



The

# Criterion

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## Answering the call

Teachers committed to sharing gift of faith with high school students, page 9.

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File photo by Sean Gallagher



## Humbled to serve others

### Deacon Joseph Newton's call to priesthood came early in his life

By Mary Ann Wyand

Elevating the *Book of Gospels*, Deacon Joseph Newton paused reverently then placed the volume of sacred Scriptures on the ambo and proclaimed the Word of God during the archdiocesan chrism Mass on March 18 at SS. Peter and Paul Cathedral in Indianapolis.

Deacon Newton and his Saint Meinrad School of Theology classmate, Deacon Aaron Jenkins, will return to the cathedral on June 7 to be ordained to the priesthood by Archbishop Daniel M. Buechlein.

Joseph Lawrence Newton's path to the priesthood has been a 13-year journey in the Archdiocese of Cincinnati and Archdiocese of Indianapolis with a side trip to Los Angeles, where he wrote stories for a classic car magazine for four years.

Family members and friends describe him as an intellectual man who loves God and wants to spend his life helping people.

His desire to serve others is exemplified by the fact that he said "yes" to God's call to the priesthood with love, devotion and enthusiasm.

"Please pray for me and my brother priests" is printed on the back of the holy card created to commemorate his



Deacon Joseph Newton poses for a picture with his parents, Our Lady of the Greenwood parishioners Larry and Caroline Newton of Greenwood, on May 22 in front of his 1956 Chevrolet pick-up truck, which he is restoring as a hobby. Deacon Newton's brother, Tommy, and his wife, Ashley, and their children, Joseph and Seth, will sit with his sister, Jessica Fulp, and her husband, Mike, during the ordination Mass on June 7 at SS. Peter and Paul Cathedral.

ordination and the Mass of Thanksgiving he will celebrate at 10:30 a.m. on June 8 at Our Lady of the Greenwood Church in Greenwood, his family's parish.

As he prepares for his ordination, Deacon Newton said he is looking forward to his first ministry assignment as associate pastor of St. Luke the Evangelist Parish in Indianapolis.

"I like the diversity of parish life," he said. "I feel very humbled by the thought of ministering to people who will share their journey to God with me. I have great respect for the religious, lay ministers and laity who make up the Church. Their dedication to serving the Church

is just phenomenal and so inspiring. ... Even in my limited ministry experience, I have met many holy people. They're walking saints, and I'm humbled by how beautiful it is to see the Spirit working in them."

God's call to the priesthood came early in his life, Deacon Newton said, when he helped Father Robert Thorsen and Father Thomas Bolte at St. Michael the Archangel Parish in Sharonville, Ohio, as an altar server.

"It was always an honor to be named a server in my parish," he said. "Being

See NEWTON page 16

## Fewer youths will attend World Youth Day than in previous years

WASHINGTON (CNS)—World Youth Day events typically draw hundreds of thousands of youths and in some countries

they have reached or surpassed the 1 million mark. This year's event in Sydney, Australia, on July 15-20 will be on a much smaller scale.



The largest World Youth Day

turnout was 4 million in Manila, Philippines, in 1995. Other big crowds include: 2 million in Rome in 2000; 1.6 million in Czestochowa, Poland, in 1991; 1.2 million in Paris in 1997 and 1 million in Cologne, Germany, in 2005.

World Youth Day officials have been saying they expect 225,000 pilgrims to take part in this year's events, including 100,000 Australians. But local news reports have questioned if the projected figure is accurate, stating the final count may be significantly lower.

Danny Casey, chief operating officer of World Youth Day 2008, said in a statement that World Youth Day officials have "always expected there would be high demand from young Catholics around the world to come to Australia for World Youth Day."

He also noted that the World Youth Day office has received more than 168,000 international registration queries.

"But we always anticipated that a proportion of those were unlikely to follow through with an actual registration because of a range of factors, including distance and cost," he added.

The World Youth Day office had projected the United States would be sending about 21,000 pilgrims to Sydney, but as of May 23, the number of registered U.S. pilgrims was significantly lower.

Sister of St. Joseph Eileen McCann, coordinator for youth and young adult ministry for the U.S. bishops, said 13,400 U.S. pilgrims are registered.

See YOUTHS page 8

## Hope and redemption at heart of 55-year-old college graduate's remarkable journey

By John Shaughnessy

RICHMOND—Vera Crowl couldn't stop smiling as she stood among a crowd of college graduates on May 4.

Surrounded by friends and relatives taking countless pictures of her, the 55-year-old former homeless person couldn't believe that she had reached this moment in her life.

After all, Crowl had struggled for 30 years with drug and alcohol addiction, spending five of those years living on the streets.

Yet, several years ago, she began a remarkable turnaround of hope and redemption when she became a member of the Richmond Catholic Community, which includes the parishes of Holy Family, St. Andrew and St. Mary. And while she spent time alone one evening in adoration of

the Blessed Sacrament in 2005, she believed that she heard a call from God telling her to become a counselor for people suffering from substance abuse.

It was a call she almost ignored until she received an unexpected message from her parents a few weeks later. They wanted to tell her about a letter they had just received from the University of Dayton—a letter that stated there was a scholarship available for a member of her father's family because of his service to the Church as a permanent deacon.

Her parents, not knowing about their daughter's call from God, told her they thought she should use the scholarship—to finish the college degree she had started in the 1970s.

See GRADUATE, page 12



Vera Crowl doubles the pleasure of her smile as she poses with a picture of herself in her cap and gown. After 30 years of struggling with alcohol and drug addiction, Crowl returned to college after God told her that he wanted her to help others.

Photo by John Shaughnessy

# Archbishop announces clergy, parish assignments

## Official Announcements

### Effective July 2, 2008

**Rev. John F. Geis**, pastor of St. Mary-of-the-Knobs Parish in Floyd County, reappointed pastor for one year.

**Rev. Stanley J. Herber**, pastor of St. Gabriel Parish in Connersville, administrator of St. Bridget of Ireland Parish in Liberty and dean of the Connersville Deanery, reappointed pastor of St. Gabriel Parish in Connersville and administrator of St. Bridget of Ireland Parish in Liberty for one year and continuing as dean of the Connersville Deanery.

**Rev. Paul F. Richart**, pastor of St. Paul Parish in Sellersburg, reappointed pastor for one year.

**Rev. Paul E. Landwerlen**, administrator of St. Vincent de Paul Parish in Shelby County, reappointed administrator for one year.

**Rev. Joseph G. Riedman**, administrator of Holy Spirit Parish in Indianapolis and dean of the Indianapolis East Deanery, reappointed administrator for one year and continuing as dean of the Indianapolis East Deanery.

**Rev. Harold A. Ripperger**, administrator of St. Mary Parish in Lanesville, reappointed administrator for one year.

**Rev. Joseph L. Newton**, to be ordained a priest on June 7, 2008, to associate pastor of St. Luke the Evangelist Parish in Indianapolis.

**Rev. Aaron M. Jenkins**, to be ordained a priest on June 7, 2008, to associate pastor of Holy Name of Jesus Parish in Beech Grove and chaplain of Father Thomas Seccina Memorial High School in Indianapolis, with residence at Holy Name of Jesus Parish in Beech Grove.

**Rev. Noah Casey**, pastor of St. John the Evangelist Parish in Indianapolis, to pastor of St. Luke the Evangelist Parish in Indianapolis.

**Rev. Paul D. Etienne**, pastor of St. Simon the Apostle Parish in Indianapolis and vice rector of Bishop Simon Bruté College Seminary in Indianapolis, to pastor of St. John the Evangelist Parish in Indianapolis and continuing as vice rector of Bishop Simon Bruté College Seminary in Indianapolis.

