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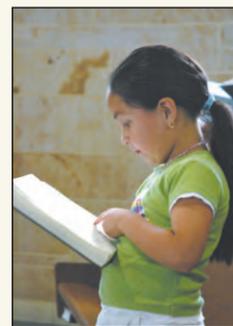
# Criterion

Serving the Church in Central and Southern Indiana Since 1960

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## Honoring a saint

East Deanery Mass celebrates St. Theodora Guérin, page 9.

## 'I believe in miracles'

### Life lessons inspire Deacon Nagel on path to priesthood

(Editor's note: This is the third and final profile 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 Mary Ann Wyand

Miraculously, Deacon Eric "Rick" Nagel recalled, he survived two serious car accidents—with only minor scratches—as a young adult, which helped inspire him to say 'Yes' to God's call to the priesthood.

During the second accident, caused by a reckless driver on Interstate 70 in Indianapolis nine years ago, Nagel prayed for God's protection as his Jeep rolled four times down a steep embankment. He felt "a sense of being held in and embraced" in his seat as the mangled Jeep rolled to a stop.

Dazed but amazingly unhurt, he climbed out of the wreckage and walked about 15 yards then experienced yet another miracle when he glanced down at the ground and found his Grandmother Nagel's rosary beads—which he always kept in his car—lying in the tall grass.

Her rosary beads are a treasured keepsake and symbol of the strong faith in God that he learned as a child growing up on his German family's 350-acre grain and livestock farm near Rensselaer, Ind.

He picked up her rosary beads and put them in his pocket then stood there feeling disoriented as people came to help him.

A police officer hurried down the embankment to see if he was hurt then surveyed the wreckage of his Jeep and a small cargo trailer hitched to it.

"I've never seen somebody walk away from something like that alive, much less without a scratch," the officer said. "God must have something special planned for you, and you'd better start listening."

That night, Nagel promised God that he would go back to Mass, pray every day and discern God's will for a year.

"I believe in miracles," he said. "I believed that there was something that I was supposed to do. I didn't know exactly what that was then. But through prayer, Mass and adoration in the year to come, I was reminded of the times a young priest and my Dad asked me if I ever thought about the priesthood and of Pope John Paul II saying 'Be not afraid. Come follow Christ.' That was the beginning of my



Photo by Sean Gallagher

Deacon Eric Nagel incenses the priests during the chrism Mass on April 3 at SS. Peter and Paul Cathedral in Indianapolis. He believes his family's support and several miracles led him to say "Yes" to God's call to the priesthood.

decision to enter the formation process."

Now 42, Deacon Eric Paul Nagel will be ordained to the priesthood for the Archdiocese of Indianapolis by Archbishop Daniel M. Buechlein at 10 a.m. on June 2 at SS. Peter and Paul Cathedral in Indianapolis. Deacons Thomas Kovatch and Randall Summers are members of his ordination class.

The new Father Nagel will preside at his first Mass of Thanksgiving at 10 a.m. on June 3 at Holy Trinity Church in Edinburgh. He will also celebrate Masses of

Thanksgiving in the Lafayette Diocese at 10 a.m. on June 10 at St. Augustine Church in Rensselaer, where he was baptized, and at 8 a.m. on June 24 at Sacred Heart Church in Remington, Ind., where he was confirmed.

His first ministry assignments are as associate pastor of Our Lady of the Greenwood Parish in Greenwood and associate vocations director for the archdiocese on a part-time basis.

"I'm looking forward to my

See NAGEL, page 8

## Does seven days on food stamps make one weak?

WASHINGTON (CNS)—It's one thing to walk in somebody else's shoes. It's

another thing to live in somebody else's pantry—for an entire week.

Yet that's just what four members of Congress did in mid-May.

Reps. Jim McGovern, D-Mass., and JoAnn Emerson,



WASHINGTON LETTER

R-Mo., co-chairs of the Congressional Hunger Caucus, issued the "Food Stamp Challenge" to their colleagues in both the House and the Senate to do what millions of Americans are expected to do each week: live off the groceries purchased with food stamps. For a single person, that comes to \$21—one dollar for each meal, each day.

Only two members in the House, Reps. Tim Ryan, D-Ohio, and Jan Schakowsky, D-Ill., took up the challenge; McGovern and Emerson, having issued the challenge, did so as well.

The challenge showed how far \$21 of groceries go today. The answer: Not very.

For Ryan, a Catholic, "the real lesson is not that you can't get food or not enough food, but it's the kind of food you eat," he told Catholic News Service.

Ryan's menu for the week consisted largely of angel-hair pasta, spaghetti sauce, peanut butter and jelly, wheat bread, cornmeal and cottage cheese.

"It's not the fruits, not the vegetables that you want," he said.

Food stamp recipients, even if they did make different buying priorities, often don't have access to fresh produce at their neighborhood stores or access to transportation where they could buy fresh produce—even if they could afford it.

The legislative focus of the challenge was the Feeding America's Families Act, which would increase food stamp outlays by \$4 billion a year over the next five years, about a 10 percent increase over current levels.

The bill would most likely be incorporated into the farm bill, a five-year reauthorization that affects everything

See FOOD STAMPS, page 2

## Going green: Vatican expands mission to saving planet

VATICAN CITY (CNS)—Expanding its mission from saving souls to saving the planet, the Vatican is going green.

A giant rooftop garden of solar panels will be built next year on top of the Paul VI audience hall, creating enough electricity to heat, cool and light the entire building year-round.

"Solar energy will provide all the energy [the building] needs," said the mastermind behind the environmentally friendly project, Pier Carlo Cuscianna, head of the Vatican's department of technical services.

And that is only the beginning.

Cuscianna told Catholic News Service on May 24 that he had in mind other sites throughout Vatican City where solar

panels could be installed, but that it was too early in the game to name names.

Even though Vatican City State is not a signatory of the Kyoto Protocol, a binding international environmental pact to cut greenhouse gases, its inaugural solar project marks a major move in trying to reduce its own so-called carbon footprint, that is, the amount of carbon dioxide released through burning fossil fuels.

The carbon dioxide-slashing solar panels will be installed sometime in 2008 after prototypes, environmental impact reports and other studies have been completed, Cuscianna said.

In a May 23 article in the Vatican newspaper *L'Osservatore Romano*,

See SOLAR, page 2



CNS photocourtesy of Vatican's technical services department

This is a computer-generated rendition of what the giant rooftop garden of solar panels will look like on the Vatican's Paul VI audience hall. The solar energy project will begin next year.

# FOOD STAMPS

continued from page 1

from agriculture policy to food safety to crop subsidies to nutrition programs, which includes food stamps.

"This is about priorities," Ryan told CNS in a May 22 telephone interview.

"I've really been trying to get Catholics engaged to end the [Iraq] War for a variety of different reasons; I think it's one of the predominant pro-life issues of our time," he said. "I think the money we spend over there could be much better spent over here [on] the issues the Church considers to be the most important social justice issues.

"But frankly, as long as the war's going on, there's not going to be money for these kinds of things," Ryan added.

The Feeding America's Families Act would both increase benefits and expand the groups of people eligible for food stamps, according to Emily Byers, a senior policy analyst for Bread for the World, a Christian anti-hunger lobby.

"The minimum benefit is \$10 a month and this bill increases that," Byers said. "It excludes certain types of savings [such as] retirement savings when people are calculating eligibility; right now, you sort of have to be able to spend down all of your savings [before qualifying for food stamps]. You can still save for retirement and get food stamps if you need them."

The average \$21 weekly food stamp benefit level, the focus of the Food Stamp Challenge, should increase as

well, she noted.

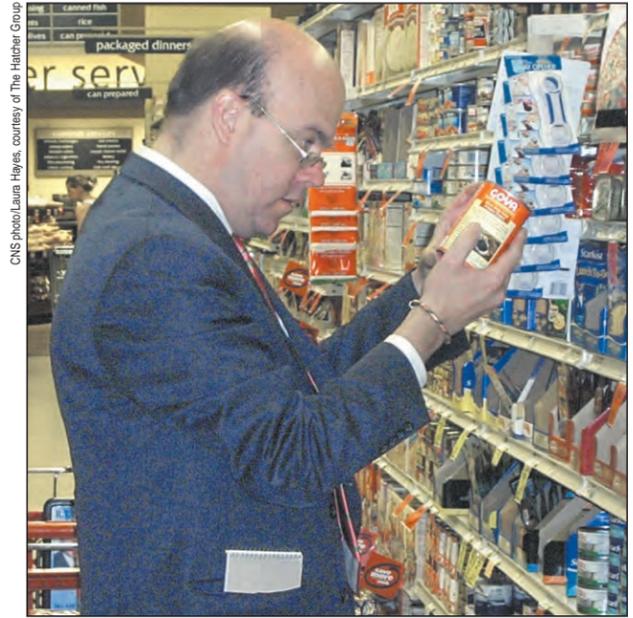
Byers said the bill also extends food stamp eligibility to adult legal immigrants who have been in the United States for less than five years. In the 1996 welfare overhaul, Congress instituted a five-year waiting period for food stamp eligibility to all immigrants, she added.

"Even if you did everything by the book, you had to wait five years," Byers said. "Children were reinstated a few years ago, but adults still have to wait five years."

The Feeding America's Families Act is so new that even some of its most likely allies haven't signed on yet. "We've told Rep. McGovern [one of 35 co-sponsors] that we're supportive and we're writing him a letter telling him we are, but we haven't sent it yet," said Debbie Weinstein, executive director of the Coalition on Human Needs, an alliance of national organizations promoting policies to assist low-income and other vulnerable people.

At a May 22 "children's summit" hosted by House Speaker Nancy Pelosi, D-Calif., and attended by Weinstein, participants heard an address by Dr. Deborah A. Frank, a pediatrics professor at Boston University's medical school and director of its Grow Clinic for Children. Weinstein said Frank "described food stamps as medicine. Children need to have the proper dose. And Speaker Pelosi was listening intently, and I think moved by the crying need for children to have the right nutrition."

Despite a week on pasta, peanut butter, cornmeal and cottage cheese, Ryan said the Food Stamp Challenge was "a wonderful experience. I enjoyed it so much. It was a



Rep. James P. McGovern, D-Mass., is seen during a recent grocery shopping trip in Washington. He challenged his colleagues in the House and the Senate to live for a week on groceries purchased with \$21 in food stamps.

challenge. The title was appropriate. It was one of those worthwhile challenges that change you at a deep level, and you never look at the world the same again because of it." †

# SOLAR

continued from page 1

Cuscianna wrote that safeguarding the environment was "one of the most important challenges of our century."

The Italian engineer said appeals by Popes Benedict XVI and John Paul II to respect nature inspired

him to help power the Vatican's energy needs with renewable resources.

He recalled how, in his 2007 World Day of Peace message, Pope Benedict warned of "the increasingly serious problem of energy supplies" that was leading to "an unprecedented race" for the earth's resources.

Cuscianna also found inspiration from Pope John Paul's 1990 peace message, dedicated in its entirety to the

need to respect God's creation.

"We cannot continue to use the goods of the earth as we have in the past," the pope wrote, calling for "a new ecological awareness" that leads to "concrete programs and initiatives."

Cuscianna took the initiative and helped draw up and deliver to the Vatican governor's office a feasibility study of going solar.

He said the Paul VI hall was chosen first for a number of reasons: Cooling and heating the large audience hall makes it one of the top energy guzzlers in the Vatican, and its roof was in need of repair.

When the project is finished, more than 1,000 solar panels will cover the football field-sized roof.

While not revealing how much the solar project will cost, Cuscianna said "it will pay for itself in a few years" from the savings on energy bills.

