with residence at Bishop Simon Bruté College Seminary in Indianapolis.

Rev. Mr. Thomas G. Kovatch, to be ordained a priest on June 2, 2007, to associate pastor of Holy Family Parish, St. Andrew Parish and St. Mary Parish in Richmond, and chaplain of Seton Catholic High School in Richmond.

Rev. Eric Augenstein, associate pastor of Holy Family Parish, St. Andrew Parish and St. Mary Parish in Richmond, and chaplain of Seton Catholic High School in Richmond, to administrator of Our Lady of Perpetual Help Parish in New Albany.

Paul D. Ettiene, pastor of Our Lady of Perpetual Help Parish in New Albany, to vice rector of Bishop Simon Bruté College Seminary at Marian College in Indianapolis and pastor of St. Simon the Apostle Parish in Indianapolis, with residence at St. Simon the Apostle Parish in Indianapolis.

Rev. Robert W. Sims, pastor of St. Simon the Apostle Parish in Indianapolis, to pastor of Immaculate Heart of Mary Parish in Indianapolis.

Rev. Jeffrey H. Godecker, pastor of Immaculate Heart of Mary Parish in Indianapolis, to chaplain of the Butler University Newman Center in Indianapolis and sacramental minister at Good Shepherd Parish in Indianapolis, with residence at Christ the King Parish in Indianapolis.


Rev. Mr. Randall R. Summers, to be ordained a priest on June 2, 2007, to associate pastor of St. Barnabas Parish in Indianapolis.

Rev. Dominic Chukwudi, from Issele-Udu Diocese, Delta State, Nigeria, associate pastor of St. Barnabas Parish in Indianapolis, to administrator of Immaculation Parish in Brazil and Holy Rosary Parish in Seeville, with residence at Holy Rosary Parish in Seeville.

Rev. Stephen T. Jarrell, pastor of St. Paul the Apostle Parish in Greenscenc and Annunciation Parish in Brazil, to pastor of Our Lady of the Greenwood Parish in Greencastle and continuing as chaplain at DePauw University in Greencastle and the Indiana State Farm in Putnamville.


Rev. Joseph M. Fritz, pastor of St. Lawrence Parish in Lawrenceburg and dean of the Bateville Deaneity, to administrator of St. Mary of the Immaculate Conception Parish in Aurora and continuing as pastor of St. Lawrence Parish in Lawrenceburg.

Rev. Michael Omesene, from Issele-Udu Diocese, Delta State, Nigeria, sacramental ministry at St. Mark the Evangelist Parish in Indianapolis, to associate pastor of St. Mary of the Immaculate Conception Parish in Aurora, with residence at St. Lawrence Parish in Lawrenceburg.

Rev. Christopher A. Craig, pastor of St. Mary of the Immaculate Conception Parish in Aurora, to pastor of St. Joseph Parish in Shelbyville.

Rev. Donald A. Quinn, pastor of St. Joseph Parish in Shelbyville and sacramental assistant at Our Lady of the Greenwood Parish in Greenwood and hospital ministry.

Rev. Er. Eric Nagel, to be ordained a priest on June 2, 2007, to associate pastor of Our Lady of the Greenwood Parish in Greenwood and associate director of vocations for the archdiocese.


Rev. James R. Bouke, defender of the bond for the Metropolitan Tribunal for the archdiocese and weekend sacramental assistance at St. Luke Parish in Indianapolis and Christ the King Parish in Indianapolis, to part-time associate pastor of Christ the King Parish in Indianapolis while continuing as defender of the bond for the Metropolitan Tribunal, with residence at SS. Peter and Paul Cathedral rectory in Indianapolis.

Rev. Mike Onuegbuzie, from Issele-Udu Diocese, Delta State, Nigeria, associate pastor of SS. Francis and Clare of Assisi Parish in Greenwood, to Issele-Udu diocese assignment.

Rev. Robert J. Hankee, pastor of St. Maurance Parish in Napoleon, St. John Parish in Osgood and St. Magdalen Parish in New Marion, and sacramental minister at Immaculate Conception Parish in Millious and St. Denis Parish in Jennings County, to pastor of St. Maurance Parish in Napoleon and sacramental minister at Immaculate Conception Parish in Millious and St. Denis Parish in Jennings County.

Rev. Shaun P. Whittington, instructor at Father Michael Shawe Memorial Jr./Sr. High School in Madison, with residence and assisting at St. Lawrence Parish in Lawrenceburg, to administrator of St. John Parish in Osgood and St. Magdalen Parish in New Marion, and chaplain of Father Michael Shawe Memorial Jr./Sr. High School in Madison.

Rev. Thomas E. Clegg, pastor of Most Sacred Heart of Jesus Parish in Jeffersonville, to pastor of St. Augustine Parish in Jeffersonville and Most Sacred Heart of Jesus Parish in Jeffersonville.

Sister Shirley Gerth, O.S.F., reappointed parish life coordinator of St. Rose Parish in Knightstown and St. Anne Parish in New Castle.


Deacon John J. Chlopocki, deacon assignment at St. Nicholas Parish in Ripley County, to parish deacon assignment at St. Anthony of Padua Parish in Morris.

Effective Sept. 5, 2007


Rev. Eusebius C. Mbidoka, from Orlu Diocese, Nigeria, to administrator of St. Rita Parish in Indianapolis and sacramental minister at St. Andrew the Apostle Parish in Indianapolis.

Rev. Gerald J. Kirkhoff, pastor of St. Pius X Parish in Indianapolis, vicar for advocacy for priests, dean of the Indianapolis North Deanery, and priest moderator and sacramental minister at St. Andrew the Apostle Parish in Indianapolis, continuing as pastor of St. Pius X Parish in Indianapolis, vicar for advocacy for priests, dean of the Indianapolis North Deanery, and priest moderator of St. Andrew the Apostle Parish in Indianapolis.

Rev. Robert T. Hausladen, associate pastor of St. Pius X Parish in Indianapolis, sacramental minister of St. Andrew the Apostle Parish in Indianapolis and chaplain of Bishop Chatard High School in Indianapolis, continuing as associate pastor of St. Pius X Parish in Indianapolis and chaplain of Bishop Chatard High School in Indianapolis.

Effective Oct. 3, 2007

Rev. Patrick J. Beidelman, pastor of SS. Peter and Paul Cathedral Parish in Indianapolis and director of liturgy for the Office of Worship for the archdiocese, granted permission to pursue graduate studies in Rome.


Effective Dec. 1, 2007

Sister Christine Ernste, O.S.F., reappointed parish life coordinator of Immaculate Conception Parish in Millious and St. Denis Parish in Jennings County.

These appointments are from the office of the Most Rev. Daniel M. Burke, O.S.B., Archbishop of Indianapolis.
The oldest of their three daughters, Amanda, was the valedictorian at Cardinal Ritter in 2003. Carolyn, the second of the daughters, earned the distinction in 2006 at Cardinal Ritter. The family takes the rare five-for-five in stride, preferring to focus on the journey of education rather than the outcome.