**Rev. William G. Marks**, pastor of St. Teresa Benedicta

of the Cross Parish in Bright, to pastor of St. Simon the Apostle Parish in Indianapolis.

**Rev. Thomas G. Kovatch**, associate pastor of the Richmond Catholic Community parishes of Holy Family, St. Andrew and St. Mary, and chaplain of Seton Catholic High School in Richmond, to administrator of St. Teresa Benedicta of the Cross Parish in Bright.

**Rev. William M. Williams**, associate pastor of St. Simon the Apostle Parish in Indianapolis and chaplain of Father Thomas Seccina Memorial High School in Indianapolis, to administrator of St. Michael Parish in Brookville and Holy Guardian Angels Parish in Cedar Grove.

**Rev. William L. Ehalt**, pastor of St. Michael Parish in Brookville and Holy Guardian Angels Parish in Cedar Grove, to pastor of St. Jude the Apostle Parish in Spencer.

**Sister Patricia Campbell, O.S.F.**, parish life coordinator of St. Mary-of-the-Rock Parish in Franklin County, leaving this ministry position and returning to the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg for further ministry there.

**Sister Marjorie Jeanne Niemer, O.S.F.**, parish life coordinator of St. Peter Parish in Franklin County, appointed parish life coordinator of St. Mary-of-the-Rock Parish in Franklin County and continuing as parish life coordinator of St. Peter Parish in Franklin County.

**Rev. Henry F. Tully**, returning from medical leave of absence, to administrator of St. Mary Parish in New Albany.

**Rev. H. Michael Hilderbrand**, chaplain and guidance counselor of Our Lady of Providence Jr./Sr. High School in Clarksville, to sacramental assistance and residence at St. Mary Parish in New Albany while continuing as chaplain and guidance counselor of Our Lady of Providence Jr./Sr. High School in Clarksville.

**Rev. Stephen W. Giannini**, pastor of St. Luke the Evangelist Parish in Indianapolis and archdiocesan Vicar of Clergy and Parish Life Coordinators: Formation and Personnel, to sacramental assistance and residence at St. Barnabas Parish in Indianapolis and continuing as archdiocesan Vicar of Clergy and Parish Life Coordinators: Formation and Personnel.

**Rev. Randall R. Summers**, associate pastor of St. Barnabas Parish in Indianapolis, to administrator of St. Barnabas Parish in Indianapolis.

**Rev. Jonathan P. Meyer**, associate pastor of St. Luke the Evangelist Parish in Indianapolis and archdiocesan director of youth ministry, to administrator of St. Anne and St. Joseph parishes in Jennings County and attending to the spiritual needs of students at Hanover College in Hanover while continuing as archdiocesan director of youth ministry.

**Rev. William Carl Keebler Jr.**, administrator of St. Anne and St. Joseph parishes in Jennings County, to associate pastor of the Richmond Catholic Community parishes of Holy Family, St. Andrew and St. Mary.

**Rev. John A. Meyer**, pastor of Prince of Peace Parish in Madison and Most Sorrowful Mother of God Parish in Vevay and dean of the Seymour Deanery, to chaplain of Father Michael Shawe Memorial Jr./Sr. High School in Madison while continuing as pastor of Prince of Peace Parish in Madison and Most Sorrowful Mother of God Parish in Vevay and dean of the Seymour Deanery.

### Effective July 3, 2008

**Rev. Stephen J. Banet**, pastor of St. Jude Parish in Indianapolis, reappointed pastor for a second six-year term.

**Rev. Gregory D. Bramlage**, pastor of St. Nicholas Parish in Sunman and administrator of St. Charles Borromeo Parish in Milan and St. Pius Parish in Ripley County, reappointed to a second six-year term as pastor of St. Nicholas Parish in Sunman while continuing as administrator of St. Charles Borromeo Parish in Milan and St. Pius Parish in Ripley County.

**Rev. J. Nicholas Dant**, pastor of Our Lady of Lourdes and St. Bernadette parishes in Indianapolis, reappointed for a second six-year term.

**Rev. Gerald J. Kirkhoff**, pastor of St. Pius X Parish in Indianapolis, archdiocesan Vicar of Advocacy to Priests and dean of the Indianapolis North Deanery, reappointed for a second six-year term while continuing as Vicar of Advocacy to Priests and dean of the Indianapolis North Deanery.

*These appointments are from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis. †*

# Vatican official: Rise in food prices threatens lives of 1 billion

VATICAN CITY (CNS)—A Vatican representative said the recent rise in global food prices threatens the lives of the 1 billion people who spend most of their daily income in search of food.

The current food crisis shines “a red light of alarm” on structural injustices in the agricultural economy worldwide, Archbishop Silvano Tomasi told the U.N. Human Rights Council in Geneva on May 22.

It was the second strong statement in less than a week by Vatican officials on the food crisis, which has sparked riots in several countries in recent months. The Vatican released a copy of the text on May 23.

The U.N. Food and Agriculture Organization in Rome reported food prices have risen 45 percent over the last nine months, with the price of rice increasing 83 percent since December. Much of the increase has been blamed on higher fuel costs.

Archbishop Tomasi, who addressed a special session of the council on the right to food, said the surge in food prices threatens the stability of developing countries and calls for

urgent international action.

“It calls attention to the dysfunction of the global trade system when 4 million people annually join the ranks of the 854 million plagued by chronic hunger,” he said.

“Hopefully, this session will open the eyes of public opinion on the worldwide cost of hunger, which so often results in lack of health and education, conflicts, uncontrolled migrations, degradation of the environment, epidemics and even terrorism,” he said.

The archbishop said the current increase in prices may cause some inconvenience to families in developed countries, who spend about 20 percent of their income on food.

“However, such prices are life-threatening for the 1 billion people living in poor countries, since they are forced to spend nearly all their daily income of \$1 per day in search of food,” he said.

Archbishop Tomasi emphasized that, according to numerous studies, the current crisis is caused not by lack of food, but by lack of access to agricultural resources.

The problem is fixable, he said, but not without structural

changes. One problem, he said, is that the liberalization of trade in agricultural products tends to favor multinational businesses and harm production by small farms, which remain the base of food security in developing countries.

The archbishop called for:

- Investments in agriculture and rural development.
- Measures to curb food hoarding and price speculation.
- Protection of individual property rights, including those of women.
- Elimination of unfair food subsidies.
- Organization of cooperative structures to remedy the limitations faced by small farms.

“In this complex and urgent debate on the right to food, a new mentality is required. It should place the human person at the center and not focus simply on economic profit,” he said.

At the United Nations in New York on May 16, Archbishop Celestino Migliore also called for greater support of the world’s small farmers. He said the food crisis is taking a physical, mental and spiritual toll on the poorest populations. †



5/30/08

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**Staff:**

Editor: *Mike Krokos*

Assistant Editor: *John Shaughnessy*

Senior Reporter: *Mary Ann Wyand*

Reporter: *Sean Gallagher*

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# Future deacons discuss being married and being ordained

By Sean Gallagher

GREENWOOD—Any person's vocation is a thing of mystery.

The sometimes circuitous route by which God leads us to it and the often unpredictable ways in which he asks us to live it out from year to year are frequently beyond human reason.

If that's the case when a person has one vocation, how much more is it when he is called to two?

That is what 25 men in the archdiocese have pondered for the past four years as they have been formed to become the first permanent deacons in the history of the Church in central and southern Indiana.

All of them have lived as married men, a distinct vocation to which God called them. Now they and the Church have concluded that they are also being called to the sacrament of holy orders as deacons.

When the historic day of ordination arrives on June 28, the grace of God will mysteriously join their two vocations together.

The deacon candidates and their wives, as a whole, have lived a combined 850 years of marriage. The number of years they have been married range from 14 to 47 years. And the average length of the marriage of the candidates is 34 years.