Whatever solar power the hall is not using will be funneled into the Vatican's energy grid and benefit other energy needs, he said.

The solar rooftop garden is not the first environmental project the Vatican has undertaken. In 1999, as part of preparations for the jubilee year, the entire lighting system of St. Peter's Basilica was upgraded to be low-impact. Strategically placed energy-saving light bulbs were installed inside and out, cutting the basilica's energy consumption by an estimated 40 percent.

In 2000, the Vatican unveiled its own electric motor vehicle recharging station, where electric wheelchairs, scooters and cars could "tank up."

Unfortunately, the idea of replacing polluting, gas-powered cars with a network of electric vehicles within the Vatican stalled. U.S. Cardinal Edmund C. Szoka, the former archbishop of car-capital Detroit, had pushed for the cleaner switch while he was head of the commission that governs Vatican City State.

Pope John Paul, however, regularly used an electric car at Castel Gandolfo toward the end of his pontificate when he was no longer able to move easily around the grounds.

Cuscianna said the Vatican has a commission that studies environmental issues and potential eco-friendly practices. Programs facilitating recycling, composting and waste reduction have not yet been established.

An expansion of the Vatican's use of renewable energy resources would not only reduce its greenhouse gas emissions, Cuscianna said, "it could be a condition that makes Vatican City more autonomous" and less dependent on Italy's power grid. †

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# Brotherly love

## Valedictorian, sibling with Down syndrome have special bond

By John Shaughnessy

The relationship between brothers as they grow up can often be a delicate balance between being close friends and coming close to being bitter rivals.

For the older brother, there's often the challenge of paving the way and setting the standard.

For the younger brother, there's often the challenge of following in footsteps and striving to measure up to the standard that has already been set.

Then there's the story of Robbie and Tommy Steiner, two high school students who offer a touching twist to the story of how brothers sometimes interact.

As the older brother, 19-year-old Robbie has set the gold standard in his recently completed four years as a student at Our Lady of Providence Jr./Sr. High School in Clarksville.

He was co-valedictorian of the Class of 2007, sharing the recognition as top academic student with fellow senior Kristin Mooney. He was also the president of the Student Council, a member of Students Against Drunk Driving, an actor in the theater program, and a swimmer and diver on the school swim team.

Yet when school officials talk about Robbie, they also make sure to note his relationship with his younger brother, Tommy, a 16-year-old freshman at Providence. Tommy has Down syndrome.

"There's just a brotherly bond there, and a love there that is just incredible," says Karen Schueler, the learning support coordinator for Providence. "To Robbie, his brother is number one. He's very attuned to Tommy's needs. He's very patient and compassionate. Nothing comes before his

brother. I think Robbie is a different person because of Tommy, and Tommy is a different person because of Robbie. It's a beautiful thing to see. It's just God at work."

Robbie understands the impact he has on Tommy.

"I think he looks up to me a lot," Robbie says. "He notices everything I do. It's an extra challenge to me to be a good role model."

Yet Robbie is also quick to mention that Tommy also serves as a role model for him.

"We're very close [and] we spend a lot of time together," Robbie says. "He's my inspiration in life. He's taught me a lot about acceptance and patience. He's very motivated to achieve goals, which gives me motivation, too. He's excited about what he accomplishes, even if it's the little things. It helps me keep in perspective that life is about the little things, not the big things."

The two children of Ann and Bob Steiner have enjoyed being at Providence together.

"The freshman year has been the best year of Tommy's life," says Robbie, whose family belongs to Our Lady of Perpetual Help Parish in New Albany. "I'm excited to see him in the hallways having a great time. This year, we were both on the swim team at Providence. That was cool because we had never been on a team or in an extra-curricular activity together. That was fun to share."

This summer, the brothers will also share time together at the national convention of the Down Syndrome Congress in Kansas City, Mo., in August. Robbie will lead a conference workshop for young people whose siblings have Down syndrome. He has also been active in the Down Syndrome



Tommy Steiner, left, and his brother, Robbie Steiner, were both recognized by the Our Lady of Providence Jr./Sr. High School swim team during the 2006-07 school year. Tommy received the "Providence Blue Pride Award" and Robbie received the "Providence Diving Award."

Support Association of Southern Indiana, a group the boys' mother started.

"They have a mutual respect and admiration," says their mother, Ann. "Robbie is an actor, and Tommy is his biggest fan. There's no sibling rivalry. They just both think a lot of each other."

As co-valedictorians, Robbie and Kristin shared a speech when their class graduated on May 26, a speech that focused on the future and how Providence has prepared its

2007 graduates for that reality.

For Robbie, the future includes attending Indiana University in Bloomington, which means he and Tommy won't share the same school or the same house starting in late August.

"It will be a challenge," Robbie says. "I'll have to play it by ear. It will be hard for Tommy and me. Luckily, I won't be too far away."

The brothers plan on staying close. †

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July 20, 2007, issue of *The Criterion*

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### Deadline

All announcements and photos must be received by 10 a.m. Thursday, June 28, 2007. (No announcements or photos will be accepted after this date.)

All announcements without photos must be received by the same date.

### — Use this form to furnish information —

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# The Criterion

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## Editorial



Archbishop Daniel M. Buechlein lays his hands on Deacon Scott Nobbe during Deacon Nobbe's priesthood ordination liturgy celebrated on June 24, 2006, at SS. Peter and Paul Cathedral in Indianapolis. Archbishop Buechlein will ordain deacons Thomas Kovatch, Eric Nagel and Randall Summers to the priesthood at 10 a.m. on June 2 at SS. Peter and Paul Cathedral.

## A snapshot of the Class of 2007

Their average age is 35 this year. The youngest is 25 and the oldest is 68.

One-third of this year's class was born in another country, primarily Vietnam, Mexico, Poland or the Philippines.

More than 60 percent completed college and had full-time work experience—mostly in education—before embarking on their latest chapter in life.

What group is represented by this snapshot of statistics? It's the Church's national ordination class of 2007. The figures also show 475 priests are expected to be ordained in the United States this year.

Thanks to the Center for Applied Research in the Apostolate at Georgetown University, these facts and figures give us a sense of the lives led by the men who have been or will be ordained in the coming weeks to serve our Church family as God's newest priests.

What we can't glean from the national statistics is the personal vocation journey of each individual surveyed. How many were influenced by family, friends or others in ordained ministry to consider the priesthood? How many considered a vocation at a young age? Which individuals sensed a call to serve the Church later in life?

While each individual's story is no doubt different, we believe a closer look at the Class of 2007 would reveal some commonalities, including a moment or two where God's Providence played a role in each man's discernment process.

Fortunately, in the past three issues of *The Criterion*, we've been able to do just that by sharing the respective faith journeys of deacons Thomas Kovatch, Eric Nagel and Randall Summers, 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.

We've learned how all three would be considered "later vocations" because of their current age (Deacon Summers is 50, Deacon Kovatch is 49 and Deacon Nagel is 42).

We've read how, as adults, each spent a time away from regular Mass attendance, but

found the grace to return to the Church.

We've learned how at peace and eager each is with the prospect of serving God's Church family for years to come.

While their approaching ordination day brings them much joy, the soon-to-be priests also know challenges await them in their new ministries.

What can we, as people of faith, do to assist them?

Pray that they will be good, holy priests.

Pray that the Holy Spirit leads them in their daily endeavors.

And, as always, pray for more people to answer our Creator's call to serve our Church as priests or religious.

Though the national statistics don't give us the entire picture, one thing they show us year in and year out is this: It's never too late to consider a vocation.

— Mike Krokos

## Parish Diary/Father Peter J. Daly

### Spring is the season of happiness

Spring is the season of happiness. So many happy events in parish life.



We have first Communion, confirmations, weddings, anniversaries, graduations and retirements.

So many times to dress up. So many photos to be taken, invitations to send out, gifts to buy and

cakes to be eaten. As the kids say, "I'm down with all that"—especially the eating part.

Like most parish priests, I get a little dizzy since we hardly have a chance to catch our breath from Easter before the spring round robin of events.

I have to say I love it even though I moan and groan a little.

My favorite is first Communion. The children are so excited. They take it so seriously. They listen so intently. They really enjoy getting their photos taken.

The boys get their first clip-on neck tie. Sometimes it stays on until the end of Mass. The girls get their fancy white dresses, veils, shoes, socks and little purses. Girls definitely get more stuff.

This year, as the children were lining up for first Communion, I told them all they looked beautiful.

The boys corrected me—"We look handsome."

I asked the girls if they looked like brides or queens.

One girl volunteered, "We look like angels."

Confirmation is joyous, but in an adolescent sort of way. The joy is coupled with relief. "Whew, we at least got them this far!"

I always thank the parents for bringing their children up in the faith.

This year, the archbishop tossed our children a couple of softball questions. Each time, there was that moment when all seemed struck dumb. Then after a poke from a teacher or a sponsor, a hesitant hand went up.

The way young people talk today, it makes their answers sound like questions: "Sacraments?!"

The archbishop affirmed them all and made a nice save out of every answer, much to the relief of their pastor.

Weddings are high anxiety. That's because they include mothers of the bride and wedding coordinators. They are a highly combustible mixture. Brides hire wedding coordinators to control their mothers.

Once the wedding march has begun the anxiety is largely left behind.

In recent years, I have taken to inserting two pauses into weddings.

The first one comes when the bride and groom get to the altar. I tell them "sotto voce" to take a deep breath. I remind them that they look radiant.

The other pause comes at the homily. I stop and ask for silence: "Let's just savor this moment for a while. Let's listen to our hearts beating in union with the bride and groom, saying, 'We love you.'"

The graduations, anniversaries and retirements are less painstaking. Pretty much the drill is just one, two, three: One, get a card. Two, show up. Three, eat some cake.

Each spring, the jubilee celebration for priests is a bittersweet celebration. This year, I took along the young seminarian who is staying at our parish.

I told him, "Come and see what you will look like in 40 years."

When all the elder brothers line up for the Mass, I see myself in them. It is a well-worn group. Some are on walkers. Some have canes. Some are in wheelchairs. But most look pretty good.

At jubilees, there is a different kind of joy and beauty. It is not the joy of beginnings and future hopes. It is the joy of accomplishment and gratitude for the past. It is the beauty of wisdom and experience.

This really is a season of happiness. Line up and smile for the photo.

(Father Peter Daly writes for *Catholic News Service*.) †

## Letters to the Editor

### Thanks for Catholic Campaign for Human Development contributions

I wish to acknowledge with deep gratitude your archdiocesan contribution from the 2006 Appeal for the Catholic Campaign for Human Development.

In his first encyclical, Pope Benedict XVI defines clearly a vision for a just society which includes eliminating poverty and protecting human dignity. He writes, "... within the community of believers there can never be room for a poverty that denies anyone what is needed for a dignified life" (*"Deus Caritas Est," #20*).

Your recent contribution of \$99,899.67 from your 2006 Catholic Campaign for Human Development (CCHD) collection will make a real difference in our efforts to break the cycle of poverty in America. Thank you very much for this generous support.

Last year, CCHD was able to grant nearly \$9 million to community organizing and economic development projects in 47 states, the District of Columbia and Puerto Rico.

The projects are planned and managed by local groups who are working for affordable housing, living wages, accessible health care, improved schools and access to social services.

Your leadership and the faithful and committed service of David Siler, your

diocesan director, are sources of great encouragement to all of us.

**Timothy F. Collins**  
 Catholic Campaign for Human Development executive director

### Letters Policy

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.

Send letters to "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717.

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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### Church and Eucharist cannot exist without each other

(Third in a series)

Pope Benedict XVI devoted a section of his apostolic exhortation “*Sacramentum Caritatis*” (“*The Sacrament of Charity*”) to the relationship between the Eucharist and the Church.