“Helen’s drive is not to get the award,” her mother says. “She goes to school and does her thing and if it falls into place, it’s a good thing. Whatever it is, Helen knows that if she gives her best, that is enough.”

“Just because we’re all valedictorians, it doesn’t make us any better. It’s just a weird twist. People ask what I’ve done to make them smart, but I don’t know. I used to read them stories a lot.”

Frequent trips to the library were a routine part of childhood for the three girls, whose parents met in college while studying to become mechanical engineers. In elementary school, the girls weren’t allowed to watch television until their homework was finished. Television has never been a main recreational activity in the family’s life.

“When they got to junior high and high school, they just got things done on their own. I didn’t have to do anything.”

The Baccalaureate Mass will be at 6 p.m. on May 24 at SS. Peter and Paul Cathedral in Indianapolis. The graduation ceremony will be at 7:30 p.m. on May 25 at the Murat Centre in Indianapolis.

The class valedictorian is Karen Rea, the daughter of Dr. James and Jane Rea of St. Pius X Parish in Indianapolis. The class salutatorian is Elizabeth Noel, the daughter of Jeffrey and Laura Noel of St. Pius X Parish. The archdiocese will be represented at the graduation by Archbishop Daniel M. Buechlein and Annemarie “Mickey” Leitz, the executive director of Catholic education and faith formation for the archdiocese.

St. Paul Parish in Sellersburg is located just nine miles north of downtown Louisville and is experiencing a housing boom that has caused steady growth in the parish. Parish households have more than doubled since 1996 to nearly 600 families today. Likewise, St. Paul School has experienced an increase in enrollment during this time.

The surge is of concern to St. Paul because of two trends. Church seating capacity—730—is insufficient. In addition, no significant improvements have been made to the church since its construction in 1972. It needs a new air conditioning system, carpeting, lighting and, at some point in the future, expanded seating for 100 additional members.

The school also needs updates. Built in 1949, it needs new windows as well as upgraded heating and air conditioning systems and improvements in the special education room. The building originally housed the school, church, rectory, convent and social room. A total of 321 students are enrolled in the K–6 school.

“Our membership and parish ministries both are continuing to grow. It is imperative that we maintain and expand our facilities to serve our current parish family as well as all those who may join our church and school in the future,” said the pastor, Father Paul F. Richart. Renovation work on both structures is set to begin in June.

“St. Paul School and St. Paul Parish are key components of the lives of the people we serve. We are excited to help meet their needs as we grow together in this time of grace,” said Father Richart.

“The help of the Legacy for Our Mission is critical to our future to help us make capital improvements to St. Paul that are badly needed,” Father Richart said. Campaign co-chair Mike Wise added, “We’ve been talking about the need for improvements to the church and school for quite a while, and now is the time—the help of the Legacy for Our Mission—to make this a reality.”

And a Little Child Shall Lead Them . . .

Children as well as their parents responded enthusiastically to the Legacy for Our Mission campaign at St. Paul. One example was the goddaughter of St. Paul School Principal Fran Matiuky. On her own, nine-year-old Savannah Thieneman decided to forgo the usual presents at her birthday party and instead asked family and friends to donate to the capital stewardship campaign. As a bonus, her father matched all the money that was raised, bringing the total contribution to nearly $2,200.
Sex and the college woman

The virtue of chastity definitely is not culturally correct these days, especially, it would appear, among many college students.

Dating once was a time during which young men and women got to know each other better while having fun together. Today, it can often be a time for uncommitted sex.

It’s called “hooking up,” casual sex with, supposedly, no emotional strings attached. It has become common on college campuses, although surveys about just how common vary considerably. Some surveys report that 80 percent of college women “hook up,” while others say it’s about 40 percent, still a shockingly high percentage.

Today’s young men and women have grown up with television shows and movies that take premarital sex for granted, and magazines that tell their readers how to get the most enjoyment from sexual activity. Long before they reach college, girls have been indoctrinated by our media to think that the “Sex and the City” approach to the single life is the ideal.

Now, though, there seems to be a reconsideration of sorts—an effort to get the word out to young women that promiscuous and uncommitted sex isn’t all that it’s advertised to be.

Three new books, Unprotected by Dr. Miriam Grossman, Unhooked by Laura Sessions Stepp and The Thrill of the Chase by Dawn Eden, aim to get the word out to young women that promiscuous and uncommitted sex isn’t all that it’s advertised to be.

The subtitle of Eden’s book tells us that this is hardly sinful. What she and the other women authors have discovered is that trying to have sexual freedom, as the world defines it, just doesn’t work.

Eden’s book is a personal memoir detailing the emotional damage and loss of self-esteem that she experienced as a result of trying to engage in sex without commitment. She learned from her mistakes and has written the book to help other young women. She had been an anagistic Jew, but recently converted to Catholicism, an event that she mentions in the book.

The title of Eden’s book tells her message: Finding Fulfillment While Keeping Your Clothes On. She writes, “Through chastity—and only through chastity—can all the graces that are part of being a woman come to full flower in you.”

We hope the message of the books will reach not only college women, but also all young people influenced by our culture’s dating practices.

— John F. Fink

Letters to the Editor

Gossip Everybody does it, and everybody suffers from it.

Sometimes gossip is sinful, but in my experience hardly anyone ever crosses it. Maybe that is because it is so common. If we do something routinely, we stop reflecting on it.

A few years ago, while preparing adult converts to receive Holy Communion in the hand of the priest, I got into a disagreement about whether it was better to receive Communion in the hand or on the tongue.

One evening, I had thought we were going to receive Communion in the hand because of all the sins we commit with our hands.

Another responded immediately, “But what about all the harm we do with our tongues?”

My point was that we can hurt people with sinful gossip.

I’m not referring to small talk or harmless chit chat. Such talk may not be beneficial, but it does little damage. It is ordinary conversation. Simple observations can be made: “She’s lost weight” or “He has been sick a long time” or “Their house has been on the market for 10 months.”

This is hardly sinful.

When does talk become sinful gossip? It seems to me that it has four characteristics:

1. Sinful gossip is idle talk. It serves no good purpose. It advances no good cause. We are talking about things that we cannot change or affect in any way.

2. Gossip is malicious talk. Malicious gossip is used to cause hurt or emotional damage to others.

3. Gossip is idle talk. When we gossip, we forget to use our imagination.

4. Gossip is idle talk. When we gossip, we forget to use our imagination.

It’s called “hooking up,” casual sex. Not surprisingly, they perform acts of self-mutilation. It has become common on college campuses, although surveys about just how common vary considerably. Some surveys report that 80 percent of college women “hook up,” while others say it’s about 40 percent, still a shockingly high percentage.