## One call leads to another

Deacon candidate Pat Bower, a member of St. Barnabas Parish in Indianapolis, said that the 40 years he has been married to his wife, Lynn, helped prepare him for the diaconate long before he formally became a deacon candidate.

"I think that if you weren't already living the life of a deacon, starting in the

family, you wouldn't be here," he said. "You wouldn't have answered the call."

"Pat came to serve and not to be served," Lynn said. "He has always been that way in our relationship, and in our marriage and as a father. However big or

small [the task], he's always willing to do it. He's always been willing to help."

Deacon candidate John Thompson, a member of St. Augustine Parish in Jeffersonville, became emotional when he spoke about how his marriage of 44 years to his wife, Patti, was crucial for him in his formation.

"If we hadn't had the marriage that we had—which is [filled with] understanding, trust and love—it would have been hard. It would have been very difficult," said Thompson, who has ministered in his parish for 15 years as coordinator of family ministries.

"[Patti] is a very caring, wonderful person. And without that, I don't think that I would have been able to do it. I really don't."

At the same time, Susie Reimer, the wife of deacon candidate Ron Reimer, said her husband's participation in the deacon formation program has been a blessing to their relationship.

"Whenever you grow spiritually closer to the Lord and you learn more about the mysteries of the sacraments, you live out those sacraments more fully," Susie said. "And I think just living the sacrament of marriage through the diaconate—all the personal growth,

spiritual growth, intellectual growth [in it]—has enriched our marriage tremendously."

The Reimers, members of SS. Francis and Clare of Assisi Parish in Greenwood, acknowledge, however, that bringing the two vocations together has been and will continue to be a challenge for them.

"Part of our concern is how much time this ministry will take away," said Ron, who has been married to Susie for 21 years.

"We'll have to be very good about setting boundaries. That's especially a concern at our stage in life with three teenage sons."

## Sacramental signs

When they are ordained, the 25 deacon candidates will become for the faithful special sacramental signs of Christ, who came to serve and not to be served.

In another way, their family life may become a greater means to strengthen other marriages.

The Thompsons know that, after the ordination, people in the parish may pay more attention to them because John will be a deacon.

"We have talked about that many, many times," John said. "People are going to look at us differently. And that's

going to be a good thing."

Pat and Lynn Bower are looking forward to helping parents prepare to have their children baptized.

"[We'll] bring both the aspect of having been parents who had children baptized and, now, grandparents who have had grandsons who have been baptized," Lynn said. "And, through the formation classes, we've come to have such an appreciation and a deep respect for the traditions and the history of the Church that I don't necessarily think that we had when we had our own children baptized, even though we both grew up Catholic."

Whether in formal ministerial situations or not, Ron Reimer hopes that the years of faithful marriage that he and his fellow deacon candidates share will have a positive impact on those they will be ordained to serve.

"There are just so many problems out there," Reimer said. "It's not so much that we're special, but it's like, 'You can do this.' Marriage is great. ...

"I think there's a sign that deacons can play and have been playing as candidates, and before as people who have been in long-term successful marriages. The world, as a whole, needs more and more of those kinds of signs." †



## Permanent Deacons

Archdiocese of Indianapolis  
FIRST ORDINATION CLASS

Photos by Sean Gallagher



Above, deacon candidate Ron Reimer laughs with his wife, Susie, at their home in Greenwood. They are members of SS. Francis and Clare of Assisi Parish in Greenwood.



Left, deacon candidate John Thompson and his wife, Patti, members of St. Augustine Parish in Jeffersonville, share a funny moment on Feb. 19 at the Archbishop O'Meara Catholic Center in Indianapolis. John Thompson also serves as the coordinator of family ministry at St. Augustine Parish.



Deacon candidate Pat Bower and his wife, Lynn, members of St. Barnabas Parish in Indianapolis, pose for a photograph at their home in Greenwood.

## National Directory sheds light on deacons and marriage

By Sean Gallagher

Growing in love. Giving witness to the sanctity of marriage.

Offering the Church a model of Christ-like love, compassion and sacrifice.

Those qualities are among the characteristics designed to guide the formation, life and ministry of the 25 deacon candidates who, on June 28, will become the first men ordained as permanent deacons for the archdiocese.

Those guidelines can be found in the *National Directory for the Formation, Life and Ministry of Permanent Deacons in the United States*—a document created by the U.S. bishops and approved by the Holy See.

The directory says the following about the interrelationship of the callings to marriage and the diaconate:

"A married deacon, with his wife and family, gives witness to the sanctity of marriage. The more they grow in mutual love, conforming their lives to the Church's teachings on marriage and sexuality, the more they give to the Christian community a model of Christ-like love, compassion and self-sacrifice.

"The married deacon must always remember that through his sacramental participation in both vocational sacraments, first in matrimony and again in holy orders, he is challenged to be faithful to both. With integrity, he must live out both sacraments in harmony and balance. ...

"A deacon and his wife, both as a spiritual man and woman and as a couple, have much to share with the bishop and his priests about the sacrament of matrimony. A diaconal family also brings a unique presence and understanding of the domestic family" (#68). †

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## Editorial



Members of religious orders demonstrate outside Britain's Parliament in London on April 23. About 300 people marched in the demonstration advocating for stronger laws to combat global warming.

## The Church and global warming

*"Care for the earth is a requirement of our faith. We are called to protect people and the planet, living our faith in relationship with all of God's creation. This environmental challenge has fundamental moral and ethical dimensions that cannot be ignored." (United States Catholic Catechism for Adults, pg. 426.)*

The Bush administration has officially listed polar bears as a threatened species because they might be endangered in the foreseeable future because of possible global warming.

"Global warming" has become a controversial topic. Is there really global warming and, if so, is it caused by us humans? This, obviously, is a scientific rather than a religious question, but both sides of the controversy have appealed to religious principles.

Former Vice President Al Gore received the Nobel Peace Prize for his efforts in calling our attention to what he calls the "inconvenient truth" of global warming. We have all seen pictures of large sections of glaciers breaking off and huge areas of the Arctic now in water instead of ice.

However, there is also a large body of scientists who insist that the warming of the Arctic is a natural phenomenon that we shouldn't get too excited about. It doesn't mean that the whole globe is warming. A large part of Antarctica has been cooling recently and the Kangerlussuaq glacier in Greenland is growing in size.

In Canada, 60 scientists wrote to their prime minister back in 2006, "Global climate changes all the time due to natural causes, and the human impact still remains impossible to distinguish from this natural 'noise.'"

More recently, this past March about 500 scientists, economists and public-policy experts met in New York for the Heartland Institute's 2008 International Conference on Climate Change. They dissented from the alarmists.

Some who pooh-pooh the idea of global warming point out that, 35 years ago, many scientists were warning us that we were on the verge of a global cooling that could result in another ice age.

Cardinal George Pell, the archbishop of Sydney, Australia, wrote last year, "In the 1970s, some scientists were predicting a new ice age because of global cooling. Today other scientists are

predicting an apocalypse because of global warming. It is no disrespect to science or scientists to take these latest claims with a grain of salt."

So how does this controversy concern the Catholic Church?

As the quotation at the beginning of this editorial indicates, the Church teaches that we must all be good stewards of God's creation. The *Catechism of the Catholic Church* treats respect for the integrity of creation under the Seventh Commandment: You shall not steal.

It says, "Man's dominion over inanimate and other living beings granted by the Creator is not absolute; it is limited by concern for the quality of life of his neighbor, including generations to come; it requires a religious respect for the integrity of creation" (# 2415).

As we said last November, Pope Benedict XVI has spoken frequently about the need to protect the Earth and its resources. But he hasn't come down on either side of the climate-change debate. Here is what he said in his 2008 World Day of Peace message:

"We need to care for the environment: It has been entrusted to men and women to be protected and cultivated with responsible freedom, with the good of all as a constant guiding criterion. ... Humanity today is rightly concerned about the ecological balance of tomorrow."