His theological development—perhaps a bit challenging to understand—underscores the absolute importance of the Eucharist in the life of the Church.

He helps us realize that without the Church there is no Eucharist, and without the Eucharist there is no Church. As individuals, we grasp the fact that the Eucharist and our participation in it is not a “take it or leave it” matter.

In the sacrifice of the cross, Christ gave birth to the Church as his bride and his body. Christian antiquity used the same words, *Corpus Christi*, to designate Christ’s body born of the Virgin Mary, his eucharistic body and his ecclesial body.

Pope Benedict writes in his apostolic exhortation, “A contemplative gaze ‘upon him whom they have pierced’ (Jn 19:37) leads us to reflect on the causal connection between Christ’s sacrifice, the Eucharist and the Church.”

In his encyclical on the Eucharist, “*Ecclesia de Eucharistia*,” Pope John Paul II wrote: “[The Church] draws her life from the Eucharist” (433).

Pope Benedict notes, “The Eucharist is Christ who gives himself to us and continually builds us up as his body. Hence, in the striking interplay between the

Eucharist which builds up the Church and the Church herself which ‘makes’ the Eucharist, the primary causality is expressed in the first formula: the Church is able to celebrate and adore the mystery of Christ present in the Eucharist precisely because Christ first gave himself to her in the sacrifice of the cross. The Church’s ability to ‘make’ the Eucharist is completely rooted in Christ’s self-gift to her” (n. 14).

“The Eucharist is thus constitutive of the Church’s being and activity (n. 15). ... The Second Eucharistic Prayer, invoking the Paraclete, formulates its prayer for the unity of the Church as follows: ‘*May all of us who share in the body and blood of Christ be brought together in unity by the Holy Spirit.*’ ... The Eucharist is thus found at the root of the Church as a mystery of communion. The late Pope John Paul II, in his encyclical “*Ecclesia de Eucharistia*,” spoke of the memorial of Christ as ‘the supreme manifestation of communion in the Church’” (458) (n. 15).

Pope Benedict makes the point that the unifying ecclesial function of the Eucharist underscores why sharing the Eucharist with other ecclesial communions that are not in full communion with the See of Peter, and do not believe as we do, is not acceptable. He also says, “At the same time, emphasis on the ecclesial character of the Eucharist can become an important element of the dialogue with the Communities of the Reformed [Protestant] tradition” (n. 15).

Clearly, the eucharistic mystery in all its

facets is profound and essential to our Catholic faith. I wonder how lifelong Catholics can walk away from their eucharistic faith, join a Protestant community and not miss it. One need not be a theologian capable of grasping theological depths to realize that without the Eucharist one is left with little. This is why the Catholic Church respects and protects the Eucharist as its chief treasure.

Logically, the Holy Father next considers the relationship of the Eucharist and the other sacraments. He cites the Second Vatican Council: “All the sacraments, and indeed all ecclesiastical ministries and works of the apostolate, are bound up with the Eucharist and are directed toward it. For in the most blessed Eucharist is contained the entire spiritual wealth of the Church, namely Christ himself our Pasch and living bread, who gives life to humanity through his flesh—that flesh which is given life and gives life by the Holy Spirit. Thus men and women are invited and led to offer themselves, their works and all creation in union with Christ” (*On the Life and Ministry of Priests*, 5).

Pope Benedict wrote: “This close relationship of the Eucharist with the other sacraments and the Christian life can be most fully understood when we

contemplate the mystery of the Church herself as a sacrament. The Council in this regard stated that ‘the Church, in Christ, is a sacrament—a sign and instrument—of communion with God and of the unity of the entire human race’ (*Lumen Gentium*, 1). To quote St. Cyprian, as ‘a people made one by the unity of the Father, the Son and the Holy Spirit,’ she is the sacrament of Trinitarian communion” (n. 16).

As the universal sacrament of salvation, “the Church *receives* and at the same time *expresses* what she herself is in the seven sacraments, thanks to which God’s grace concretely influences the life of the faithful, so that their whole existence, redeemed by Christ, can become an act of worship pleasing to God” (n. 16).

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

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

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

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

### La Iglesia y la Eucaristía no pueden existir sin la presencia de ambas

(Tercero de la serie)

El Papa Benedicto XVI dedicó una sección de su exhortación apostólica titulada “*Sacramentum Caritatis*” (“*El sacramento de la caridad*”) a la relación que existe entre la Eucaristía y la Iglesia.

Su desarrollo teológico, quizás un tanto difícil de entender, subraya la indiscutible importancia de la Eucaristía en la vida de la Iglesia.

Él nos ayuda a entender que sin la Iglesia no hay Eucaristía, y sin la Eucaristía no hay Iglesia. Como individuos entendemos el hecho de que la Eucaristía y nuestra participación en ella no es un asunto de “tómelo o déjelo.”

En el sacrificio de la cruz Cristo dio vida a la Iglesia como su desposada y su cuerpo. Los antiguos cristianos utilizaban las mismas palabras: *Corpus Christi*, para designar al cuerpo de Cristo nacido de María la Virgen, su cuerpo eucarístico y su cuerpo eclesial.

El Papa Benedicto escribe en su exhortación apostólica: “Contemplar ‘al que atravesaron’ (Jn 19,37) nos lleva a considerar la unión causal entre el sacrificio de Cristo, la Eucaristía y la Iglesia.”

En su encíclica sobre la Eucaristía, “*Ecclesia de Eucharistia*,” el Papa Juan Pablo II, escribió: “[La Iglesia] deriva su vida a partir de la Eucaristía” (433).

El Papa Benedicto resalta: “La Eucaristía es Cristo que se nos entrega, edificándonos continuamente como su cuerpo. Por tanto, en la sugestiva correlación entre la Eucaristía que edifica la Iglesia y la Iglesia

que hace a su vez la Eucaristía, la primera afirmación expresa la causa primaria: la Iglesia puede celebrar y adorar el misterio de Cristo presente en la Eucaristía precisamente porque el mismo Cristo se ha entregado antes a ella en el sacrificio de la Cruz. La posibilidad que tiene la Iglesia de ‘hacer’ la Eucaristía tiene su raíz en la donación que Cristo le ha hecho de sí mismo.” (n. 14)

“La Eucaristía es, pues, constitutiva del ser y del actuar de la Iglesia (n. 15). ... En la segunda plegaria eucarística, al invocar al Paráclito, se formule de este modo la oración por la unidad de la Iglesia: ‘*Que el Espíritu Santo congregue en la unidad a cuantos participamos del Cuerpo y Sangre de Cristo.*’ ... La Eucaristía se muestra así en las raíces de la Iglesia como misterio de comunión. Ya en su encíclica “*Ecclesia de Eucharistia*,” el siervo de Dios Juan Pablo II se refirió al memorial de Cristo como la ‘suprema manifestación sacramental de la comunión en la Iglesia’” (485) (n. 15).

El Papa Benedicto resalta que la unificación de la función eclesial en la Eucaristía recalca por qué no es aceptable compartir la Eucaristía con otras comuniones eclesiales que no se encuentren en plena comunión con la Sede de Pedro y no crean del mismo modo que nosotros. Asimismo, menciona: “Al mismo tiempo, el relieve dado al carácter eclesial de la Eucaristía puede convertirse también en elemento privilegiado en el diálogo con las Comunidades nacidas de la Reforma [Protestante]” (n. 15)

Resulta claro que el misterio eucarístico es, en todas sus facetas, profundo y esencial para nuestra fe católica. Me pregunto cómo

los católicos de toda la vida pueden alejarse de su fe eucarística, unirse a una comunidad protestante y no extrañarla. Uno no tiene que ser un teólogo capaz de comprender profundidades teológicas para darse cuenta de que sin la Eucaristía nos queda muy poco. Por eso la Iglesia Católica respeta y protege la Eucaristía como su tesoro más preciado.

Lógicamente el Santo Padre considera a continuación la relación de la Eucaristía y los demás sacramentos. Cita el Concilio Vaticano Segundo: “Los demás sacramentos, como también todos los ministerios eclesiales y las obras de apostolado, están unidos a la Eucaristía y a ella se ordenan. La sagrada Eucaristía, en efecto, contiene todo el bien espiritual de la Iglesia, es decir, Cristo mismo, nuestra Pascua y Pan vivo que, por su carne vivificada y vivificante por el Espíritu Santo, da vida a los hombres. Así, los hombres son invitados y llevados a ofrecerse a sí mismos, sus trabajos y todas las cosas creadas junto con Cristo” (*Sobre el ministerio y vida de los presbíteros*, 5).

El Papa Benedicto escribió: “Esta relación íntima de la Eucaristía con los otros sacramentos y con la existencia cristiana se comprende en su raíz cuando se contempla el misterio de la Iglesia como sacramento. A este propósito, el Concilio Vaticano II afirma que ‘La Iglesia

es en Cristo como un sacramento o signo e instrumento de la unión íntima con Dios y de la unidad de todo el género humano’ (*Lumen Gentium*, 1). Ella, como dice san Cipriano, en cuanto ‘pueblo convocado por el unidad del Padre, del Hijo y del Espíritu Santo,’ es sacramento de la comunión trinitaria (n. 16).

Como el sacramento universal de salvación, “La Iglesia *se recibe* y al mismo tiempo *se expresa* en los siete sacramentos, mediante los cuales la gracia de Dios influye concretamente en los fieles para que toda su vida, redimida por Cristo, se convierta en culto agradable a Dios” (n. 16).

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

Lista de oración del Arzobispo  
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Traducido por: Daniela Guanipa,  
Language Training Center, Indianapolis.

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

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

# Events Calendar

**June 1**  
University of Notre Dame, Notre Dame, Ind. **Catholic Divorce Ministry, "The North American Conference of Separated and Divorced Catholics,"** pre-conference July 2-5, International Conference July 5-7. Reservations due June 1: 574-631-6691 or e-mail [ccc@nd.edu](mailto:ccc@nd.edu).

**June 1-3**  
St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., Indianapolis. **Summerfest, Fri. 5-11 p.m., Sat. 3-11 p.m., Sun. 11:30 a.m.-5 p.m.,** rides, games, food, entertainment. Information: 317-357-8352.

**June 2**  
St. Monica Parish, 6131 N. Michigan Road, Indianapolis. **Farewell celebration for longtime principal Bill Herman, Mass, 5:30 p.m.,** dessert reception, all alumni welcome. Information: 317-253-2193.

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **CYAN meeting, Father Sid Sidor, special guest, 10 a.m.-noon.**

**June 3**  
Holy Name of Jesus Parish, Jerry Craney Performance Center, 21 N. 17th Ave., Beech Grove. **"A Celebration in Honor of Father Gerald Burkert,"** 1-3 p.m. Information, 317-784-5454, ext. 5.

St. Paul Parish, 218 Scheller Ave., Sellersburg. **Parish festival and picnic, 3-11 p.m.,** chicken dinner, games, booths, refreshments. Information: 812-246-3522.

MKVS and Divine Mercy Center, Rexville, located on 925 South .8 mile east of 421 South and 12 miles south of Versailles. **Confession, 1 p.m., followed by holy hour, Mass 2 p.m.,** Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

**June 4**  
St. Francis Hospital, 1210 Hadley Road, Mooresville. **"Look Good, Feel Better," workshop for women with cancer, noon-2 p.m.** Registration: 317-782-4422 or [www.StFrancisHospitals.org/cancer](http://www.StFrancisHospitals.org/cancer).