Today’s young men and women have grown up with television shows and movies that take premarital sex for granted, and magazines that tell their readers how to get the most enjoyment from sexual activity. Long before they reach college, girls have been indoctrinated by our media to think that the “Sex and the City” approach to the single life is the ideal.

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— John F. Fink

Letters to the Editor

Reading nothing immoral about a country protecting its borders

I read the first two paragraphs of the article on the May 1 march for immigration reform with great interest, and Franciscan Father Tom Fox reflecting on the reality of Jesus being an undocumented immigrant.

I believe at that time Judea and Egypt were both part of the Roman Empire, much closer to our concept of states within the U.S. as opposed to separate autonomous countries. If that indeed were the case documentation as we know it today would not have been necessary.

However, for the sake of argument, let us assume it was necessary. In that case, Joseph, “being a just man” (Mt 1:19), would most certainly have complied with all Egyptian laws of the day.

This “argument” sales the one we’ve heard before that the first settlers here were also undocumented immigrants. If there is no law in place, documentation is a non-issue, such as in Jesus’ and the first settlers’ times.

If laws are in place, as they are today in the U.S., it is the only issue. “Render, therefore, to Caesar the things that are Caesar’s” (Mt 22:21).

There is nothing immoral about a country protecting its borders and the people living therein, restricting immigration and expecting those wanting to live here to follow these rules.

But, is there not an immorality to providing “sanctuary churches” to those breaking these laws, such as some clergymen in the U.S. are doing today?

And is this not, indeed, an interference with the laws of our land?

Barbara Maness, Vevay
La serie del verano se centra en la exhortación del Santo Padre sobre la Eucaristía (Primero de la serie)

La exhortación comienza con estas palabras: “Sacramentum Caritatis” es el don del amor y de Dios que nos invita a servir al prójimo sin agobiarnos, que nos hace ser personas de amor y de Dios. Cada uno de nosotros, en su condición de discípulo de Jesús, tiene la responsabilidad de la misión que Cristo le dio: ser un apostolado de amor, con la Eucaristía, en la medida de lo posible, en el seno de la Iglesia y a través de los ministerios.

La Eucaristía es la manifestación del amor de Dios y de la Iglesia para con los hombres y con el mundo. Es el acto de gracias y el don de sí mismo de Cristo para todos los hombres. Es el sacrificio de Cristo, el sacrificio de la misión.

Se puede entender el significado de esta exhortación en la medida en que se entiende el significado del sacrificio de Cristo. Es un sacrificio que es realizado en el seno de la Iglesia, en el seno de la comunidad, en el seno de la misión.

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Events Calendar

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

May 19

Weber Retreat and Conference Center, Adrian, Mich. Adrian Dominican Sisters, “Come and See” Weekend, June 3-5, registration deadline May 18. Information: 866-744-0005 or registrationdeadline@adrian.edu.

May 20
Holy Cross Parish, Kelley Gym, 125 N. Oriental St., Indianapolis. 11th annual Health Fair, free health screenings, 11:30 a.m. – 1:30 p.m. Information: 317-637-2620, ext. 406, or adelinda@holycrossindy.org.

Our Lady of Fatima Retreat House, 5353 E. 2777, 800-880-2777 or kordes@thedome.org. Mary Mullen, presenter. Information: 812-367-2777, 800-880-2777 or kordes@thedome.org.

June 1-2
Oldenburg Franciscan Center, convene, Oldenburg. Men’s golf retreat, Information: 812-933-6437 or e-mail center@oldenburg.edu.

June 3-4
Kordes Retreat Center, 841 E. 14th St., Ferdin- and, Ind. “‘Still Full of Sap, Still Green: Praying the Psalms,” Benedictine Father Godfrey Mullern, presenter. Information: 812-367-2777, 800-880-2777 or kordes@thedome.org.

June 3-20

June 3-5

June 10
Oldenburg Franciscan Center, Oldenburg. “Evocatio: Scripture/Tale/Music and Silence and Interfaith Prayer,” 4-5 p.m. Information: 812-933-6437 or e-mail center@oldenburg.edu.

June 11
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. “Praying with Father Jim Farrell,” Father Jim Farrell, presenter, 8:30 a.m. – 2:30 p.m., $35 per person. Information: 317-545-7681 or www.archindy.org/fatima.

June 15-17

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. “Praying with Icons,” Benedictine Brother Thomas Gricius, presenter. Information: 812-357-6611 or e-mail mgrieco@saintmeinrad.edu.

June 22-24
Kordes Retreat Center, 841 E. 14th St., Ferdin- and, Ind. “Directed Retreat,” Benedictine Sister Silas Henderson, presenter. Information: 812-357-6611 or e-mail mzenow@saintmeinrad.edu.

June 22-29
Kordes Retreat Center, 841 E. 14th St., Ferdin- and, Ind. “Proclaiming the Gospel in a Wounded World: Guided Retreat,” 4-5 p.m. Information: 317-832-7777 or kordes@thedome.org.

Kordes Retreat Center, 841 E. 14th St., Ferdin- and, Ind. “Intensive Centering Prayer Retreat,” 812-367-2777, 800-880-2777 or kordes@thedome.org.

June 25

June 25, 26 or 27
Benedictus Retreat and Conference Center, 1402 Southern Ave., Beech Grove. Garden retreat, “Connecting with God, Friends and Nature,” the home and gardens of Aline Luttke, 9 a.m.-4 p.m. $45 includes German breakfast, lunch and dinner. Information: 317-788-7581 or e-mail benedictus@vahoo.com.

June 29-July 1
Rachel’s Vineyard Retreat, abortion reconciliation, confidential weekend retreat for women and men, sponsored by archdiocesan Office for Pro-Life Ministry. All costs are refunded. Information: 317-637-2777, 800-880-9386 or e-mail rachel@archindy.org.

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LICENSED & BONDED BY THE CITY OF INDIANAPOLIS
VATICAN CITY (CNS)—Despite claims there are still secrets connected to the apparition of Our Lady of Fatima, Pope Benedict XVI and his secretary of state said the entire message has been published and has been interpreted accurately.

The Marian apparitions to three children in Fatima, Portugal, began 90 years ago on May 13, and Pope John Paul II ordered the so-called “third secret” of Fatima to be published in 2000.

As the Fatima anniversary approached, the Vatican bookstore was selling copies of *The Last Fatima Visionary: My Meetings With Sister Lucia*. The 140-page, Italian-language interview with Cardinal Tarcisio Bertone, Vatican secretary of state, opens with a letter of presentation from Pope Benedict.

The two men worked with Pope John Paul to publish the “third secret” and to write an official commentary on it, describing its depiction of a “man dressed in white” shot down amid the rubble of a ruined city as a prophetic vision of the 1981 attempt to assassinate Pope John Paul.

In the new book, Cardinal Bertone said Carmelite Sister Lucia dos Santos, at the time the last surviving visionary, confirmed the Vatican’s interpretation. He also said Pope John Paul felt that since the assassination attempt had already taken place and he survived, the 2000 beatification of Sister Lucia’s cousins, Francisco and Jacinta Marto, was an appropriate occasion for announcing the publication of the secret.