But he also said, "It is important for assessments in this regard to be carried out prudently, in dialogue with experts and people of wisdom, *uninhibited by ideological pressure to draw hasty conclusions*, and above all with the aim of reaching agreement on a model of sustainable development capable of ensuring the well-being of all while respecting environmental balances." (Emphasis added.)

The pope has also stressed that we must be careful not to value animals and nature more than humanity.

The pope has been trying to emphasize the Church's principles of stewardship of the earth without supporting a particular ecological ideology.

Whether or not global warming is a fact is a scientific question, but how we care for our environment is a moral imperative.

—John F. Fink

## Making Sense Out of Bioethics/Fr. Tad Pacholczyk

# Fire in the clinic!

One argument that is often made to justify destroying human embryos begins like this:

Suppose there is a fire in a fertility clinic. You are the only adult present, and there is a newborn baby and a tank of liquid nitrogen with 5,000 frozen embryos in the clinic. You can save only one of them before the place burns down—which would you choose?



Only the most passionate and radical extremist, so the argument goes, would save the container with the embryos instead of the newborn baby.

This seems to demonstrate what advocates of embryonic stem-cell research have been saying all along, namely, that everybody makes a moral distinction between embryos and children, and that killing embryos cannot be on the same moral level as killing children. Embryo destruction, they conclude, poses no real moral problem if they are killed for research to benefit others.

Yet it is clear that this argument fails to justify what it proposes.

We can see this by modifying the storyline slightly.

Imagine three beautiful baby sisters who were just born, lying together and sleeping in the same hospital bed. The father of

these girls is in the waiting room down the hall.

In another bed next to the girls is their mother, unconscious and recuperating from surgery. The father is the only person in the hospital ward when suddenly a massive fire flares up.

He runs down the hallway to rescue his family, but he can only choose one bed to roll out of the ward before the fire completely engulfs the room and makes it impossible to rescue anyone else.

If he chooses to rescue his wife, rather than his three daughters, does that mean there is a moral distinction between his daughters and his wife? Does that in any way imply that he would accept the idea of his daughters being experimented on by researchers or sacrificed for science?

Certainly not—such a conclusion would never follow from his action. The fact that he chose to save his wife would not indicate that he valued his three daughters any less than his wife or that he viewed them as being "less human" than his wife.

It might rather indicate that because he had spent a lot of time with his wife over the years, he was more emotionally attached to her, knew the sound of her voice, and on a first emotional level responded to his lifelong friendship with her.

It says nothing about how valuable his daughters really are—even to their own dad. For the case of the embryos who

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## Myths and facts about immigration

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

**Perceived myth:** Catholic bishops and the Church support illegal immigration.

**Known fact:** The Catholic Church

## Why is the Church so concerned about immigration?

The Catholic Church does not support unlawful entry into the United States or any country.

The Church respects the right of nations to control their borders and to enact laws in the best interest of its citizens.

Yet the Church teaches that some rights are inherent in the human condition; these are natural rights, which extend beyond all national boundaries.

All immigrants, legal and illegal, have natural rights from their inherent dignity as persons. Each is created in the image of God (*"Gaudium et Spes"*).

All people should have their basic needs met in their homeland, but have the right to seek basic needs abroad if they cannot be met at home.

The dignity of the human person must be respected and priority must be given to family (re)unification. The Church responds to immigrants not from their legal status but from the dictates of our belief and teaching. While an action or immigration status can be illegal, a person can never be illegal.

Nations may regulate borders to provide for national security, tranquility

and its bishops do not condone unlawful entry or circumventions of our nation's immigration laws.

The bishops believe that reforms are necessary for our immigration system to respond to the realities of separated families and labor demands that compel people to immigrate to the United States in an authorized and unauthorized fashion (Source: *"I Was a Stranger, and You Welcomed Me: Meeting Christ in New Neighbors,"* a 2007 pastoral published by Indiana's Catholic bishops). †

and prosperity, but the right to regulate borders is not absolute. Regulations must promote the common good, which includes not only members of the nation but also the universal human family (*Catechism of Catholic Church*).

The Church in the United States is especially mindful of the immigrant because it is an immigrant Church made up of people from all parts of earth.

The Church has a responsibility to assist the newcomer. In Scripture, God calls upon his people to care for the alien. "So, you, too, must befriend the alien, for you were once aliens yourselves in the land of Egypt" (Dt 10: 17-19).

And in chapter 25 of the Gospel of Matthew, Jesus identifies with the marginalized and commands us to respond when he said, "I was a stranger and you welcomed me" (Mt 25:35).

For more information about the Church's position, see the pastoral statement by the Catholic bishops of Indiana, *"I Was a Stranger, and You Welcomed Me: Meeting Christ in New Neighbors,"* available at the Indiana Catholic Conference Web site at [indianacc.org](http://indianacc.org). †

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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### Vocations are special graces derived from perpetual adoration

June is a big month for our archdiocese.

On June 7, we will ordain two fine transitional deacons, Aaron Jenkins and Joseph Newton, to the priesthood.

On June 28, we will ordain 25 permanent deacons, the first to be ordained for our local Church.

Last week, we celebrated the feast of the Most Holy Body and Blood of Christ, the sacrament of unity and charity.

It is good to reflect about the connection between the Eucharist and priesthood, and the Eucharist and the diaconate.

Christ gave us the sacrament of the priesthood at the same Last Supper at which he instituted the Holy Eucharist.

When he said, "Do this in memory of me," he gave us the means to do so, that is, the ministerial priesthood.

Without the Eucharist, there would be no Church. Without the priesthood, there would be no Eucharist.

This underscores the importance of our praying that the Lord send workers into his vineyard. We are blessed to have good priests, and two good new priests, but we need more priests.

It is a blessing that we will have 25 permanent deacons. Their primary role in the Church is to help us carry on the ministry of charity.

Their ministry finds its touchstone in the Eucharist, which is the sacrament of charity. It is a great gift of the Lord to our archdiocese to have the helping hands of charity through the ministry of these

deacons.

They are not "substitute priests," but are ordained to assist our priests in making the ministry of charity go a little farther in our parishes and agencies. I am particularly hopeful that they can help in special ministry to the sick and the homebound, and also in prison ministry.

Not long ago, Bishop John D'Arcy of the Fort Wayne-South Bend Diocese asked me how many perpetual adoration chapels we have in our archdiocese.

When I told him we have 10 at the moment, he remarked, "No wonder you have so many good vocations."

I think he is right. Vocations to the priesthood and diaconate are one of the special graces that derive from perpetual adoration before the Blessed Sacrament in chapels around the archdiocese. I applaud the parish sponsors, and all of those who oversee and participate in this special devotion.

As Pope Benedict XVI has remarked, adoration of the Blessed Sacrament is a natural and logical extension of our understanding of the awesome gift of the Eucharist, which we celebrate in our communities around the archdiocese.

I want to encourage this special devotion that acknowledges our faith in the real presence of Christ, body and soul, humanity and divinity, in the Eucharist.

It is not possible to have perpetual adoration in every parish. Round-the-clock presence takes a sizeable number of parishioners.

I am happy that some parishes are able to expose the Blessed Sacrament weekly for adoration during the day. It is always possible to step into our churches for a short visit before the tabernacle.

In encouraging devotion to the Blessed Sacrament, I want to recommend that we pray especially for more vocations to the priesthood, diaconate and consecrated life. Please pray especially for our seminarians and priests, who are giving themselves in service to the Lord and to our Church.

Traditionally, an additional purpose of adoration before the Blessed Sacrament is to pray in reparation for sins, particularly sins committed against this awesome gift which Christ gave us.