**June 5**  
St. Joan of Arc Church, 4217 N. Central Ave., Indianapolis. Monarch Speaker Series '07, **James T. Morris, "Connecting to Children: The Importance and Responsibility of Living in a Global Community and How Nutrition Impacts Kids,"** 7 p.m. Information: 317-283-1518.

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

**June 6**  
St. Mary Parish, 317 N. New Jersey St., Indianapolis. Solo Singles, **Catholic singles 50 and over, single, widowed or divorced, new members welcome, 6:30 p.m.** Information: 317-897-1128.

**June 7**  
Marian College, Allison Mansion, 3200 Cold Spring Road, Indianapolis. **Wine and cheese fundraiser for Holy Family**

**Shelter, 6 p.m., \$35 per person.** Information: 317-592-4072 or e-mail [vsperka@archindy.org](mailto:vsperka@archindy.org).

St. Francis Education Center, 5935 S. Emerson Ave., Suite 100, Indianapolis. **Support group for oral, head and neck cancer patients, 7-8:30 p.m.** Information: 317-782-6704.

**June 7-9**  
St. Simon the Apostle Parish, 8155 Oaklandon Road, Indianapolis. **Parish festival, Thurs. 5-11 p.m., Fri. 5 p.m.-midnight, Sat. 3 p.m.-midnight,** rides, games, music, entertainment, food. Information: 317-826-6000, ext. 3.

**June 7-10**  
Our Lady of the Greenwood Parish, 3355 S. Meridian St., Greenwood. **Parish festival, Thurs. 5-11 p.m., Fri. 5 p.m.-midnight, Sat. 2 p.m.-midnight, Sun. noon-9 p.m.,** rides, games, food. Information: 317-888-2861, ext. 236.

**June 7-15**  
Sacred Heart of Jesus Church, 1530 Union St., Indianapolis. **Novena to the Sacred Heart of Jesus, 6:30 p.m.** Information: 317-638-5551.

**June 8**  
St. Francis Hospital, Swisher Conference Center, 1201 Hadley Road, Mooresville. **Free seminar for cancer patients, "Tired of Thinking or Too Tired to Think: Managing Fatigue and Chemo Brain,"** noon-2 p.m., includes lunch. Registration: 317-257-1505.

**June 8-9**  
Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. 23rd annual **Italian Street Festival, Fri.-Sat.**

5-11 p.m., Italian foods, music. Information: 317-636-4478.

**June 8-10**  
St. Louis School, 17 St. Louis Place, Batesville. **Rummage sale, Fri. 8 a.m.-7 p.m., Sat. 8 a.m.-4 p.m., half-price sale noon-4 p.m., Sun. 8 a.m.-1:30 p.m., \$1 bag sale.** Information: 812-934-3204.

**June 9**  
Saint Meinrad Archabbey and School of Theology, 200 Hill Drive, St. Meinrad. **Free concert, "Blugrass 101," 7 p.m.** Information: 812-357-6501.

**June 10**  
Our Lady of the Most Holy Rosary Parish, CYO Building, 580 Stevens St., Indianapolis. **"Apologetics for Youth," 1-3 p.m.** Information: 317-236-1521.

St. Andrew the Apostle Church, 4052 E. 38th St., Indianapolis. African Catholic Ministry, **"An African Mass," 3 p.m.** Information: 317-261-3366 or [www.archindy.org/multicultural/events](http://www.archindy.org/multicultural/events).

St. Paul Parish, 814 Jefferson St., Tell City. **Parish picnic, City Hall Park, 700 Main St.,** across from church, 11 a.m.-6 p.m., booths, crafts, food. Information: 812-547-9901.

Sacred Heart of Jesus Church, 1530 Union St., Indianapolis. Feast of the Sacred Heart of Jesus, **organ concert.** Information: 317-638-5551.

Mount St. Francis Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. **Corpus Christi celebration, 3 p.m.** Information: 812-246-2252.

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

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

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

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

St. Thomas Aquinas Church, Bosler Chapel, 46th and Illinois streets, Indianapolis. Mon.-Fri., **Liturgy of the Hours, morning prayer, 7:30 a.m.** Information: 317-253-1461.

St. Joan of Arc Parish, 4217 Central Ave., Indianapolis. Leave a telephone number to be contacted by a member of the **prayer group.** Prayer line: 317-767-9479.

St. Therese of the Infant Jesus (Little Flower) Church, chapel, 4720 E. 13th St., Indianapolis. **Perpetual adoration.** Information: 317-357-3546.

St. Luke the Evangelist Church, chapel, 7575 Holliday Drive E., Indianapolis. **Perpetual adoration.** Information: 317-259-4373.†



**Honoring missionary support**  
Missionary Sister of Our Lady of Africa Demetria Smith, archdiocesan mission educator, far right, presents a certificate of appreciation to Marilyn Bardon, a third-grade teacher at St. Michael the Archangel School in Indianapolis, during a May 17 class visit to SS. Peter and Paul Cathedral in Indianapolis. Looking on are third-graders, from left, Roberto Gonzalez and Krystopher Oakley. Over the past seven years, Bardon's classes have donated more than \$10,000 to support the missionary activity of the Church. After 42 years of teaching at St. Michael School, Bardon is retiring at the end of this academic year. An open house in her honor will be held at the school on June 2 from 1-5 p.m. A meditation garden dedicated to Bardon was recently constructed at the school.

## Winners of essay contest announced

The Knights of Columbus Council #3433 at 2100 E. 71st St. in Indianapolis announced on May 1 the winners of its annual essay contest for eighth-graders and high school seniors in the Indianapolis North Deanery.

**Emily McKnight** of St. Thomas Aquinas School and **Rob Terrell** of St. Luke School were the eighth-grade winners. Both received a \$250 prize for their winning essays.

Emily wrote about how during the season of Lent she hoped to become "a better daughter, sister, friend and person."

Rob explained in his essay how he saw Lent as an opportunity to focus more on his family and his faith.

**Claire Schaffner** of Bishop Chatard High School was the senior winner. She received a \$500 prize for her

winning essay. In her essay, Claire wrote about society's obligation to protect the rights of the unborn. †

## VIPs

**Edward Milligan and Jo Ann (Gallagher) Milligan**, members of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis, will celebrate their 50th wedding anniversary on June 1.

The couple was married on June 1, 1957, at St. Therese of the Infant Jesus (Little Flower) Church in Indianapolis.

They have six children: Marcia Kosinski, Theresa Madden, Marie Martin, Daniel, Michael and Patrick Milligan. They have seven grandchildren. †

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# Seminary to sponsor retreat, welcome new vice rector

By Sean Gallagher

For years now, many people in the archdiocese have worked to build up what Pope John Paul II called a "culture of vocations," an atmosphere where being a priest, sister or brother was seen as a real possibility, and a good one at that, by young people and their families.

Now those efforts seem to be paying off, according to Father Robert Robeson, rector of the Bishop Simon Bruté College Seminary at Marian College in Indianapolis.

One sign is that three weeks before the registration deadline, there were already more young men signed up for this year's Bishop Bruté Days than there were for last year's retreat and camping experience.

However, there are still slots available. Boys ages 13-17 can sign up by June 6 for the event that will take place June 13-16 at the Bradford Woods Retreat Center near Martinsville.

Bishop Bruté Days is designed to strengthen young men in their faith, build up their virtues, and open their hearts and minds to the possibility that God may be calling them to a priestly or religious vocation. Having fun through athletic activities, canoeing, swimming and campfires is also part of the retreat.

Last year's 16 participants came from several deaneries throughout the archdiocese. Father Robeson thinks an event like Bishop Bruté Days can help young men who are open to the priesthood to feel connected.

"It makes them feel not so isolated, not so unusual," he said. "It kind of makes the possibility of being a priest more attractive. It normalizes it."

Half of those who came to last year's Bishop Bruté Days are signed up for this year's retreat.

One participant, Alex Wilson, a member of St. Louis Parish in Batesville, said of the first retreat, "These past days here in Bradford Woods have increased my love of the faith. I got to meet a lot of good, young Catholic boys, like myself, and also got to have fun with the seminarians."

Ten seminarians from Bishop Bruté Simon College Seminary and Saint Meinrad School of Theology in St. Meinrad will help lead the retreat.

Several archdiocesan priests will give presentations, celebrate Mass and be available for confession.

Included among them will be two of the archdiocese's newest priests, deacons Thomas Kovatch and Eric Nagel, who will be ordained to the priesthood with Deacon Randall Summers on June 2 at SS. Peter and Paul Cathedral

in Indianapolis.

While Father Robeson is busy preparing for Bishop Bruté Days, he's also looking forward to ministering with Father Paul Etienne, who will become Bishop Simon Bruté College Seminary's vice rector on July 3.

"[Father Etienne] has a deep faith in the Church, a deep love for Christ and a deep commitment to the Eucharist," said Father Robeson. "At the same time, he's very easy to connect with, a very approachable, kind and compassionate guy."

Father Etienne was ordained a priest in 1992 and served as the archdiocese's vocations director from 1995-98. He has served on the Bishop Simon Bruté College Seminary's Policy Board since the seminary was established in 2004.

"I am very excited about helping with priestly formation," said Father Etienne, who has been pastor of Our Lady of Perpetual Help Parish in New Albany for nine years.

"I just have a great love for the Church, and a great love for the priesthood. And I'm glad to have an opportunity to share that with guys that are thinking about that same walk of life."

In addition to serving as the college seminary's vice rector, Father Etienne will be the pastor of St. Simon the Apostle Parish in Indianapolis. Although he'll have a lot of duties to juggle, he thinks the two positions can benefit each other.

"I think my work in the parish as a pastor is certainly going to impact the experience that I bring to the formation of, hopefully, future priests," he said. "But also, I know that the reading and the formation I'm doing around the priesthood is going to strengthen me in the role that



Photo by Sean Gallagher

Grady Gaynor, a member of Our Lady of Mount Carmel Parish in Carmel, Ind., in the Lafayette Diocese, receives Communion from Father Robert Hausladen on June 15, 2006, during the first Bishop Bruté Days held at Bradford Woods Retreat Center near Martinsville.

I'm performing in the parish as well."

Although Father Etienne's duties at the college seminary haven't been established, he will be working in the "external forum" with the seminarians, which is separate from the formation they receive from spiritual directors and confessors.

Father Robeson foresees Father Etienne helping him

deepen the priestly formation that goes on at the college seminary.

That will become more necessary as additional seminarians at Bishop Bruté start filling up all four years of the college's formation cycle and more dioceses send their seminarians there.

Father Robeson said that for the 2007-08 academic year there could be as many as 20

seminarians from as many as five dioceses studying at the Bishop Simon Bruté College Seminary.

*(Those interested in registering for this year's Bishop Bruté Days should contact Father Robeson at 317-955-6126 or at [robeson@archindy.org](mailto:robeson@archindy.org). There is a \$40 registration fee for the retreat.) †*

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# NAGEL

continued from page 1

assignments," Deacon Nagel said. "The people of God are so amazing, and I can't wait to learn from them."

His June 2 ordination is a reminder of the parish retreat in high school when a young priest asked him if he had thought about the priesthood. That question stayed with him after he graduated from Rensselaer Central High School in 1983, served a year as state president of Future Farmers of America then earned a Bachelor of Science degree in Agricultural Education at Purdue University in West Lafayette, Ind., in 1988.

He worked as a high school teacher, in youth leadership development then as an FFA administrator before beginning his seminary studies at Saint Meinrad School of Theology in St. Meinrad in 2002.

He was ordained a transitional deacon by Archbishop Buechlein on Oct. 28, 2006, at



Deacon Eric Nagel, who grew up on a farm, holds a lamb during a pilgrimage to a Marian shrine in Medjugorje, Yugoslavia, in April 2006.