“The most diehard ‘Fatimists,’ like those who follow Father Nicholas Gruner’s Fatima Crusader magazine, remain disappointed,” Cardinal Bertone’s knowledge of the Fatima secret is not something that comes just from a book. As secretary of the Congregation for the Doctrine of the Faith, he was sent by Pope John Paul to Fatima to discuss the upcoming publication of the secret with Sister Lucia.

“It was known as the ‘third secret’ was, in fact, the third part of a vision shown to Sister Lucia and her cousins. Sister Lucia had made the first two parts public in the late 1930s. They included a vision of hell shown to the children, along with prophecies concerning the outbreak of World War II, the rise of communism and the ultimate triumph of the Immaculate Heart of Mary, especially in Russia if the country was consecrated to her Immaculate Heart.

Sister Lucia wrote down the third part of the message, sealed it in an envelope and gave it to her local bishop. The message was sent to the Vatican in 1957, where successive popes read it, but decided not to reveal its contents.

“As for objections that the secret could not refer to Pope John Paul since he did not die, Cardinal Bertone said such objections show an ignorance of the spiritual purpose of prophecy. “Prophecy is not guided by a deterministic fatalism,” he said. “Prayer and penance are stronger than evil and than bullets.””

**Fatima: The secret’s out despite claims to the contrary**

“Clearing up the question was a pastoral concern,” he said. The publication of the third secret “was a time of light, not only because the message could be known by all, but also because it unveiled the truth amid the confused framework of apocalyptic interpretations and speculation circulating in the Church, upsetting the faithful rather than asking them for prayers and repentance,” Pope Benedict wrote.

Pope Benedict said that for him the secret can be summarized “by the consoling promise of the Most Holy Virgin: ‘My immaculate heart will triumph.’ “

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The Criterion  Friday, May 18, 2007

GRADUATE  continued from page 3

The criterion archdiocesan newspaper of the Archdiocese of Indianapolis.

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The archdiocese will be represented at the graduation by Msgr. Joseph F. Schaedel, vicar general, and Lentz. Cardinal Ritter Jr./Sr. High School in Indianapolis has a graduating class of 81 students.

The Baccalaureate Mass will be at 7 p.m. on May 31 at St. Andrew Church in Richmond. The class valedictorian is Helen Purcell, the daughter of Daryl and Sue Fry of St. Mark Parish in Greenwood.

Archbishop Buechlein and Lentz represented the archdiocese. The Baccalaureate Mass will be at 7 p.m. on June 1 at the school. The graduation ceremony will be at 1 p.m. on June 3 at the school.

Six students are currently tied for valedictorian. The selection for this distinction will be made at the end of the school year.

The three students are Kenny Leveille, the son of James and Sara Leveille; Paige Jones, the daughter of Kevin Jones and Lisa Moore of Prince of Peace Parish in Madison; and Cody Harms, the daughter of Daniel and Kristi Harms of Prince of Peace Parish in Madison.

The archdiocese will be represented at the graduation by Msgr. Schaedel, a special school consultant for the archdiocese. The graduation ceremony will be at 2 p.m. on May 20 at Holy Family Church in Indianapolis.

The graduation ceremony will be at 11 a.m. on May 26 at the school. The class valedictorians are Kurtis Mooney and Robert Steiner. Kristin is the daughter of Tom and Sharon Mooney of Our Lady of Perpetual Help Parish in New Albany. Robert is the son of Robert and Ann Steiner of Our Lady of Perpetual Help Parish.

The class salutatorians are Mario Solis and Sean Roberts. Maria is the daughter of Nestor Solis and Jane Seipel of St. Mary Parish of Lanesville. Sean is the son of Stephen and Annette Roberts of Our Lady of Perpetual Help Parish in New Albany.

The archdiocese will be represented at the graduation by Kathy Mears, an associate director of Catholic schools for the archdiocese. The graduation ceremony will be at 1 p.m. on June 1 at Holy Family Church in Indianapolis. The class valedictorian is Michael Burkhart, the son of Joseph and Karen Burkhart of St. Susanna Parish in Plainfield. The class salutatorian is Amanda Fry, the daughter of Daryl and Sue Fry of St. Mark Parish in Madison. The archdiocese will be represented at the graduation by Msgr. Schaedel and Lentz. St. Thomas Aquinas Sr./Jr. High School in Richmond has a graduating class of eight seniors.

Maryville University in St. Louis, where she is studying to become an actuary. Helen plans to attend Michigan Technological University to study engineering.

"I want to do something with cars and making them more efficient and environmentally friendly," Helen says. "I work on cars with my dad. I like working on changing the oil, and we've changed the brakes a couple of times. That's fun, but when you drive, it would be better if you didn't hurt the environment as much."

Helen also played soccer at Cardinal Ritter.

She says she will miss the people at school. And like many high school seniors, she's also excited and nervous about moving on to the next stage of her life after she graduates on June 1. Is there also a sense of relief about being valedictorian? "I guess," she says, "but then there's that whole speech-writing thing."

Helen will deliver her speech at graduation—a responsibility and honor that her parents and her sisters know. Now, it's Helen's turn. She's earned it. †
communities and dioceses, Deacon Summers gravitated toward the archdiocese because of the help he received in discernment from former vocations director Father Joseph Moriarty.

Deacon Summers affiliated with the archdiocese as a seminarian in 2002, and enrolled at Saint Meinrad School of Theology that fall. At first, he found the transition from traveling from city to city each week to living in a rural seminary a difficult task.

Deacon Summers also initially wondered why God was calling him to the priesthood since he enjoyed the pleasures of being a world traveler.

“If I went according to my feelings, I’d be drinking margaritas on a beach right now,” he said with a chuckle. “But I’m not here to take care of my feelings, I’m here to follow God’s will.”

Deacon Summers also pondered why God might be calling him to the diocesan priesthood since he enjoyed the solitude often found in monastic life. “If I had my own preference, religious life and Benedictine life would have been my first choice because it seemed to be the easiest,” he said. “I think God was calling me to do the difficult.”

Deacon Summers received confirmations of God’s call through numerous pastoral ministry experiences during his priestly formation. He has served at St. Mary-of-the-Knobs Parish in Floyd County, St. Mary Parish in Schnellville, Ind., in the Evansville Diocese, and St. Pius X Parish in Indianapolis. He also participated in prison ministry at Branchville Correctional Facility near Tell City and spent several weeks studying Spanish in Mexico City.

“All of those have offered me very positive experiences that continually told me, ‘Yeah, you can do this,’” Deacon Summers said.

He also realized during his ministry experiences that his life of prayer in the work world may end up being beneficial for him in full-time parish ministry. “When I was in the business world, you’d see so many different kinds of people in different situations,” Deacon Summers said. “I couldn’t help but give thanks and pray for them. It really spurred on my prayer life. I suspect the same thing will happen once I get into a parish.”