We just celebrated the feast of the Sacred Heart of Jesus, which honors in a symbolic way the love of Jesus even to the point of being pierced and crucified, shedding his blood for our salvation. This feast also is an act of reparation for our sins in which we lack generous love in return for the love of Jesus, "who gave his life for his friends."

On May 31, we celebrate the feast that commemorates the Visitation of Mary to her cousin, Elizabeth, who was pregnant with John the Baptist in old age.

Mary made this visit after the Annunciation of her becoming the mother of

Jesus. I like to see Mary's visit to her cousin, Elizabeth, as an act of charity that flows from Mary's new and special relationship as the mother of Jesus. It could not have been an easy journey, probably on foot, in primitive Palestine.

Charity is the fundamental virtue that flows from our being nourished in the Eucharist. Living a life of charity with consistency is a formidable challenge for anyone.

Our Blessed Mother Mary is an exemplary model to encourage us to strive for this ideal.

Visits to the Blessed Sacrament place us before the source of grace and nourishment that enables us to be people of charity in the stuff of everyday life. †

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

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

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

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

### Las vocaciones son gracias especiales que se derivan de la adoración perpetua

Junio es un mes importante para nuestra arquidiócesis.

El 7 de junio ordenaremos a dos excelentes diáconos transicionales como sacerdotes: Aaron Jenkins y Joe Newton.

El 28 de junio ordenaremos a 25 diáconos permanentes, los primeros en ser ordenados para nuestra iglesia local.

La semana pasada celebramos la festividad de Corpus Christi, el sacramento de la unidad y la caridad.

Resulta oportuno reflexionar sobre la conexión que existe entre la Eucaristía y el sacerdocio, y entre la Eucaristía y el diaconato.

Cristo nos entregó el sacramento del sacerdocio en la misma Última Cena en la cual instituyó la Sagrada Eucaristía.

Cuando dijo: "Hagan esto en conmemoración mía," nos proporcionó los medios para hacerlo, es decir, el sacerdocio ministerial.

Sin la Eucaristía no existiría la Iglesia. Sin el sacerdocio no existiría la Eucaristía.

Esto resalta la importancia de nuestras oraciones para que el Señor envíe trabajadores a su viñedo. Tenemos la bendición de contar con buenos sacerdotes y con dos buenos sacerdotes nuevos, pero necesitamos más.

Es una bendición que vamos a tener 25 diáconos permanentes. El papel principal que desempeñan en la Iglesia es ayudarnos a continuar con el ministerio de la caridad.

Su ministerio encuentra su punto de referencia en la Eucaristía, que es el sacramento de la caridad. Contar con el auxilio de la caridad a través del ministerio de estos diáconos es un gran obsequio del Señor para nuestra arquidiócesis.

No son "sacerdotes sustitutos," sino que se les ordena para asistir a nuestros sacerdotes con el fin de que el ministerio de la caridad se difunda un poco más en nuestras parroquias y agencias. En lo particular, tengo la esperanza de que colaborarán en el ministerio especial a los enfermos y a los confinados a sus hogares, así como también en el ministerio en prisión.

No hace mucho, el Obispo John D'Arcy de la Diócesis de Fort Wayne-South Bend me preguntó cuántas capillas de adoración perpetua tenemos en nuestra arquidiócesis.

Cuando le dije que en este momento teníamos 10, comentó: "Con razón tienen tantas buenas vocaciones."

Creo que tiene razón. Las vocaciones al sacerdocio y al diaconato son una de las gracias especiales que se derivan de la adoración perpetua ante el Santísimo Sacramento en las capillas en toda la arquidiócesis. Aplaudo la labor de los patrocinadores parroquiales y de todos aquellos que coordinan y participan en esta devoción especial.

Tal y como señaló el Papa Benedicto XVI, la adoración ante el Santísimo Sacramento es una extensión natural y lógica de nuestra comprensión del don maravilloso de la Eucaristía, el cual celebramos en nuestras comunidades en toda la arquidiócesis.

Deseo fomentar esta devoción especial que reconoce nuestra fe en la Verdadera Presencia de Cristo, cuerpo y alma, humanidad y divinidad, en la Eucaristía.

No es posible tener adoración perpetua en todas las parroquias. La presencia constante requiere un número considerable de parroquianos.

Me alegra que algunas parroquias puedan exponer semanalmente el Santísimo

Sacramento para su adoración durante el día. Siempre se puede entrar en nuestras iglesias y visitar brevemente el sagrario.

Para fomentar la devoción al Santísimo Sacramento, deseo recomendarles que recemos especialmente para recibir más vocaciones al sacerdocio, el diaconato y la vida consagrada. Les ruego que recen especialmente por nuestros seminaristas y sacerdotes que se están entregando en el servicio al Señor y a la Iglesia.

Tradicionalmente, una finalidad adicional de la adoración ante el Santísimo Sacramento es rezar para resarcir nuestros pecados, especialmente aquellos cometidos contra el maravilloso don que Cristo nos entregó.

Acabamos de celebrar la fiesta del Sagrado Corazón de Jesús que honra de manera simbólica el amor de Cristo, incluso al punto de ser lancinado y crucificado, derramando su sangre por nuestra salvación. Esta fiesta es también un acto de resarcimiento por nuestros pecados en los cuales carecemos del amor generoso que debemos al amor de Jesús "quien entregó su vida por sus amigos."

El 31 de mayo celebramos la festividad en la cual conmemoramos la Visita de María a su prima Isabel quien se encontraba encinta de Juan El Bautista a avanzada edad.

María realizó esta visita después de haber recibido la Anunciación de que se convertiría en la madre de Jesús. Me agrada ver la visita

de María a su prima Isabel como una obra de caridad que emana de la nueva relación especial de María como la madre de Jesús. No debió ser una travesía sencilla, probablemente a pie en la Palestina primitiva.

La caridad es la virtud fundamental que emana de nuestro sustento en la Eucaristía. Vivir constantemente una vida de caridad es un reto formidable para cualquiera.

Nuestra Santa Madre María es un modelo ejemplar que nos anima a esforzarnos para lograr este ideal.

Las visitas al Santísimo Sacramento nos colocan ante una fuente de gracia y sustento que nos permite ser personas caritativas en las situaciones cotidianas. †

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

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

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

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

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

# Events Calendar

## May 28-31

St. Rose Parish, Highway 40, Knightstown. **Yard sale**, booths, food, 8 a.m.-6 p.m. Information: 765-345-7429 or [stroseyardsale@yahoo.com](mailto:stroseyardsale@yahoo.com).

## May 30

Knights of Columbus Council #3660, 511 E. Thompson Road, Indianapolis. Sacred Heart of Jesus Parish, **Feast of the Sacred Heart**, dinner and reception, 6:30-11 p.m., \$20 per person. Information: 317-638-5551.

## May 30-31

St. Andrew the Apostle Parish, 4052 E. 38th St., Indianapolis. **Rummage sale**, 9 a.m.-6 p.m., Sat., crafts, food, health fair, 11 a.m.-3 p.m. Information: 317-546-1571.

## May 30-June 1

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.

## May 31

Sacred Heart of Jesus Parish, 1530 Union St., Indianapolis. **"Meet and Eat," pitch-in dinner**, meat and drinks provided, 6:15-9 p.m. Information: 317-638-5551.

Our Lady of the Springs Parish, 8796 W. State Road 56, French Lick. **"A Taste of Italy,"** Italian dinner, 5:30-8 p.m.

Information: 812-936-4568.

## June 1

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **African Mass**, 3 p.m., reception following Mass. Information: 317-632-9349.

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **St. Agnes Academy all-class reunion**, Mass, 10:30 a.m., followed by brunch, Riviera Club, 5640 N. Illinois St., \$16 per person. Information: 317-257-8886.