Saint Meinrad Archabbey Church.

Deacon Nagel describes himself as "a farm kid at heart" who loved to play outside and raised hogs to pay for college.

He credits his family, his devotion to Jesus and Mary, and his admiration for the late Pope John Paul II for his vocation.

"Our Lady has been so important in my vocation, my calling and my faith formation over the years," he said. "That started when I was a kid. It's a great blessing for families to pray together."

"The first memory I have of my Grandmother Nagel is her teaching me to pray the rosary," he said. "I remember sitting on her lap. My Mom's mother, Grandma Kerber, also prayed the rosary regularly as did my parents. I remember as a young man being involved with the Knights of Columbus. My father was active in the Knights and—being invited to come to their meetings and eventually becoming a member—I was always moved by the prayer of the rosary that the Knights would pray together as men."

"From learning it from my grandmother to seeing that beautiful prayer witnessed by men brought it full circle to me that Our Lady guides us and brings us to her Son," he said. "All my life I've had that beautiful relationship with Mary."

"When my Grandmother Nagel passed away, they said she had her rosary beads in her hand," he recalled. "At the funeral, my father gave me her rosary beads, and that was one of the most special gifts anyone could ever give me short of the faith that came with it. That devotion has carried me through so many tough times."

As a young adult, he wasn't always faithful to regular prayer and Mass, but always carried her rosary beads in his car.

"When I was frustrated or sometimes in times of joy, I would pick up the rosary and pray it while I was driving so that was always the thread for me," he said. "I think Mary watched after me through the good times and the bad, and eventually helped me to come back full circle [to his faith]."

His father, Gerald, who died in 1997, also



During a mission trip to Haiti in January, Deacon Eric Nagel poses for a photograph with children at a parish school in a remote mountain village. He later collected soccer balls for the students.

talked with him about the priesthood.

"I was shocked and said, 'Dad, I'm not even going to Mass regularly,'" he recalled. "His response was 'God has certainly worked greater miracles than that.' ... My parents trusted that the seed was planted and God would do the rest."

"God is so faithful," he said. "He never lets you down. He's so persistent, and he was being patient with me all this time."

"My Mom has always been a model of steadfast faith and a prayer warrior for our family and countless others," he said. "She is ... the glue for our family all being together and practicing the Catholic faith."

St. Augustine parishioner Rita Ann Nagel of Rensselaer is thrilled that God has called one of her sons to the priesthood. She said her late husband would be so happy that one of their nine children said yes to God.

"It's very overwhelming and very humbling to think that God has chosen one of our children to serve him," she said. "You think, 'How did this happen to our family?' I guess God chooses those he wants."

Her husband was a wonderful father and Christian role model, she said. "He and Rick were very, very close. Rick is feeling his absence physically, but he says, 'Mom, I feel Dad with me through all this.'"

She said the loss of his father and surviving two car accidents "deepened his convictions that he wanted to be a priest and that God was calling him."

During his seminary years, she said, ministry immersion trips to Haiti and Guatemala as well as pilgrimages to the Marian shrine in Medjugorje, Yugoslavia, and to international World Youth Days with Pope John Paul II and Pope Benedict XVI strengthened his faith and his desire to serve the people of God.

"I think he was very, very touched with World Youth Day and Pope John Paul's

message," she said, "and I think Medjugorje was a wonderful experience for him. One of the young men that he met there—and helped carry to the top of the mountain—is coming to the ordination from the United Kingdom. It's amazing to me that the man would come all this way."

Holy Trinity parishioners in Edinburgh, her son's parish, are hosting Francis McDermott, who relies on a wheelchair.

All the members of the large Nagel family will attend the ordination Mass, she said, except for a grandson who is serving in Iraq and will be remembered in prayer by relatives during the liturgy.

Father James Bonke, defender of the bond for the archdiocesan Metropolitan Tribunal and part-time associate pastor of Christ the King Parish in Indianapolis, has served as one of his priest mentors.

"Rick is genuine, he has integrity, he loves people and he's truly looking forward to being a priest," Father Bonke said. "He loves the Church, he loves the priesthood and he has a deep spirituality. Rick has been in my prayers often throughout these past four years. ... I'm looking forward to him joining the presbyterate of the archdiocese."

Longtime friend John Demerly, a member of St. Susanna Parish in Plainfield, said "one of Rick's greatest gifts is his ability to quickly connect with anyone, including the elderly, the middle-aged and young children, guiding them and helping them. He's a spiritual guy, ... an example of Christ. I think as a priest he's going to make sure he plants the seeds of vocations in young people."

(A profile of Deacon Thomas Kovatch was published in the May 25 issue of The Criterion. A profile of Deacon Randall Summers appeared in the May 18 issue. They can be read at [www.CriterionOnline.com](http://www.CriterionOnline.com)) †

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# East Deanery Mass celebrates St. Theodora Guérin

By Mary Ann Wyand

Trust in God's loving Providence carried St. Theodora Guérin through the trials of daily life in the wilderness of west-central Indiana from 1840 until her death in 1856.

So it was fitting that the Gospel reading from Luke during the Indianapolis East Deanery Mass of Thanksgiving for St. Theodora served as a reminder that dependence on God helps people cope with life's adversities.

"For where your treasure is, there also will your heart be" (Lk 12:34), part of the Gospel reading, provides insight into how St. Theodora was able to leave her home in France and courageously travel across the ocean to serve God and his people. By putting God first, she was able to face an uncertain future in an unknown land with Providence sisters to found Saint Mary-of-the-Woods.

Archbishop Daniel M. Buechlein was the principal celebrant for the East Deanery Mass on May 23 at Holy Spirit Church in Indianapolis, which was offered in thanksgiving for St. Theodora's life and ministry.

"We also seek her intercessions for the needs of our archdiocese," the archbishop told Catholics during the bilingual liturgy.

"It was a very solemn Mass," Holy Spirit parishioner Juan Fuentes of Indianapolis said after the liturgy as he and his wife, Lintdsay, read a St. Theodora holy card printed in Spanish.

"We're very grateful for being invited to it," he said. "We're loving that they're having the two languages used in the Mass. The bilingual Mass is really nice. You get to know a little bit of our culture and we get to know a little bit of yours, and it's praise to us."

Lintdsay Fuentes said St. Theodora was "a great woman" and "it's wonderful all she's done."

St. Michael parishioner Kevin Ellenberger of Greenfield, a 14-year-old home-school student, said after the Mass that, "It's pretty cool to think about [St. Theodora as Indiana's first saint]."

Holy Spirit parishioners Jim and Carol Shaver of Indianapolis served as hospitality ministers for the liturgy, and were pleased that Archbishop Buechlein celebrated the Mass with priests from the 12 East Deanery parishes.

"It's remarkable that [St. Theodora] was able to survive in



Music ministers Tom Costello and Teresa Eckrich sing the responsorial song during the Indianapolis East Deanery Mass of Thanksgiving for St. Theodora Guérin on May 23 at Holy Spirit Church in Indianapolis. Costello is the business manager at St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis and Eckrich is the music director there.

this country when she first came here," Jim Shaver said. "For what she did and what she came with, it's pretty unbelievable that she was able to survive on the frontier like she did and make the best of it, and also to build a college and a lot of grade schools."

During her years in Indiana, St. Theodora "was ill and had some rough times," he said. "It was interesting reading a little bit about her life [in *The Criterion*] when she was canonized."

Father Joseph Riedman, pastor of Holy Spirit Parish and dean of the Indianapolis East Deanery, said he enjoyed

concelebrating the bilingual Mass with the archbishop and so many other priests.

He said the archbishop "gave us the opportunity to be a part of acknowledging in our lives the necessity of looking to the virtues of those who have gone before us, and have been declared by the Church as having those virtues worthy of living in our own lives."

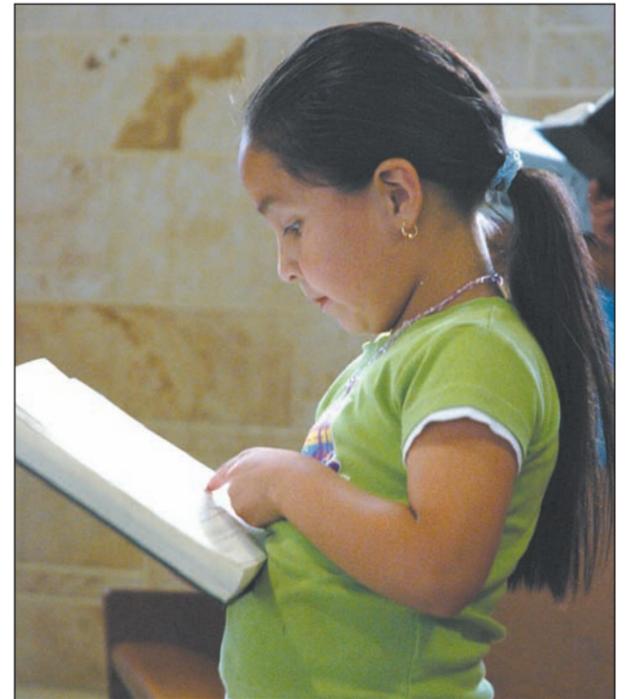
Father Riedman said he appreciates St. Theodora's "persistence at living God's will and doing that in Indiana, which was really the hinterlands." †



Jeff Ellenberger of New Palestine kisses his son, Nathan, while his daughter, Claire, kneels beside them during the Mass of Thanksgiving for St. Theodora. Jeff and Patricia Ellenberger and their five children are members of St. Michael Parish in Greenfield.



Archbishop Daniel M. Buechlein was the principal celebrant during the bilingual Mass of Thanksgiving for St. Theodora on May 23 at Holy Spirit Church. Representatives of the 12 Indianapolis East Deanery parishes participated in the liturgy.



Holy Spirit parishioner Michelle Catalina Gámez of Indianapolis looks at the words of the entrance song during the Mass of Thanksgiving for St. Theodora Guérin on May 23 at Holy Spirit Church in Indianapolis.

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# Peer mentors celebrate 13th year for abstinence education program

By Mary Ann Wyand

Lessons for a Christian life.

That's the goal of A Promise to Keep: God's Gift of Human Sexuality, the archdiocese's 13-year-old volunteer peer mentor chastity program.

Archbishop Daniel M. Buechlein thanked several hundred high school students from central and southern Indiana for their help with abstinence education at Catholic grade schools and parish religious education programs during an April 27 luncheon at the Archbishop O'Meara Catholic Center in Indianapolis.

The archbishop told the teenage peer mentors how important it is to live out the values and virtues of Church teachings and model them to others.

Oldenburg Academy junior Steven Hammoor of West Harrison, a member of Holy Guardian Angels Parish in Cedar Grove, took a historical look at sin in his luncheon speech.

"From the beginning of time, we have been shaped

by sin," Steven said, "and perhaps that's the reason that we are all here today, the reason we are sharing this meal together [and] the reason that we make up this piece of the Body of Christ. We are fighting the spread of a disease as ancient as humankind.

"In our fight, we are a part of A Promise to Keep," he said. "We are promoting good values by turning away from sin and encouraging others to find the peace within them that comes from being a part of the Body of Christ."

Father Thomas Scecina Memorial High School junior Anna Frick, a member of Holy Spirit Parish in Indianapolis, told the teenagers she takes to heart St. John Bosco's words that, "Purity is a precious jewel, and the owner of a precious stone would never dream of making a display of his riches in the presence of thieves."

The saint's words remind her of "why abstinence is so sacred and essential to me as a human being," Anna said. "The looks on the children's faces are enough for me to want to be a mentor, [and] also the fact that teaching them makes them and me closer to God."