Father Gerald Kirkhoff, pastor of St. Pius X Parish, is a friend of Deacon Summers. He thinks that his years as a consultant will pay dividends to the parishes where he will serve.

“He’s bringing us his experience of … juggling his business [concerns] and his own life and his own finances.” Father Kirkhoff said. “I think that all experience will be a plus for him, especially down the road in a year or two when he’s a pastor of a parish with all its financial dimensions as well as the relating with people.”

Father Eric Johnson, the current archdiocesan vocations director, got to know Deacon Summers when they lived together at St. Pius X Parish.

Father Johnson thinks that Deacon Summers will be adept at valuing the variety of people found today in parishes across central and southern Indiana.

“Randy is a pretty impressive man, primarily in his ability to be attentive to others and to engage in relationships with others,” Father Johnson said. “Randy is the kind of guy that can easily walk into situations that, for many, can be tension-filled, and is able to calm the waters a little bit.”

Father Johnson also thinks that Deacon Summers will be a powerful sign of Christ for the parishes where he will minister.

“I think, in some ways, Randy is somebody that you just kind of naturally look to as a community of faith as someone who can pull people into that ministry of Christ’s love, Christ’s healing and Christ’s joy,” Father Johnson said. “Randy is able to invite people into that ministry. And so he is an icon in many ways of what we consider best about all of that.”

Although his days of seeing an airport as his office are over, Deacon Summers still likes to travel and has incorporated it into his priestly formation. For about a month in January, he traveled in Egypt, Jordan and Israel with fellow archdiocesan seminarian Jeremy Gries as an independent study trip.

“To be able to say that I’ve been to some of the places that I may be preaching on brings a whole other dimension in, and will help the understanding of the hearers,” Deacon Summers said.

With ordination just weeks away, Deacon Summers is happily awaiting the start of his parish ministry as a priest. He will serve as associate pastor of St. Barnabas Parish in Indianapolis, beginning on July 3.

“I really am very much looking forward to being ordained and getting into a parish,” he said. “Those little bits of experience in parishes, I really enjoyed doing it. I really enjoyed being in parishes. And so I’m looking forward to it.”

Deacon Summers will celebrate a Mass of Thanksgiving at 11 a.m. on June 3, the day after his priestly ordination, at St. Pius X Church in Indianapolis. 

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**Archbishop Daniel M. Buechlein and Deacon Randall Summers process out of SS. Peter and Paul Cathedral at the end of the chrism Mass on April 3.**

**Deacon Randall Summers rides a camel up Mount Sinai in Egypt in January while on an independent study trip there.**
The crowds that showed up for papal events were enthusiastic but smaller than foreseen by trip planners in Brazil, the largest Catholic country in the world. There were empty spaces at both of his outdoor Masses, and the crowds along some of his motorcade routes were sparse.

The papal trip began on May 9 with an inflight press conference that prompted controversy when the pope, in response to a question, appeared to support the idea of excommunication for pro-choice politicians. The Vatican later released a toned-down version of the papal comments.

In Brazil, where pressures have been growing for legalized abortion, the pope mentioned protection of the unborn at several of his events, including a Sao Paulo airport welcoming ceremony attended by Brazilian President Luiz Inacio Lula da Silva. The pope told the president and assembled dignitaries that he wanted help enforce the Brazilian law that prohibits abortion and counter new threats to the poor, the abandoned and the unborn.

“I am well aware that the soul of this people, as of all Latin America, safeguards values that are radically Christian, which will never be eradicated,” he said.

On May 10, the pope joined some 40,000 young people at a Sao Paulo soccer stadium for song, dance, prayer and a lengthy papal speech that laid out arguments for Christian values. He warned against sexual infidelity, drug use and unethical routes to success, and told the youths to live their lives “with enthusiasm and with joy, but most of all with a sense of responsibility.”

The choreographed encounter was billed as an emotional highlight of the papal visit. The pope hugged some of the young people who spoke, but looked somewhat reserved throughout the event. Although he had no problem pronouncing his Portuguese speech, there was no spontaneous banter with the crowd.

At a Mass on May 11 at a Sao Paulo airfield, the pope canonized St. Antonio Galvao, an 18th-century Franciscan known for his charitable work among the poor and sick. The pope said the saint’s dedication to God and purity should be exemplary in a modern age “so full of hedonism.”

“The world needs transparent lives, clear souls, pure minds that refuse to be perceived as mere objects of pleasure. It is necessary to oppose those elements of the media that ridicule the sanctity of marriage and virginity before marriage,” he said.

On May 12, the pope rode deep into the Brazilian countryside to visit Fazenda da Esperanca, or Farm of Hope, a Church-run drug rehabilitation center. After listening to emotional testimonials from recovering addicts, the pope warned drug dealers that they will face God’s judgment for the human damage they have inflicted.

Compared to the first days of the trip, the pope looked more at ease on the grounds of the farm, where he was cheered by 3,000 volunteers and residents and was given a group hug by four children.

That evening, he was even more animated when he met with thousands of priests, seminarians, religious and lay movement members at the Basilica of Our Lady Aparecida, Latin America’s biggest Marian shrine.

After praying the rosary, the pope gave a spiritual pop talk that was repeatedly interrupted by applause, telling the congregation: “The Church is our home. This is our home. In the Catholic Church, we find all that is good.”

At Mass outside the basilica the next day, the pope appeared to draw a distinction between the Catholic Church’s missionary approach and the aggressive proselytizing by evangelical Churches, which have flourished in Latin America.

“The Church does not engage in proselytism. Instead, she grows by attraction,” the pope said.

By living charity day in and day out, he said, Christians “can witness to the power which is the power of holiness.” This is the center of the missionary task, he said.

Before leaving Brazil, the pope delivered a lengthy opening address to the bishops’ general conference, a speech that was greatly anticipated by more than 260 participants.

The pope made several key points:

• The Church best contributes to solving social and political problems by promoting a moral consensus on fundamental values—which must come before the construction of just social structures.

• Among Catholics, the bishops should give priority to Sunday Mass and more intense faith formation of young people and adults.

• Both Marxism and capitalism have failed to deliver on their ideological promises to build a better world, largely because they are systems divorced from individual morality.

Along with his critique of capitalism and the growing rich-poor gap, the pope warned that globalization risks creating vast monopolies and treating profit as “the supreme value.”

• The evangelization of the Americas was not the “imposition of a foreign culture,” and any attempt to retrieve pre-Colombian indigenous religions would be “a step backward” for Latin Americans. †
Charitable service requires concern and competence

By Fr. Robert L. Kinast

In his encyclical “Deus Caritas Est” (“God Is Love”) Pope Benedict XVI describes the kind of charitable service expected from followers of Jesus.

The first essential element that the pope lists is a combination of professional competence and heartfelt concern.