MKVS, Divine Mercy and Glorious Cross Center, Rexville, located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles. Confession, 1 p.m., Mass, 2 p.m., on **third Sunday holy hour and pitch-in**, groups of 10 pray the new Marian Way, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

## June 2

St. Francis Hospital, 1201 Hadley Road, Mooresville. **Workshop for women with cancer**, "Look Good Feel Better," noon-2 p.m. Information: 317-782-4422.

## June 4

St. Mary Parish, 317 N. New Jersey St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles 50 and over, single, widowed or divorced, new members welcome,

6:30 p.m. Information: 317-897-1128.

## June 5-7

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

## June 5-8

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

## June 6

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

## June 6-8

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

## June 7

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

## June 9-11

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. Sixth annual **"Garden Retreat: Finding Your Secret Garden,"** 9 a.m.-4 p.m., \$45 per person includes breakfast, lunch and dessert. Information: 317-788-7581 or [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

## June 13-15

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"When Joy Abounds,"** Benedictine Father Noël Mueller, presenter. Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu).

## June 14

St. Joan of Arc Church, 4217 N. Central Ave., Indian-

## June 8

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

## June 9-13

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

## June 10

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, "Guest Day," picnic, noon. Information: 317-881-5098.

## June 12-14

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

St. Bernadette Parish, 4838 E. Fletcher Ave., Indianapolis. **Summer Festival**, 5 p.m.-midnight, games, rides, food. Information: 317-356-5867.

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

## June 13

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

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

## June 13-14

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. 25th annual **Italian Street Festival**, Fri.-Sat. 5 p.m.-11 p.m., Italian foods, music, rides. Information: 317-636-4478.

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

St. Mary Parish, 415 E. Eighth St., New Albany. 24th annual **Street Dance Weekend**, Fri. 6 p.m.-midnight, Sat. 6 p.m.-1 a.m., games, food, music, dance Sat. night. Information: 812-944-9775.

## June 13-15

St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis. **International Festival**, Fri.-Sat.

5 p.m.-midnight, Sun. 5 p.m.-10 p.m., food, games, rides, entertainment. Information: 317-291-7014, ext. 27.

## June 14

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

St. Joan of Arc Church, 4217 N. Central Ave., Indianapolis. **"Pro-Life Day of Recollection,"** Augustinian Father Denis Wilde, Priests for Life, presenter, mass, 8 a.m., program, 9 a.m.-12:30 p.m., lunch provided, free-will offering to support pro-life ministries. Information: 317-283-5508.

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

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

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

## Retreats and Programs

### May 30-June 1

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Aging Gracefully (Revised): A Retreat for 60s and Over,"** Benedictine Father Noël Mueller, presenter. Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu).

### May 31

Mother of the Redeemer Retreat Center, 8210 W. State Road 48, Bloomington. **Vocation retreat for young men, "The Call to the Religious Life in Priesthood,"** 9 a.m.-5 p.m. Information: 812-825-4742 or [ffivocations@bluemarble.net](mailto:ffivocations@bluemarble.net).

### June 6-8

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Tobit Weekend,"** marriage preparation program for engaged couples. Information: 317-545-7681 or [www.archindy.org/fatima](http://www.archindy.org/fatima).

### June 8

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pre Cana Program,"** marriage preparation program for engaged couples. Information: 317-236-1596 or 800-382-9836, ext. 1596.

apolis. **"Pro-Life Day of Recollection,"** Augustinian Father Denis Wilde, Priests for Life, presenter, Mass, 8 a.m., program, 9 a.m.-12:30 p.m., lunch provided, free-will offerings to support pro-life ministries. Information: 317-283-5508.

### June 18

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Silent non-guided reflection day**, 8 a.m.-4 p.m., \$25 per person includes breakfast and lunch. Information: 317-545-7681 or [www.archindy.org/fatima](http://www.archindy.org/fatima).

### June 20-22

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"The Church after Vatican II: Discover the Buried Treasure,"** Benedictine Father Jeremy King and Benedictine Father Benet Amato, presenters. Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu).

### June 22-28

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"A Monastic Community Retreat: Living the Benedictine Spirit in our World-Values, Relationships**

**and Prayer,"** Father Noah Casey, presenter, \$425 per person, \$50 registration due June 13. Information: 317-788-7581 or [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

### June 24-26

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **Midweek retreat, "St. Benedict's Way,"** Benedictine Brother Maurus Zoeller, presenter. Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu).

### June 27-29

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Forgiving and Forgiven,"** Benedictine Brother Zachary Wilberding, presenter. Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu).

### July 4-6

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Feeling Free: An Independence Day Celebration,"** Benedictine Father Noël Mueller, presenter. Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu).

### July 11-12

Benedict Inn Retreat and Conference Center,

1402 Southern Ave., Beech Grove. **"A Leadership Blast!"** Information: 317-788-7581 or [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

### July 11-13

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Tobit Weekend,"** marriage preparation program for engaged couples. Information: 317-545-7681 or [www.archindy.org/fatima](http://www.archindy.org/fatima).

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **"Men's Golf Retreat,"** Information: 812-933-6437 or [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### July 13

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pre Cana Program,"** marriage preparation program for engaged couples. Information: 317-236-1596 or 800-382-9836, ext. 1596.

### August 10

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pre Cana Program,"** marriage preparation program for engaged couples. Information: 317-236-1596 or 800-382-9836, ext. 1596. †



## Race day

Father Glenn O'Connor, pastor of St. Ann and St. Joseph parishes in Indianapolis, left, poses for a picture with Msgr. Joseph F. Schaedel, vicar general, and Archbishop Daniel M. Buechlein at the Indianapolis Motor Speedway before the 92nd annual Indianapolis 500 on May 25. During the race, Father O'Connor served as a pit crew member for driver Buddy Lazier, a former winner of the 500-mile race.

## VIPs

**Norbert and Marjorie (Stier) Hahn**, members of St. Mary Parish in Greensburg,



celebrated their 60th wedding anniversary on May 25 with a family dinner. The couple was married on May 29, 1948, at St. Mary Church in Greensburg. They have seven children: Nicki Wuestefeld, Andy, Dan, Gordon, Mark, Pat and Ted Hahn. They have 22 grandchildren and four great-grandchildren. †

**Brittan Stegemiller**, a junior at Roncalli High School in Indianapolis, has been selected



to attend the American Legion Auxiliary's Hoosier Girls State from June 22-28 at Indiana State University in Terre Haute. Hoosier Girls State introduces participants to the duties, privileges, rights and responsibilities of citizenship. Brittan is the daughter of Neil and Jean Stegemiller of St. Jude Parish in Indianapolis. †



**Permanent Deacons**  
Archdiocese of Indianapolis  
FIRST ORDINATION CLASS

## Meet our future deacons

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

Archdiocese of Indianapolis.

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

**Michael East**



Age: **64**  
Spouse: **Charlotte**  
Home Parish: **St. Ambrose Parish in Seymour**  
Occupation: **Retired**

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

Besides my parents and grandparents, I consider the many priests and religious brothers and sisters that have been an important part in my education and spiritual growth to be among my best role models.

**What are your favorite Scripture verses, prayers and devotions?**

The Liturgy of the Hours is a favorite form of prayer for me. With regard to the books of the Bible, I find the Book of Job and the letters of St. Paul to be among my favorites.

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

Being retired, I do not have that opportunity. I work mostly as a volunteer visiting the sick, homebound and imprisoned. I have found that I receive much more from these people than I give.

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

This is a question that I have spent many hours in prayer and discernment about. I have been interested in the diaconate since it was restored following the Second Vatican Council. When it was introduced in the archdiocese, I talked to my pastor and he suggested that I apply. I am still not sure why God is leading me in this direction, but if that is what he wants of me then I'll be there.