Photo by Mary Ann Wyand



Oldenburg Academy junior Steven Hammoor of West Harrison, a member of Holy Guardian Angels Parish in Cedar Grove, talks about the importance of abstinence education during the 13th annual A Promise to Keep: God's Gift of Human Sexuality luncheon on April 27 at the Archbishop O'Meara Catholic Center in Indianapolis.

After his opening prayer, Father Jonathan Meyer, director of youth ministry for the archdiocese and associate pastor of St. Luke the Apostle Parish in Indianapolis, emphasized how important it is for Catholics to live out the Gospel messages as youths and adults.

Marquisha Bridgeman, faith-based coordinator for Indianapolis Mayor Bart Peterson, presented a proclamation honoring the A Promise to Keep program for exceptional community service to Margaret Hendricks, who coordinates the chastity program for the archdiocesan Office of Catholic Education.

Bridgeman, who attended St. Andrew the Apostle School and graduated from Cathedral High School in Indianapolis, also thanked the teenagers for making the decision to abstain from sex until marriage and their willingness to share that important message with grade school students.

"What they've decided to do by serving as mentors and in their individual decisions is so important," she said after the luncheon, "and it has such an impact not only on their lives, but also on the lives of others who hear that [abstinence] message." †

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## Catholicism is world's most multicultural institution

By Brian M. Kane

Among my earliest memories of being Catholic are those of my family standing together in my small parish church in New Windsor, N.Y., reciting the Apostles Creed or the Nicene Creed.

Almost everyone in our parish was alike. We were Irish with some Italians and occasionally a Polish Catholic or two. There was a comfort in being with familiar faces and practices. We were united, we were one, as a faith community.

As I grew older, my horizons expanded and I came to know Catholics from other cultures. Over the past 40 or so years, I have heard the creed recited in many different languages.

As a theologian, I have been privileged to join with Catholic communities throughout the United States and the world to celebrate Mass.

The same liturgy and creed are proclaimed in Bangalore, India, and the Crown Heights section of Brooklyn, N.Y., as well as Tulsa, Okla., and Rome, Italy, and countless other places in the world.

I have come to appreciate that while diversity and unity may appear to be polar opposites, they are partners.

Diversity alone eventually becomes solitary and lonely as individuality and uniqueness become ends in themselves. Unity by itself results in uniformity.

Together, however, diversity and unity complement each other because they are two sides of the same coin. This is particularly true of the unity

amid the diversity in the Church.

In an age that has only begun to discover the diversity of the world, the Catholic Church stands out as the most international and multicultural institution the world has ever known.

Catholics profess belief in "one holy, catholic and apostolic Church." These signs help us to understand the connection between the diversity and unity that characterize the Church.

Faith itself is a gift from God. Through the Church, through us, God constantly proclaims this truth in history. This is what we mean when we say that the Church is "holy."

Holiness is witnessing to this truth. Oneness and holiness work hand in hand.

"It is nothing extraordinary to be holy," Mother Teresa wrote in the last reflection before her death 10 years ago.

"Holiness is not the luxury of the few," she wrote. "Holiness is a simple duty for you and for me. We have been created for that."

Each of us is called to be a witness, to be a disciple, to be holy.

In Greek, the word "catholic" means "universal." Christianity is a global faith present in every culture in the world.

Many American Catholics are unaware of the many forms of liturgy and disciplines that exist throughout the Church.

Eastern-rite Catholics, like those from the Maronite and Ukrainian Catholic communities, for example, maintain different spiritual, liturgical and canonical traditions from Latin-rite

can be applied to diversity in general.

"Both on parish and diocesan levels," they wrote, "the presence of brothers and sisters from different cultures should be celebrated as a gift to the Church through well-prepared liturgies and lay leadership development programs inclusive of all."

Genuine unity in diversity calls us "to share together as brothers and sisters at the same table," they wrote, "and to work side by side to improve the quality of life for society's marginalized members."

(Edmond Brosnan edits Faith Alive!) †



Pope Benedict XVI walks with youths from Latin America and Africa during World Youth Day in Cologne, Germany, in August 2005.

Catholics, but all profess the same faith.

Catholics also profess that our faith community is "apostolic."

In the early centuries as the Church grew, it was inevitable that conflicts would arise. When that happened, Christians would return to the teachings and the authority of the Apostles and their successors as a way of resolving those problems. They followed the advice given by one of the earliest Christian writers, Ignatius of Antioch, an early bishop and martyr.

Ignatius wrote letters to the Churches he had founded as he was being brought to Rome to die in the Coliseum. In those writings, he exhorted believers to be unified in their faith. He stated that this was to be accomplished through unity with the bishop, a successor of the Apostles.

In the celebration of the Eucharist with the bishop, the community connected itself with the Apostles. In approaching the altar, it left all of its divisions behind.

Even today, we continue to make this connection explicit. During Holy Week, usually on Holy Thursday, in every diocese throughout the world, the

bishop celebrates a chrism Mass where he blesses the oils that will be used in every parish in his diocese to baptize, confirm and heal the sick.

The chrism is sent out to each parish church as a sign of the unity of that parish community with the bishop who stands with the Apostles.

From its very origins, the Church has celebrated diversity.

At Pentecost, the Apostles preached the Gospel in Jerusalem to people from many different nations and everyone heard it in their own language. Those who accepted the Gospel became unified (Acts 2:8).

St. Paul wrote: "For there is no distinction between Jew and Greek; for the same Lord is Lord of all" (Rom 10:12). He didn't mean that there were literally no longer Jews and Greeks, slave or freeman, male or female, but that the distinctions ceased to be significant in the oneness, the unity of faith.

(Brian Kane is associate professor of moral theology and chairperson of the department of philosophy and theology at DeSales University in Center Valley, Pa.) †

## God calls us to unity in diversity

By Edmond Brosnan

In their 2000 statement "Welcoming the Stranger Among Us: Unity in Diversity," the U.S. bishops expressed concern about a "kind of nativism [that] appears in the Church itself when established members insist that there is just one way to worship, one set of familiar hymns, one small handful of familiar devotions, one way to organize a parish community, one language for all."

While the bishops' statement focused on welcoming immigrants and refugees into the U.S. Church, their comments

### Discussion Point

## Diocese and parish embrace cultures

### This Week's Question

How does your diocese serve, welcome and make a place for its diverse cultural groups?

"The Archdiocese of Indianapolis has a Hispanic Life coordinator and is sponsoring three Hispanic seminarians for the priesthood. ... Our local community has also hosted a priest from Uganda the last two years to show the universality of the Church." (Charles Waltermann, Richmond, Ind.)

"Archbishop Michael Sheen just consecrated a Vietnamese church for Vietnamese and Asian [Catholics] in Albuquerque. Also, there are monolingual Spanish churches in Albuquerque." (Benita Martinez, Chimayo, N.M.)

"Our church, St. Ann, is a Hispanic mission. ... We go to Spanish Masses at other churches and help with

transportation or any way we can. ... That's what being a Roman Catholic is about—loving your neighbor as yourself." (Lou Holt, Wade, Miss.)

"Half of the kids in our religious education classes are Hispanic so we have added a bilingual staffer who helps communicate at parents' meetings. We have also started a program called Parents and Parish in Partnership (PAR), which recently won an NCEA [National Catholic Educational Association] award." (Camille Stoeckinger, Henderson, Nev.)

### Lend Us Your Voice

An upcoming edition asks: Describe an adult faith formation program in which you participated.

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



CNS photo/Gregory A. Shemitz

From the Editor Emeritus/John F. Fink

# Genesis: The story of the patriarch Joseph

(Seventh in a series of columns)

The Book of Genesis tells the story of Joseph, Jacob's favorite son, in Chapters 37-50. Joseph's brothers are jealous of him so one time when Joseph is 17, they plot to kill him. His 10 older brothers are out tending their sheep and Joseph joins them. The brothers grab him and put him into a dry cistern.



While they are eating, a caravan on its way to Egypt comes along, and the brothers sell Joseph to the Ishmaelites or Midianites (both terms are used). Once he is in Egypt, he is bought by a courtier of the Pharaoh, with whom he gets along well.

Two years later, the Pharaoh has a dream that no one else is able to interpret. Joseph does so and tells the Pharaoh that Egypt will experience seven years of bountiful harvests

followed by seven years of famine. Pharaoh is so impressed that he makes Joseph the second most powerful official in Egypt, and puts him in charge of storing the harvests from the first seven years so there will be enough food during the seven years of famine.

When the famine comes, it affects Palestine as well as Egypt, and eventually Joseph's brothers travel to Egypt to buy food. Joseph, of course, recognizes them, but they don't recognize him. He toys with them for a while, eventually keeping one of them in prison until they return to Palestine and bring back Benjamin, Joseph's younger brother.

Jacob hates to see Benjamin go, but finally agrees. Then Joseph reveals himself to his brothers, tells them that he forgives them, gives them lots of food and tells them to bring his father to Egypt.

So Jacob and all his family—70 members altogether—move to Egypt and settle in the land of Goshen. There they remain, and there they die. Their descendents become so numerous and strong that the land is filled with them.

Each step of this narrative lays the groundwork for the next event. If Joseph hadn't been imprisoned, there would be no way to get him into the Pharaoh's favor. If he didn't trick his brothers into bringing his father to Egypt, God's plan to rescue them at a later date couldn't have happened. As *The Catholic Study Bible* says, "Some genius has taken all the old themes and separate traditions and created a literary work of art, the earliest such masterpiece that we know anywhere."

But it's more than a literary masterpiece. What Joseph does is done entirely through divine guidance. By ironical twists of fate, God brings about the totally unexpected end in which a lowly Palestinian shepherd becomes the second most powerful official in Egypt, and Jacob moves his entire family to Egypt.

Genesis closes with a question for its readers: What about the promise to Israel that it would be a great people in possession of the land of Canaan? Obviously, there is a clear message that God's work is not yet finished, and we must read on. †

Cornucopia/Cynthia Dewes

## Helping June to bust out all over again

"June is bustin' out all over." "O, what is so rare as a day in June?" "Summertime, when the livin' is easy." And so on. Despite whatever may be going on outdoors, it's finally officially summer, or will be after the solstice on the 21st.



Which brings me to an interesting book by Barbara Kingsolver that I read recently: *Animal, Vegetable, Miracle: A Year of Food Life*. With her husband, Stephen L. Hopp, and daughter, Camille E. Kingsolver, the popular novelist has produced a non-fiction book chronicling a year's experiment in eating foods produced near their home.

After moving from Arizona to their farm in Virginia, the family decided to devote one year to eating only what they could grow or raise themselves, plus locally produced vegetables, fruits and meat. The only foods they bought were organically-grown staples they could not grow themselves, such as rice or grains.

I was relieved to learn that their reasons for doing this were not based on what I consider woolly-brained idealism and bad science, the kind that often appears in earnest "green" propaganda.

Instead, they cited things like the long distances required to bring everyone out-of-season foods by air and truck. This creates huge expenditures of petroleum that cost money and add to our national dependency upon foreign oil.

Other determining factors are nutrition and taste. The tomato we pluck from our garden and eat today can be grown without a need for preservatives during shipping or chemicals added to the soil for quick production. This leads not only to better nutrients in our food, but also to fresher, more delicious taste.

The book's argument also sounds sensible to me in its discussions of the food chain and the eating of meat. In nature, one animal eats another to survive and thrive, and so on up the chain to humans, who domesticate animals just for that purpose. It is not cruel or unnecessary, but a natural way to gain protein.

In relation to this, Kingsolver noted that many people today have no knowledge of where food comes from, and are ignorant of the most common biological facts. One animal rights person even told her that he thought milking cows in order to produce milk products for humans to eat was cruel. She said, having been a nursing mom herself a couple of times, she definitely knew it would be cruel *not* to milk the cows!