Why are both necessary? The answer stems from the pope’s understanding of charity.

The charitable activities which the pope addresses include acts of kindness by individual Christians as well as the organized response of the Church to human needs for food, clothing, shelter, health care and education.

This form of charity should be motivated by a love for the person in need, which corresponds to God’s love for that person. It is more, therefore, than the technically proper care that a person might expect to receive at a public health clinic.

Cultivating this kind of concern for the person requires a formation of the heart that doesn’t come from reading a book or taking a course. It entails a spiritual union with Christ, which prompts a person to imitate his example and love his neighbor as himself.

To be sure, this is a lifelong process of growth and development. It is nurtured by each experience of extending charity to others, but also by consistent spiritual exercises and a rich prayer life.

People who pray are not wasting their time,” Pope Benedict said.

God calls us to give to others what we have and who we are

By Carole Norris Greene

It is noteworthy that in “Deus Caritas Est” (“God Is Love”) Pope Benedict XVI says, “The Magna Carta of all ecclesial service” must be what St. Paul wrote, in his first letter to the Corinthians, “If I give away all I have, and if I deliver my body to be burned, but do not have love, I gain nothing” (1 Cor 13:3).

As such, we are to give to others what we have and who we are.

“I must be personally present in my gift,” Pope Benedict says, for such caring service to people in need “leads to humility. ... The one who serves does not consider himself superior to the one served. ... We are only instruments in the Lord’s hands.”

Better still, it is encouraging to know that we alone do not have to be responsible for saving the world!

“When the burden of need and our own limitations might tempt us to become discouraged,” Pope Benedict explains, “we are helped by the knowledge that it is God who governs the world, not we.”

“In all humility we will do what we can,” the pope says, “and in all humility we will entrust the rest to the Lord.”

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

Heartfelt concern always recognizes the dignity of the person being helped even when that person’s behavior seems to contradict that dignity—as in the case of repeat criminal offenders, drug addicts or abusive spouses.

Charity motivated by heartfelt concern shows respect for each person, sometimes in very simple ways.

The clothes at a local St. Vincent de Paul Society thrift store, for example, are always clean, displayed on hangers and kept in order by size and type whereas at another thrift store the clothes are haphazardly stacked on tables, rarely folded, and not always cleaned and pressed.

The pope encourages cooperation between the charitable works of the Church and other agencies.

On the other hand, individuals can bring a heartfelt concern to bear on what is otherwise a competent but merely technical service.

I know a young, single mother with a 5-year-old son who read about a day care center for the children of poor parents. The story mentioned that some of the children have dental problems because they don’t have toothbrushes or toothpaste.

This mother was so moved that she took the money she was saving for Christmas gifts and bought as many dental products as she could afford then took them to the day care center for the children.

Of course, heartfelt concern, good intentions and charitable sentiments are not enough. When responding to human needs, charitable workers must know what they are doing. This involves skilled training and awareness of related problems that are part of the situation.

A person who is homeless may also have a mental illness or psychological problem. In this case, a charitable worker must be trained to handle these problems as well as provide a place for the person to sleep.

Visiting inmates is a charitable deed, but the visitor needs to know the regulations and policies governing prison life so the visit is beneficial to the inmate without disrupting prison routines.

Professional competence entails effective organization. This includes proper certification and licensing as well as accurate record-keeping, adequate staffing, and availability of needed resources of food, clothing, shelter and medical supplies.

A synonym for charitable works that combine professional competence and heartfelt concern is love of neighbor. But not all works of charity are motivated by love of neighbor.

Feeding people at a shelter is a charitable deed, but if those distributing the food do it in a condescending or impersonal way that makes the recipient feel inferior or undisguised it is not love of neighbor.

Visiting people in an assisted-living facility is a charitable deed, but if the visitor goes through perfunctory motions with an eye on the clock it is not love of neighbor.

Love of neighbor comes from within, from feeling God’s concern for those in need and responding to them out of that feeling.

My dentist closes his office for two weeks when the circus comes to town so he can offer free dental care to the performers and crew, who are always on the road. His rationale is simple: It’s a service he is capable of doing for someone who needs it done. He acts with what the pope calls “a heart which sees.”

It is what we are all called to do as followers of Jesus.

(Father Robert L. Kinast is a pastoral theologian in Prairie Village, Kan.)

Discussion Point

Ministry relies on grace and virtues

This Week’s Question

What qualities—patience, knowledge, etc.—are needed to give authentic care in Christ’s name to others?

“Empathy. To understand that no matter what situation anyone is in, there but for the grace of God go I. Also, I must see myself as part of humanity, and know that this is my brother and sister and we’re all part of the body of Christ” (Susan K. Rowland, Apache Junction, Ariz.)

“Honesty and integrity. ... [These allow] people to see themselves as vulnerable in the same circumstances as the person they are helping. That connection lets me go beyond mere ability.” (Dr. Timothy Wargo, Waitsfield, Vt.)

“I would say affirmation of each person’s essential goodness. As a psychotherapist, the understanding that we are the beloved of God is important to me. Many people do not feel deep down that they are lovable because of their life experience. It is difficult to experience the love of God if you don’t feel lovable.” (Burns Peterson, Keene, N.H.)

“Compassion and a non-judgmental attitude. We have to seek to understand others and their viewpoints.” (Pam Arsenault, Newton, Conn.)

End Your Voice

An upcoming edition asks: What from your experience of ministry might aid someone preparing a return to the sacrament after a long time away?

To respond for possible publication, send an e-mail to geprene@catholicnews.com or write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.
The power of positive thinking—again

Everybody loves a secret. Little kids whisper and giggle about them, actors reveal them in “loud” inside voices. And teenage girls can’t live without them. I’ve never known anyone who was too old to be told a secret. The secret idea is now the subject of a book trended by Oprah Winfrey and television talk show hosts.

It’s come to my attention that the old “secret” idea is now the subject of a book trended by Oprah Winfrey and television talk show hosts. The Secret (capitalized, signifying importance) is that we are all masters of our own futures. If we think positively, we will make positive gains in life; if we don’t, we’ll fail.

I read a recent Public Radio reporter said she’d tried out this theory with mixed results. She started with some goals: curb sinus attacks, clean her kitchen floor. So, proceeding according to The Secret method, she thought of these goals as already accomplished. She not only expected, but believed that her sinus attacks were healed and her kitchen floor was perfect.

She reported that the results were sinus-free kitchen floor, A, and she’s not sure. The Secret was working for the A. The latter happened when, after focusing on the problem and thinking positively, she discovered a little inexpensive and ineffective idea for transforming the damaged floor. Now, isn’t that revolutionizing? Isn’t that an epiphany of spiritual understanding?

No. Norman Vincent Peale, among many others, promoted the idea of positive thinking 50 years ago. Not to mention philosophers and theologians since time began. Optimism beats pessimism every time, and everyone knows that a positive attitude is not only empowering but physically beneficial.