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

As with anything that we devote our lives to, there can be challenges and times when there may be conflicts of time schedules. But I can say my family has been totally behind me in this, and they understand that there may be times when I will not be able to be there for a family function or some other activity because of my ministry. †

Age: **71**  
Spouse: **Donna**  
Home Parish: **St. Andrew Parish in Richmond**  
Occupation: **Retired**

**Ronald Stier**



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

First and foremost is my wife, Donna. Father Todd Riebe and Father Larry Richardt are role models of integrity and charity. They exhibit love and care for all.

**What are your favorite Scripture verses, prayers and devotions?**

The Book of Sirach provides a guide for all. Certainly, the Liturgy of the Hours has been a staple of my life for more than 30 years. Daily Mass, the rosary and prayers for vocations are routine parts of my life.

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

As a retiree, I am no longer involved in the workplace. However, if we define God's workplace as the vineyard, then there are a plethora of areas to spread the Gospel by word and deed. As a servant of servants, I will exercise my ministry at the behest of the archbishop and Father Todd Riebe, the pastor of the Richmond Catholic Community.

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

After retiring, I attempted to play golf as frequently as possible. But I soon began to ask, "What is life all about?" I decided to give my life to God and the local Catholic community. Shortly thereafter, information on the diaconate program became public. I decided to explore it. With subsequent sessions, it became apparent that God wanted me to serve.

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

As a retiree, I will be able to give more than the usual 10 to 15 hours per week that will be expected of us. [My wife] Donna is very involved in various groups within the Catholic community. She strongly supports our mutual effort. My family is out of the house and raising their own families. They have been very supportive of our path. This is also true of many of my cousins. †

## Conference examines Homeland Security's handling of immigration

WASHINGTON (CNS)—Five years after the Department of Homeland Security was created as an umbrella agency, its handling of immigration-related situations came in for harsh criticism at an immigration law and policy conference on May 20.

"DHS's increasingly aggressive immigration enforcement treats all immigrants as dangerous criminals," said Lisa Powell, chief investigative counsel for the oversight subcommittee of the Senate Homeland Security and Governmental Affairs Committee.

"[DHS] was a bad idea when it was started, it was poorly executed and it's still a bad idea," said Charles Kuck, managing partner of an Atlanta and Miami immigration law firm, who is president-elect of the American Immigration Lawyers Association.

Powell and Kuck were among panelists at a daylong conference co-sponsored by the Catholic Legal Immigration Network, known as CLINIC, the Migration Policy Institute and Georgetown University's Law Center.

Other sessions at the conference addressed the current state of immigration legislation and policy, and the role that immigration issues are likely to play in the November election.

On the same panel with Kuck and Powell, Stewart Baker, assistant secretary for policy at DHS, acknowledged that the agency has had its share of growing pains, but cited dramatic improvements in some of the most criticized areas of DHS's immigration-related functions, including its E-Verify system for confirming whether employees are eligible to work in the United States.

Kuck called E-Verify "a ridiculous system," but Baker said high error rates that have made many employers reluctant to adopt it have been reduced. Now only a fraction of names processed through E-Verify come back with "false negatives," indicating the applicant lacks permission to work in the country, he said.

DHS is a cabinet-level agency created by

Congress in response to concerns about a "confusing patchwork of government activities" after the 2001 terrorist attacks. It encompasses departments dealing with immigration, customs, border protection, transportation security and emergency management, and some security services.

In an earlier session of the conference, Jonathan Scharfen, acting director of U.S. Citizenship and Information Services at DHS, acknowledged that since its inception his branch "has been bedeviled by one sort of backlog or another" in its caseload of applications for visas and naturalization.

Last July alone, the office received 460,000 applications for naturalization, the result of a nationwide campaign by outside organizations and ahead of a large increase in fees, he noted. In all of 2006, the citizenship services branch received 750,000 applications for naturalization, said Scharfen.

The July caseload "was four sea [shipping] crates of applications," he said.

As a result of the backlog, many people will not have completed the process in time to become citizens and vote in this November's elections, noted Arturo Vargas, executive director of the National Association of Latino Elected and Appointed Officials. He was discussing the nationwide effort to get immigrants naturalized and registered to vote.

Scharfen said his branch is hiring more than 3,000 new employees and has tripled the amount spent on overtime to try to eliminate a backlog of cases that has plagued the agency for more than a decade because of understaffing, outdated paper-based systems and inadequate technology, among other factors.

Kuck warned that DHS also has a serious problem with low morale among the employees of some agencies. He also gave examples of inconsistencies between divisions that complicate their work as well as the lives of immigrants. †

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# YOUTHS

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Distance and expense this year are major factors. Twenty-five thousand U.S. pilgrims attended World Youth Day in Cologne in 2005, compared to 57,000 in Toronto in 2002 and 20,000 in Rome in 2000.

Father Jonathan Meyer, archdiocesan director of youth ministry, said there will be 90 youths and young adults from the Archdiocese of Indianapolis who will participate in World Youth Day events in Australia. This compares to 170 pilgrims who journeyed to Cologne in 2005.

"For a high schooler or a college-aged student to come up with about \$4,000 is a lot different than to come up with \$2,500, which was the cost for our package to go to Cologne," Father Meyer said.

Even though costs are higher for this

year's event, the accommodations for archdiocesan pilgrims will be more Spartan than three years ago.

In Germany, pilgrims stayed at hotels. This year, they will be housed at parish halls and by host families, Father Meyer said.

World Youth Day organizers are still waiting on pilgrims to complete the registration process by early June.

Casey told the *Sydney Morning Herald*, an Australian daily newspaper, that part of the reason for lower turnout figures for this year's World Youth Day is because of the reluctance of young people to commit to big events until the last minute. He noted that during the last three World Youth Days, half of the pilgrims decided to attend during the final three months.

World Youth Day officials will not close the door to late applicants, he added.

(Reporter Sean Gallagher contributed to this story.) †



Sydney Auxiliary Bishop Anthony Fisher, coordinator of World Youth Day 2008, walks with charity volunteer Teresa Wilson and indigenous youth representative Craig Ashby to mark 50 days until World Youth Day 2008 after a news conference in Sydney, Australia, May 26. Wilson and Ashby have been selected to join 12 other young people from around the world to share a meal with Pope Benedict XVI during World Youth Day.

# CLINIC

continued from page 4

might get left behind, the same is true: Rescuing the infant says nothing about the embryos' intrinsic worth and dignity because the rescuer may first be reacting to what is most familiar to him, namely, the newborn baby.

As a priest and bioethicist, I often am asked the awkward question of what parents should do with their "leftover" embryos following *in vitro* fertilization.

Parental anguish and guilt is almost palpable in our conversations as they struggle to figure out a way to free their own children trapped in these frozen orphanages.

Having personally met a number of such parents, I am convinced that some of them, if they had to "face the fire," might well choose their own embryos over somebody else's newborn.

The "family connection" runs deep, and I have even spoken with men who responded that for the case of their three daughters versus their wife, they would stay in the clinic trying to save the

whole family even if it meant they would all end up perishing in the flames.

When it comes to a flash decision, then, as the fire rages in the clinic, this hypothetical case misses the essential question of what our moral obligations really are toward the human embryo.

Instead, we are facing a hopelessly artificial and improbable *triage situation*, which can never be a legitimate basis for determining or deducing moral principles. In a frightening and difficult moment, it involves making split-second decisions rather than engaging in calm, principled moral reasoning.

As we proceed to make that awful decision, we may instinctively sense how the newborn baby is already moving along a path toward becoming an adult member of society.

Saving the newborn thus contributes to a reasonably certain future outcome—whereas saving the embryos does not raise such practical certainty about their future or their ultimate fate.