In addition to vegetables and fruits, the family raised turkeys and chickens. They used what are called "heritage breeds" rather than the commercially popular varieties which are bred for white meat production and fast growth. The results were delicious and challenging, including allowing the birds to mate naturally. This instinct is bred out of commercial poultry, among other strange procedures which ensure greater profits.

Stephen Hopp's contributions to the book include information on the economic and political ramifications of local food production. Camille Kingsolver contributes amusing essays and mouthwatering recipes for cooking local foods, including meats and mushrooms. Also included in the book are the adventures of another daughter, 9-year-old Lily, who established a successful business raising chickens for egg profits.

Rachel Carson's memory has been honored recently for her book *Silent Spring*, which warned early on of the dangers of pesticides and other unnatural agricultural practices.

*Animal, Vegetable, Miracle* may serve a similar moral purpose, with its good-humored encouragement of local food production.

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

Faithful Lines/Shirley Vogler Meister

## Helpful words of wisdom for newlyweds

According to the Rogers and Hammerstein song from "Carousel," "June is busting out all over. . . ."



Weddings are "busting out," too. It is estimated that 10.8 percent of all weddings occur this month.

The next most popular month for weddings is August at 10.2 percent. The month with the least weddings is January at 4.7 percent.

So, we are now into the month when more newlyweds are starting their lives together than at any other time of the year. That is why this week's "Faithful Lines" highlights these couples.

Recently, I happily came across the anonymously written "Spouses' Prayer for Each Other," which is appropriate for couples of all ages:

"Dear God, grant that I and my spouse may have a true and understanding love for each other. Grant that we may both be filled with faith and trust. Give us the grace to live

with each other in peace and harmony. May we always bear with each other's weakness and grow from each other's strengths. Help us to forgive each other's failings and grant us patience, kindness, cheerfulness and the spirit of placing the well-being of each other ahead of self. May the love that brought us together grow and mature with each passing year. Bring us both ever closer to You through our love for each other. Let our love grow to perfection. Amen."

If I'd had this prayer when Paul and I got married, I would have insisted that it be shared at our Mass. However, I only recently read it in a book titled *To Have and To Hold: Poems, Blessings, and Wishes for Newlyweds*.

Coincidentally, this collection comes from the same woman, June Cotner, who produced the *Motherhood* book which I highlighted in my May 11 column. It also has the same publisher, Center Street/Hatchette Book Group. (See [www.junecotner.com](http://www.junecotner.com) or [www.centerstreet.com](http://www.centerstreet.com).)

Last month, I shared Indianapolis writer Joanne Keaton's poem about "Generations." In *Newlyweds*, her "Recording Joy" in the "Romance" section reminds couples to make

personal notes after the wedding or any special family event because "they'll help you relive/today's joys again/and again, together."

I wish I'd had someone to give me that advice before marrying because now—although Paul and I have wedding photos to remind us of some details—other memories are sketchy.

Another Indianapolis poet, Sara Sanderson, whose prose I once featured in "Faithful Lines," writes in the "Intimacy" section, "So Much for Chores," turning a mundane moment in a marriage into something tender. She ends with this image: "Across from me/his eye-crinkling smile/liquefies all my resolve./Oh, listen,/to that insistent rain/and heartbeats drumming."

Other sections include "Blessings," "Toasts," "Romance," "Reflections" and "Inspiration." However, the book also covers the struggles in marriage, with one poem being "The Dark Side of Love."

Yes, unfortunately, there can be that, too.

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

Faith, Hope and Charity/David Siler

## Adoption: A choice we can all live with

Babies are oftentimes not conceived under the best of circumstances—for



neither the baby nor the mother and father.

Faced with an unintended pregnancy, parents essentially have three choices: abortion, to become parents, or to choose another set of parents to raise the child.

Of course, the

Catholic Church can never recommend the termination of the life of a child, and we may not approve of the circumstances under which a child came to life.

However, once that child is conceived, we have a responsibility to help ensure the best life for all involved.

Two of our Catholic Charities agencies in the Archdiocese of Indianapolis, St. Elizabeth/Coleman Pregnancy and Adoption Services in Indianapolis and St. Elizabeth-Catholic Charities in New Albany, exist for the very reason of helping to ensure the best life possible for children and families.

Fear, uncertainty and confusion are often the most prevalent emotions that a young, single, pregnant woman and the father of their child feel. The pregnancy counselors at these two agencies are available to provide the necessary support, guidance and compassion to help these young women and men and their families make the best possible decisions.

At this time in our history, the choice for adoption is rare. Currently in the United States, of all unmarried women who carry their child to term, only about 2 percent choose adoption!

Our experience at our two St. Elizabeth programs tells us that one of the major factors in this low rate of adoption is the lack of awareness of the many choices available to parents. Many people still have an outdated notion that parents choosing adoption have little control over the life they choose for their child.

The fact is adoption laws have changed dramatically over the past 20 years. Today, expectant parents have the ability to not only choose the couple to adopt their child, but also may even choose to meet and interview the prospective parents. The parents placing the child for adoption may choose to maintain an ongoing relationship with his or her child by letter and/or e-mail correspondence (called semi-open adoption) or even meet face to face at periodic intervals (open adoption).

These changes to the field of adoption have empowered biological parents to make more choices about the life that they will choose for their child. Just because a woman and a man conceive a child does not necessarily mean they are best suited to raise their child.

Birthparents love their child and purposefully choose adoption to serve the best interests of their child. At any given time at our two agencies, dozens of married couples who are not able to have their own biological children or who would prefer to adopt await the chance to complete their families by adopting a child born to another woman.

Abortion is simply not an option. In pro-life language, being pro-choice is not acceptable. At St. Elizabeth, we are all about empowering expectant parents to explore their true choices—to become parents or choose parents.

To learn more about these two pro-life ministries, log on to [www.CatholicCharitiesIndy.org](http://www.CatholicCharitiesIndy.org).

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

Trinity Sunday/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, June 3, 2007

- Proverbs 8:22-31
- Romans 5:1-5
- John 16:12-15

The Church celebrates Trinity Sunday this weekend, and it uses the celebration to teach us about the Holy Trinity, the mystery of three Persons in the one God.



For its first reading, the Church offers us a passage from the Book of Proverbs.

Proverbs is one of a series of books in the

Old Testament called the Wisdom Literature.

The purpose behind the writing of all these books was to reassure pious Jews that their belief in the one God of Israel, a divinity of mercy and eternal faithfulness, was not in the least contrary to sound human reasoning.

This reading reveals the essential link between God and the quality of wisdom. Wisdom is of God.

"The Lord begot me," Wisdom declares in the reading. "From of old," it continues to say, "I was poured out upon the earth."

We cannot be wise unless we partake in the divine Wisdom. In short, we cannot understand life without this wisdom.

The Epistle to the Romans furnishes the second reading.

As so often appears in the writings of the Apostle Paul, the reality of Jesus and of life in Jesus are majestically presented.

Through the Lord Jesus, and through the sacrifice accomplished by Jesus in the Incarnation and in the Redemption, humans are at peace with God.

God's love comes to us through the Holy Spirit. This statement affirms the Spirit's divine identity. Love is dynamic. It is not a commodity. Love is something essential to the lover. It is not an item to be handed on.

St. John's Gospel provides the last reading.

As is typical of all the parts of the Fourth Gospel, the reading literally glows with eloquence and grace.

This passage is a direct quotation from Jesus. In it, the Lord powerfully reassures the Apostles that the Holy Spirit will come to strengthen and empower them.

"He will guide you with all truth," the Lord tells the Twelve.

So the reading establishes the place of the Apostles in the unfolding of salvation. It testifies to the esteem in which the

Church holds the Apostles—and their successors—today.

The reading also reveals the Trinity, albeit obliquely. The Holy Spirit will convey God's truth to the Apostles.

As with love, truth is not a commodity. It is an awareness of what actually is. It is a frank look at reality. Only the wisest, namely God, possesses this unobstructed view of reality.

Finally, the reading reveals the place of the Lord Jesus. The Holy Spirit of God will give glory to God in the bestowal of divine wisdom upon the Apostles.

Jesus foretold the coming of the Spirit. God sends the Spirit. Guided and strengthened by the Spirit, the Apostles continue Christ's works of salvation.

## Reflection

The Church teaches that the Holy Trinity is one of the greatest revelations of God. It is indeed.

As such, the Church not only presents this teaching to the world in the very solemnity of infallibility—and the Church will never compromise the teaching—but also includes confession of the Trinity in all its formal creeds.

From the moment that Catholic parents teach toddlers the sign of the cross, through extensive studies at the highest levels of institutional education, Catholics hear of the Trinity and they know that it is basic to the Catholic Tradition.

Nevertheless, even for those who believe, it can be quite dry, an academic statement of a reality that has little relevance.

To the contrary, it is relevant to everything we are and to everything we do. It explains creation. It explains salvation. It explains God.

God is love. God is all-wise. God is with us. We belong to God. In God's unchanging love is our hope for peace now and for joy hereafter. †

## 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, June 4

Tobit 1:1, 3; 2:1a-8

Psalm 112:1-6

Mark 12:1-12

Tuesday, June 5

Boniface, bishop and martyr

Tobit 2:9-14

Psalm 112:1-2, 7-9

Mark 12:13-17

Wednesday, June 6

Norbert, bishop

Tobit 3:1-11a, 16-17a

Psalm 25:2-9

Mark 12:18-27

Thursday, June 7

Tobit 6:10-11; 7:1bcde, 9-17;

8:4-9a

Psalm 128:1-5

Mark 12:28-34

Friday, June 8

Tobit 11:5-17

Psalm 146:2, 7-10

Mark 12:35-37

Saturday, June 9

Ephrem of Syria, deacon and doctor of the Church

Tobit 12:1, 5-15, 20

(Response) Tobit 13:2, 6-8

Mark 12:38-44

Sunday, June 10

The Most Holy Body and

Blood of Christ

Genesis 14:18-20

Psalm 110:1-4

1 Corinthians 11:23-26

Luke 9:11b-17

## Question Corner/Fr. John Dietzen

# Sacrament of penance heals and reconciles people to God

**Q**I have a problem with confession. No, I haven't done anything that sinful, but I've had bad experiences with two priests.

One chewed me out so severely for missing two weekends of Masses that I was in tears. I had been in the hospital, but he said that was no excuse as there was a chapel in the hospital.

It has been four years since then and I have a phobia about going now. I'm not even sure anymore what to do there as things have changed.

I came back to the Church about 20 years ago after being away a long time. My husband had left me twice for another woman before he got a divorce.

I love the Church and going to Mass, but what should I do about confession? Should I just quit the Catholic Church? (Nebraska)

**A**No, don't quit the Catholic Church. Apart from everything else, from what you tell me, that would just add to your anxieties and frustrations.

First, I hope you are continuing to receive the Eucharist when you go to Mass. According to Church regulations, since you're clearly not conscious of any serious sin, you are not obliged to receive the sacrament of penance before receiving Communion (Canon Law #989 and *Catechism of the Catholic Church* #1457).

I'm truly sorry for your unhappy experiences, but please don't allow them to control the rest of your life.

As is true for all the sacraments, Jesus and the Church want this to be a happy and spiritually healing contact with the compassionate mercy and love of God.

Celebrating the sacrament of penance or reconciliation is not complicated or difficult. Don't worry about which words to use.

Usually, as the ritual for this sacrament instructs, the priest will say a brief prayer before you begin or read a short passage from the Scriptures.