The lengths to which people will go to avoid revealing these and human problems always amazes me, and this is one of those instances. Somehow, modern thinkers cannot accept the idea that there is a loving Supreme power that can aid them in their efforts. They can’t imagine depending upon prayer or giving up control.

North Carolina Public Radio reported that this is the second greatest need we are facing today. We simply must give up trying to manage every single aspect of our lives and the lives of others, we’re being given the grace to live fully and joyously. We ground ourselves and become support for others, while humbly acknowledging that we are not in control of this here.

The Secret is little more than a rehashing of the New Age idea that it’s we, the God of spirit or whatever, who’s calling the shots. Somehow, advocates of this kind of promise think that because one can accomplish a task with a simple, a weak attempt to answer hard questions or to avoid taking responsibility.

They make things so much harder for themselves. Personally, I’d hate to think that solutions to gaining world peace, eliminating poverty or keeping the human race healthy and content depended upon me or my efforts.

Certainly I should do whatever I can in every way to make these situations better. In fact, we should work together toward that goal. But, in the end, only God’s grace and sticking to God’s plan will free us from human problems. And that is something we can assist with prayer.

We’ve got a Secret, too, it’s called faith in God.

Faithful Lines/Shirley Vogler Meister

May: A good month for mental gardening

“For spring has sprung and so have I…”

Although I have forgotten the rest of the old, I’ve also only sensed that I’ve sprung from the garden and outdoor chores are still waiting to be enjoyed in the next warmer year.

I am not as rigid in keeping order as I once was. Pondering this, a parallel thought popped into my head. During Lent, I do my best to clean out my mind and outdoor chores are still waiting to be enjoyed in the next warmer year.

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Solemnity of the Ascension of the Lord / Msgr. Owen F. Campion

The Sunday Readings

Sunday, May 20, 2007

• Acts of the Apostles 1:1-11
• Epiphany 1:37-23
• Luke 24:46-53

The Acts of the Apostles supplies the first reading with the story of the Ascension of the Lord from earth into heaven.

We see Jesus' departure and his promise to come again. This passage is the beginning of Acts. As is the case with the Gospel of Luke, Acts seems to have been a work composed for one person named Theophilus. It is not known, however, if this was a proper name or a title. In Greek, it means "friend of God."

Were Luke and Acts written to a pious person who had a proper name not recorded in these Scriptures? In any case, these first 11 verses of Acts have a powerful message.

Respontent in the message, of course, is the ascension of Jesus into heaven, the lifting of Jesus from earthly space and time to return to heaven.

This act of ascending, not of being assumed, reveals—as the Resurrection—that Jesus came from God, is with God, and is eternal and possesses the power of God. He is God.

Other points are important. The reading gives the credentials of the Apostles. Jesus chose them. It was a divine act. The Holy Spirit was in their selection.

Furthermore, Jesus taught the Apostles as no one else was taught. They were specially trained because they had a unique mission. Jesus guided and directed them, and they obeyed him.

They witnessed the Ascension. As humans, they were confused, but Jesus promised that the Holy Spirit would guide them and give them wisdom.

Then, to underscore the divinity of Jesus and the divine mission of Jesus, angels appear after the Ascension to tell the Apostles that they should now go on with what the mission was.

The Apostles’ mission was to preach the Gospel and to bring into the world the love, mercy and presence of Jesus.

The Epistle to the Ephesians, the second reading, offers an Ascension Narrative.

Jesus leads the Apostles to a place near Bethany. The Mount of Olives, traditionally said to have been the site of the Ascension, is near Bethany. Jesus tells the Apostles that the Scriptures have been fulfilled. This is proof of the identity of Jesus.

Renunciation is also proof of God’s communication with people through the centuries and of God's mercy.

Matthew also establishes the Apostles as the chief witnesses and primary students of the Lord. The Spirit will come.

Determined and committed, the Apostles watch the Ascension of Jesus then return to the city, where they pray in the temple and proclaim the praises of God.

Reflection

The readings powerfully testify that Jesus is God. Although crucified and dead, Jesus rose again to life then ascended into heaven. The correct word is "ascension," not "assumption." He went to heaven, breaking the bonds of earth, with the power of God. He was not taken into heaven by angels or through his soul.

The readings are strongly ecclesial.

They stress the identity of the Apostles, both in the first and in the third readings. They learned from Jesus. The Spirit would come to guide them. Important for us today, they formed the Church, of which true believers are a part. Through them, in Christ, God lives in the Church and still touches us through the Church.

The Easter story and the salvation story are approaching the climax. The readings tell us that Jesus is the Lord of the Church.

He has not gone from us. †

My Journey to God

In the Wilderness

Self is the enemy, always Self: Looking inward, ever clamoring, Lonely, demanding, pride enshrining, Treacherous, troublesome Self

Useless, athenic Self

“I want, I wish, I should, I must”—All good intents that come to dust

Useless, apathetic Self

“Women, children, shekels and stones” (Jn 7:23). Useless, apathetic Self

Self is the enemy, always Self:

Self is the enemy, always Self:

Self is the enemy, always Self:

Self is the enemy, always Self:

Most scholars believe these kinds of references to his mother as “woman” (Jn 2:5). The only other place that Mary appears in the fourth Gospel is at the foot of the cross, where Jesus calls her woman.

John never gives her name.

Jesus’ reference to his mother as “woman” (Jn 2:5) doesn’t mean that Jesus didn’t love or care about his mother. Some interpreters profess to see more complicated symbolism in Mary’s role as “woman”—that she is, for example, the new Eve, the universal mother of all believers, a theory that became popular in Manichean centuries later.

Whether and in what way such a role for our Blessed Mother may be true, it seems most scholars believe these kinds of interpretations attract symbols that stretch beyond the evidence supported by the fourth Gospel’s text.

(A free brochure answering questions that Catholics ask about receiving the holy Eucharist is available by sending a stamped, self-addressed envelope to Father John Diezten, Box 3135, Peoria, IL 61612. Or write: Bishops of the diocese to Father Diezten at the same address or by e-mail in care of jjdietz@adsl.com.)