Then begin in whatever way you wish. Tell the priest the main things for which you ask God's forgiveness and help.

He may ask you to fill in any gaps or offer some thoughts to reflect on then ask you to perform a penance to signify your sorrow and desire to grow in holiness. The priest will then say the

prayer of absolution.

The "changes" in the sacrament of penance are not so much in procedures as in more attention to the causes of our sinfulness and spiritual weaknesses, and to our cooperation with the healing grace of God. The priest should, as much as possible, help you to do that as you receive the sacrament.

Finally, my comment above is not to suggest that we receive this sacrament only when we are conscious of mortal sin. Its healing, forgiving and strengthening powers are such that it should be in some way a regular part of our spiritual lives as Catholics.

**Q**Does the Church still require that a child receive a saint's name at baptism? (Mississippi)

**A**The *Rite of Baptism* does not require parents to choose the name of a saint for their child.

However, the tradition of thoughtfully and prayerfully naming the child after one of the saints is still good.

Among other things, it is one way of reminding and inspiring children early on that their faith places them in a long line of Christian heroes who have gone before us and that their lives can be holy, too.

**Q**Where was Mary born? On a trip to Greece, we were taken to an island where the Blessed Mother was said to have been born.

If this is true, how did she come to Bethlehem and Nazareth? (Illinois)

**A**To the best of our knowledge, Mary was born in Jerusalem.

While there may be some doubt about that, I know of no tradition that places her birth in the area you indicate in your letter.

Perhaps you're thinking about the ancient city of Ephesus, which—according to some traditions—was the home of John the Evangelist in his later years.

Since Jesus—shortly before his death on the cross—gave Mary into John's care, this tradition could also place Mary's final days in Ephesus.

It is more commonly believed, however, that she spent her last years in or around Jerusalem and died there.

(Send questions to Father John Dietzen, Box 3315, Peoria, IL 61612 or by e-mail in care of [jjdietzen@aol.com](mailto:jjdietzen@aol.com).) †

## My Journey to God

# Everything

This little thing is all I have to give, Myself, nothing more or less. But in the end when nights are long and days are but a dream I'll know ... that I have given everything.

By Helen F. Welter

(Helen F. Welter is a member of St. Barnabas Parish in Indianapolis. Students at St. Mary School in Alexandria, Va., wear T-shirts at a celebration after completing the Seminarian Sprint on May 23. The relay race raised more than \$11,000 for the education of seminarians in the Diocese of Arlington. Students raised the funds from sponsors and bought T-shirts to support future priests.)



CNS photo/Paul Haring

# 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.

**BILLMAN, Johanna M.**, 89, St. Louis, Batesville, May 20. Mother of Catherine Billman and Jeanette Cuellar. Sister of Frances Rudolf. Grandmother of two.

**CARRICO, Thomas L.**, 81, St. Mary, North Vernon, May 11. Husband of Marie (Silliman) Carrico. Father of Pam and Tom Carrico. Brother of Rose Leake, Bob and Jim Carrico. Grandfather of three.

**DREW, Doloros**, 86, St. Luke, Indianapolis, May 11. Mother of Beth Lawn, Clare Young, Christopher and Phil Drew. Sister of Madonna Crower and Paul Topmiller.

**EULISS, Ann T. (Volz)**, 66, Holy Spirit, Indianapolis, May 10. Wife of Robert Euliss. Mother of Christina Simpson, DeAnna, Joseph and Steven Euliss. Sister of Mary Piers, Alfred, David and Steve Volz. Grandmother of 10. Great-grandmother of one.

**FERGUSON, Audrey A.**, 79, Holy Name of Jesus, Beech Grove, May 16. Mother of Amy Bates, Martha Dudley, Elizabeth and Julia Ferguson. Sister of Harold Kennedy. Grandmother of six.

**HARDIN, Mary E.**, 68, St. Luke, Indianapolis, May 17. Sister of Anne Englehart and Priscilla Kramer.

**JOHNSON, Le Roy**, 88, St. Michael, Bradford, May 16. Husband of Bertha Johnson. Father of James Johnson. Grandfather of 11.

**JUMPS, Mary Lou (Gerber)**, 89, St. Michael, Cannelton, May 13. Mother of Mary Cox and Art Gerber. Sister of Sgt. Major Floyd Clements Jr. Grandmother of four.

**MOORE, Marcella**, 86, St. Joseph Hill, Sellersburg, May 12. Mother of Robert McKnight III. Sister of Alma

Zimmerman. Grandmother of two.

**NOBBE, Marvin Donald**, 47, Holy Family, Oldenburg, May 17. Husband of Donna Nobbe. Father of Amanda and Samantha Nobbe. Brother of Mary Collins, Robin Tingle, Dennis and Matt Nobbe. Uncle of several.

**O'NEILL, Betty J.**, 89, St. Roch, Indianapolis, May 21. Mother of Kathy Kinman, Debbie Vaughn and Patrick O'Neill. Sister of Lucille Auble and Harry Cubel. Grandmother of four. Great-grandmother of five.

**PENNYCUFF, Obie Elbert**, 72, St. Joseph, Shelbyville, May 14. Husband of Ruth Pennycuff. Father of Mary Kay Hildebrand and Paul Pennycuff. Brother of Pauline Garrett. Grandfather of four.

**REED, Grant H., Jr.**, 64, St. Anthony, Indianapolis, May 7. Husband of Mary Ellen Reed. Father of Grant Reed III. Son of Grant Reed Sr. Brother of Marsha Hugnet. Grandfather of one.

**RICHARDS, Daniel A.**, 74, St. Joseph Hill, Sellersburg, May 6. Husband of Alanna (Bari) Richards. Father of Ann Boehn and Gary Richards. Brother of Robert Richards. Grandfather of three.

**STILLER, Neva (Fisher)**, 86, St. Mary-of-the-Knobs, Floyds Knobs, May 17. Mother of Janet Grantz, Marguerite Hartlage, Priscilla Lausterer, Linda Loesch, Michelle Mires, Howard and Jim Stiller. Sister of Patsy Armstrong, Phyllis Fouts, Eva Libs, Sharon Stiner, Mildred Stiller, Mary Stumler, Eddie and Maurice Fisher. Grandmother of 19. Great-grandmother of 23.

**SWEETWOOD, Donald W.**, 68, St. Elizabeth of Hungary, Cambridge City, May 13. Husband of Ruth Sweetwood. Father of Connie Baily, Karen Hetisimer, Mike and Ron Sweetwood. Brother of Maryann Roemke. Grandfather of six. Great-grandfather of six.

**WETHINGTON, Mary C.**, 88, St. Malachy, Brownsburg, May 14. Mother of Patrick Wethington.

**WITKEMPER, Jeremy F.**, 33, St. Bartholomew, Columbus, May 12. Son of Rich and Ellen (Kramer) Witkemper. Brother of Stephanie and Chad Witkemper. †

## Franciscan Sister Catherine Ann Hillman was a teacher and nurse

Franciscan Sister Catherine Ann Hillman died on May 18 at St. Clare Hall, the health care facility for the Congregation of the Sisters of the Third Order of St. Francis, at the motherhouse in Oldenburg. She was 91.

The Mass of Christian Burial was celebrated on May 21 at the motherhouse chapel. Burial followed at the sisters' cemetery.

The former Florence Leona Hillman was born on June 26, 1915, in Richmond.

She entered the Oldenburg Franciscan community on Sept. 8, 1938, and professed her final vows on Aug. 12, 1944.

Sister Catherine Ann taught grade school students from 1941 until 1960 at the former St. Francis de Sales School in Indianapolis and St. Michael School in Brookville. She also taught at Catholic grade schools in Ohio, Missouri and Illinois.

From 1960 until 1993, Sister Catherine Ann ministered as a nurse at the sisters' infirmary at the motherhouse.

Surviving are many nieces and nephews.

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



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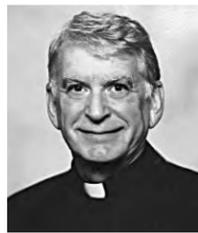
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Sandi Patel, Principal  
SS Francis and Clare School Ministry  
5901 Olive Branch Road  
Greenwood, IN 46143

**Director of Music and Liturgy**  
**St. Joseph Catholic Church** in Dale, Indiana and **St. Nicholas Catholic Church** in Santa Claus, Indiana are currently seeking applications for a full-time (part-time will be considered) Director of Music and Liturgy. The two parishes have over 500 families together and four services on the weekend. Education and experience in liturgical theology, proficiency in vocal directing, organ and piano desired.  
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Send résumé by June 8, 2007 to:  
Search Committee  
8 E. Maple Street  
Dale, IN. 47523  
E-mail: [stjoe@psci.net](mailto:stjoe@psci.net) or [stnick@psci.net](mailto:stnick@psci.net)

## Prayers Answered

**THANK YOU** God, Blessed Mother and St. Jude for prayers answered. Pat

**THANK YOU** Jesus, Mary and St. Jude. W.B.O.

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For an application, please contact:  
Dr. Phyllis Bussing  
Director Catholic Schools  
Diocese of Evansville  
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Phone: (812) 424-5536

**Director of Children's Faith Formation**  
**Precious Blood Church** in Trotwood, Ohio is seeking applicants for the position of Director of Children's Faith Formation. This full-time position is responsible for the Parish School of Religion, the sacramental preparation programs for Reconciliation, First Eucharist and Confirmation and serves as a resource for the youth ministry program and the parish elementary school in the areas of catechetical instruction, catechist formation and spiritual development. This person is part of the Pastoral Staff that works collaboratively to unite all the ministries with a welcoming spirit where diversity is an asset. Candidate should possess a Master's Degree in Theology, Religious Studies or a related field as well as some teaching experience.  
This position will be open beginning August 1st. Competitive compensation and benefits will be provided commensurate with qualifications and experience.  
Interested person should e-mail a résumé and cover letter by June 15th to:  
Father William O'Donnell,  
4961 Salem Ave.  
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# Dedicated to Our Lady

## Women help children make and pray the rosary

By John Shaughnessy

As a teacher, Richard Duncan knows the value that hands-on experiences can have for students.

He has seen how that approach can especially make a difference when students make their own rosaries from scratch.

"It's no small feat given the basic materials of beads, crucifixes and string," says Duncan, the middle school religion teacher at St. Michael School in Greenfield. "The whole process takes about a week. Students are taught how to use the rosary, what each mystery means and how to focus their thoughts reverently in the actual process of saying the rosary."

For the past four years, four women who are members of St. Michael Parish have come to the school each spring to instruct the children about how to make and pray the rosary.

"We tell them that Mary has asked us to say the rosary," says Mary Anne Grande, who leads the instruction with

Joyce Allford, Wilma Cook and June Denis. "We want them to get used to saying the rosary."

After the children make the rosaries, the rosaries are blessed by Benedictine Father Severin Messick, St. Michael's pastor. Then for one hour a week for four straight weeks, the children gather in the church to recite the rosary.

"Prior to each session, a short story is told about the Blessed Virgin and the many miracles, conversions and influence she has had on saints and individuals throughout history," Duncan says. "This year's rosary was dedicated to Mrs. Deb Hill, our school secretary, for her full recovery from a brain injury, and Mrs. Susan Stillinger, a parent of several students at our school, who is seriously ill."

Grande believes the children's prayers become even more special when they hold the rosary they've made.

"They're so devout with the rosaries after they make them," she says. "They hold them so carefully and reverently." †



Standing at back, from left, rosary ladies Mary Anne Grande and Wilma Cook pose for a photo with Linnea Green's kindergarten class at St. Michael School in Greenfield.



Students in Linnea Green's kindergarten class make rosaries at St. Michael School in Greenfield.



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