Daily Readings

Monday, May 21
Christopher Magallanes, priest and martyr
and his companions, martyrs
Acts 19:1-8
Psalm 68:2-5ac, 6-7ab
John 16:29-33
Tuesday, May 22
Rita of Cascia, religious
Acts 20:17-27
Psalm 68:10-11, 20-21
John 17:1-11a
Wednesday, May 23
Acts 20:28-38
Psalm 68:29-30, 33-36c
John 17:11b-19
Thursday, May 24
Acts 22:30; 23:6-11
Psalm 16:1-2a, 5, 7-11
John 17:20-26
Friday, May 25
Bede the Venerable, priest and doctor
Gregory VII, pope
Mary Magdalene de'Pazzi, virgin
Acts 25:13b-21
Psalm 103:1-2, 11-12, 19-20ab
John 21:15-19
Saturday, May 26
Philip Neri, priest
Acts 28:16-20, 30-31
Psalm 11:4-5, 7
John 20:19-23
Vigil Mass of Pentecost
Genesis 11:1-9
or Exodus 19:3-8a, 16-20b
or Ezra 37:1-14
or Joel 2:1
Psalm 104:1-2a, 24, 27-28,
29bc-30, 35c
Romans 8:22-27
John 7:37-39
Sunday, May 27
Pentecost Sunday
Acts 2:1-11
Psalm 28:1ab, 24ac, 29bc-30, 31, 34
1 Corinthians 12:3-7, 12-13
or Romans 8:8-17
John 20:19-23
or John 14:15-16, 23b-26

Question Corner/ Fr. John Diezten

Jesus refers to Mary as ‘woman’ for cultural and symbolic reasons

At the wedding feast in Cana, Jesus refers to his mother as “woman” (Jn 2:4). It seems cold and impersonal to speak this way even to a stranger, let alone to one mother. Commentators say Jesus is, in fact, according Mary the highest form of respect. Yet Jesus addresses both Jesus’ brother and the Samaritan woman (Jn 4:21) and the woman taken in adultery (Jn 8:10) the same way.

As we conclude that Jesus is giving them the highest respect, too? (Virginia)

First, in Jesus’ time, calling a lady ‘woman’ was not rude or offensive. His address of people as woman, in the cases you mention, for example, was certainly not hostile. Mary obviously didn’t feel hurt or rejected by it since she immediately tells the waiters at the wedding feast to do whatever he tells you (Jn 2:5).

The language is a bit strange in a way, but Jesus emphasizes—as he does elsewhere in the Gospels—the distance between himself and his family as well as his self-determination of how and when he would proceed in fulfilling the mission he received from the Father. John gives many hints in this Cana incident that there was more going on than just another miracle story. The reference Jesus makes to his “hour” (Jn 2:4) and the mention of signs and glory (Jn 2:11) tell us that the significance of what is happening here goes beyond the miraculous change of water into wine.

An abundance of wine—new wine—is often mentioned in Amos, Isaiah and Jeremiah in the Jewish Scriptures as an image of the final age, the heavenly messianic banquet.

On his holy mountain, says Isaiah, “the Lord of hosts will provide for all peoples a feast of rich food and choice wines, juicy rich food and pure choice wines” (Is 26:6). The Churches who first received the Gospel of John could not have been unaware of the connection between these words and what Jesus was about during the wedding feast at Cana.

Thus, the Cana story is the inaugural episode in the whole fourth Gospel, setting the themes for what is to follow as the sermons do, for example, in the Gospels of Matthew and Mark.

The other place that Mary appears in the fourth Gospel is at the foot of the cross, where Jesus calls her woman. John never gives her name.

Jesus’ reference to his mother as “woman” (Jn 2:5) doesn’t mean that Jesus didn’t love or care about his mother. Some interpreters profess to see more complicated symbolism in Mary’s role as “woman”—that she is, for example, the new Eve, the universal mother of all believers, a theory that became popular in Manichean centuries later.

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Msgr. James Lindenmeyer served Native Americans in New Mexico

By Mary Ann Wyand

Msgr. James Lindenmeyer, a retired priest of the Diocese of Gallup, N.M., and Batesville native who lived in Shelbyville during the past four years, died there on May 8. He was 83.

Msgr. Lindenmeyer conducted mission appeals and provided sacramental assistance at parishes in the archdiocese for the past four years while living with his sister, St. Joseph parishioner Shirley Altton of Shelbyville.

“We are deeply saddened by Msgr. Lindenmeyer’s death,” Bishop Donald E. Pelotte of Gallup said in a statement.

“He loved very much by the people of the Diocese of Gallup,” Bishop Pelotte said. “We offer our prayers for Monsignor, and we will hold up his family in prayer.”

Bishop Pelotte said Msgr. Lindenmeyer was “a hard-working and dedicated priest” who was “always very respectful and helpful to me.”


He fathered James Shapelle of Cincinnati, a seminary classmate, preached the homily for his longtime friend.

“The archdiocese was proud to have given a priest-missionary to Gallup, New Mexico,” Msgr. Schaedel said. “I had fond memories of Msgr. Lindenmeyer appearing each summer in the Missions Office. He was a delight to talk with—always upbeat. He was always willing to help out in parishes during the summer when he was here. He was a priest’s priest.”

Sister Demetria Smith, a Missionary Sister of Our Lady of Africa and mission educator for the archdiocese, remembered Msgr. Lindenmeyer as “a very kind and patient person” who “had a great sense of humor.”

She said they traveled “many miles in our archdiocese” for mission education programs at parishes and schools, where they shared stories about “his missionary work of spreading the Good News” to Native Americans in the Diocese of Gallup.

“Most of his presentations were in the high schools,” Sister Demetria said. “The young people enjoyed his slides and his stories. It would not surprise me to hear of someone’s vocation being the result of having heard him tell his story.”

Our Lady of the Most Holy Rosary parishioner James Altton of Indianapolis, Msgr. Lindenmeyer’s nephew, said his uncle loved to preach on behalf of the Indian missions.

“He passed away … after a five-year struggle with Alzheimer’s disease,” Altton said. “We will be returning (his body) to Farmington, N.M., for Mass and burial as he requested.”

A Mass of Christian Burial will be celebrated on May 18 at St. Mary Church in Farmington, N.M. Burial will follow there.

James Lindenmeyer was born on March 1, 1922, in Batesville.

He was ordained to the priesthood for the Diocese of Gallup by Bishop Bernard T. Espelage on Nov. 14, 1948.

On Dec. 12, 1972, Father Lindenmeyer was elevated to the rank of Domestic Prelate (Monsignor) by Pope Paul VI.

He served at Our Lady of Guadalupe Parish in Flagstaff, Ariz., from 1950 until 1969. When the Diocese of Phoenix was created, he was appointed assistant pastor of St. Joseph Church in Winslow, Ariz., where he served from 1948 until 1950. He also served there as pastor from 1969 until 1976.

In 1976, Msgr. Lindenmeyer was named pastor of St. Mary Parish in Farmington, N.M., where he served until his retirement in 1996. He made his home there until four years ago when deteriorating health forced him to move to Indiana, where his family could care for him.

Surviving with his sister, Shirley Altton, and his nephew, Charles Altton, are four nephews, three nieces and great-nieces and great-nephews.

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Catholic Cemeteries Association will sponsor Memorial Day Masses Monday, May 28

Please join

Msgr. Joseph Schaedel at Noon

Our Lady of Peace Cemetery

Final weeks for pre-construction discounts in Prince of Peace Mausoleum. See the progress on Memorial Day!

Rev. Jim Farrell at 11 AM

Calvary Cemetery (Terre Haute)

Rev. Joe Kern at 11 AM

Calvary Cemetery (Indianapolis)

Flags will be available.
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