Some embryos from the tank might end up being implanted into their mother's womb, but still die or undergo "selective reduction"; some might be destroyed

because they are deemed "unfit" by clinic operators; others might be handed over to researchers for embryo-destructive experiments; many might still remain in the deep freeze indefinitely.

If I were to grab the newborn out of the fire, that action says nothing meaningful about my thoughts on the moral value of human embryos trapped in the freezer, but speaks more to a snap judgment about foreseeable outcomes in a crisis or triage situation.

This scenario reminds us that making complex moral decisions under duress is not easy and will necessarily depend on many factors—the particular circumstances, familial relations, perceived likely outcomes and other emotional details of the case.

It also reminds us how the process of reaching correct ethical judgments does not ultimately depend on dreaming up exasperating and unrealistic scenarios as the justification for those conclusions.

The case of the fire in the clinic does remind us, nevertheless, that embryos are unfamiliar to us so that we may react differently to them than we would to a fully formed baby.

But it should also serve to remind us how embryos are *not supposed to be familiar to us*, and are not supposed to be in freezers in the first place, but only in the safe harbor of their mother's womb.

This classic argumentative example of the clinic fire ultimately fails to engage the serious question of the inestimable worth of each embryonic human by a kind of sidestep maneuver that draws us into an emotional response based on what may be most familiar to us in a moment of crisis.

In our world today, the clinic is not on fire, and we do not need to make a Solomonic choice between saving embryonic humans and those who are older.

We ought to rather work toward building a society that cares for and safeguards them both.

(Father Tadeusz Pacholczyk, Ph.D., earned his doctorate in neuroscience from Yale University and did post-doctoral work at Harvard University. He is a priest of the Diocese of Fall River, Mass., and director of education at The National Catholic Bioethics Center in Philadelphia. See [www.ncbcenter.org](http://www.ncbcenter.org).) †

# Federal court criticized for upholding 'gruesome' abortion method

WASHINGTON (CNS)—A federal appeals court's May 20 decision overturning Virginia's ban on partial-birth abortion thwarts "the clear and common sense of our state's citizens that a child who is almost entirely born should never be the victim of this brutal practice," according to the executive director of the Virginia Catholic Conference.

Speaking on behalf of the state's two Catholic bishops, Jeff Caruso said he hoped a higher court would "remedy the grave harm done" by a panel of the 4th U.S. Circuit Court of Appeals, based in Richmond, Va.

By a 2-1 majority, the panel said Virginia's Partial-Birth Infanticide Act of 2003 "imposes an undue burden upon a woman's right to choose a pre-viability second-trimester abortion" and is therefore unconstitutional.

"I cannot imagine that protecting the gruesome practice of partial-birth abortion is what our country's forefathers had in mind

when they crafted our Constitution over 200 years ago," Caruso told Catholic News Service on May 21 in an e-mail. "Yet somehow two judges have found a way to declare Virginia's ban on the procedure unconstitutional."

The conference is the public policy arm of the state's bishops—Bishops Paul S. Loverde of Arlington and Francis X. DiLorenzo of Richmond.

Judge M. Blane Michael, writing the majority opinion for himself and Judge Diana Gribbon Motz, said the Virginia law exceeded the parameters outlined by the U.S. Supreme Court in its April 2007 decision in *Gonzales v. Carhart* and its companion case, *Gonzales v. Planned Parenthood*, upholding as constitutional the federal Partial Birth Abortion Ban Act.

Michael said the Virginia law failed to protect doctors who might "accidentally violate the act" by performing an "intact dilation and extraction," which the law bans, while attempting to perform a standard

dilation and extraction abortion, which is legal under Virginia law.

In the intact procedure, the unborn child is partially delivered and the skull is crushed to make delivery easier. In the standard procedure, the unborn child is dismembered in the womb before removal.

Dissenting Judge Paul V. Niemeyer said the majority was "ignoring explicit language" in the Virginia law in order to "find ambiguity ... so as to be able to strike it down."

"With a troubling decision, the majority now seeks to circumvent the Supreme Court's ruling in *Gonzales v. Carhart*, unwittingly inviting the Supreme Court to spell out in this case that Virginia's statute is likewise constitutional, because in the nature and scope of conduct prohibited, it is virtually identical to the federal statute," Niemeyer wrote.

Olivia Gans, president of the Virginia Society for Human Life, said her group would encourage Virginia Attorney General

Bob McDonnell to appeal the decision to the Supreme Court, which had ordered the 4th Circuit to revisit the case in light of *Gonzales v. Carhart*.

Mary Spaulding Balch, state legislative director for the National Right to Life Committee, also urged McDonnell to appeal the decision.

"The majority opinion has used extremely contorted reasoning to reach an unreasonable decision," Balch said in a statement. "Today's decision flies in the face of common sense, the U.S. Supreme Court and the will of the majority of the people of Virginia."

A spokesman for McDonnell said on May 21 that the attorney general had not yet decided whether to appeal.

"We are extremely disappointed with the divided decision," said J. Tucker Martin, McDonnell's director of communications. "We are reviewing the panel opinion at this time and considering all possible courses of action." †

# Catholic leaders pray accord will improve conditions for farmworkers

WASHINGTON (CNS)—Catholic and U.S. Senate leaders applauded an agreement between Burger King Corp. and a farmworkers' organization signed on May 23 to raise the price paid to laborers, which they hope will lead to an industrywide revolution in social responsibility.

Following a week at the negotiating table with the Coalition of Immokalee Workers, Burger King officials agreed to pay an additional penny per pound to the Florida farmworkers who harvest their tomatoes.

The company also will pay incremental payroll taxes and administrative costs that the growers will incur as a result of the increased wages for the farmworkers,

making the total boost 1.5 cents per pound, said Amy E. Wagner, a senior vice president for Burger King Corp., based in Miami.

This increase will translate collectively to about \$250,000 in the paychecks of tomato farm laborers, Wagner said.

The U.S. Conference of Catholic Bishops had urged Burger King officials to join companies like McDonald's, Pizza Hut, Kentucky Fried Chicken and Taco Bell, which signed similar agreements with the Florida farmworkers coalition, and hopes more corporations in the food industry will follow suit, said John L. Carr, executive director for the USCCB's Department of Justice, Peace and Human

Development.

"Today we are one step closer to building a world where we, as farmworkers, can enjoy a fair wage and humane working conditions," said Lucas Benitez, a founder of the Coalition of Immokalee Workers, based in Immokalee, Fla. "This agreement should send a strong message to the rest of the restaurant and supermarket industry."

Sen. Bernie Sanders, I-Vt.—along with Sens. Richard Durbin, D-Ill., Sherrod Brown, D-Ohio, and Edward Kennedy, D-Mass.—urged Burger King officials to open a dialogue with the farmworkers after traveling to Florida to see what he described as deplorable living conditions

among the workers.

Sanders also said the tomato laborers are perhaps the most exploited workers in the United States.

"What I saw shocked me," he said. "Vermont may be far from Florida, but what I saw warranted action. Vermont was the first state in America to abolish slavery. So, when we see slavery going on in our country, we get involved."

The May 23 agreement, signed in a packed briefing room in the Capitol, also establishes zero-tolerance guidelines that call for the fast-food company to immediately terminate its relationship with any grower in its supply chain who engages in unlawful labor practices, Wagner said. †

# Answering the CALL

## Teachers committed to sharing gift of faith with high school students

By Bryce Bennett

They represent the new wave of Catholic teachers, educators who have felt the call to share their spiritual and intellectual gifts with this generation of high school students.

As another school year nears its end, here's a look at seven teachers from across the archdiocese who strive to help students learn and grow during an important part of their lives. The teachers were chosen based on recommendations from administrators at each high school.

### Toni Schultz, Seton Catholic High School in Richmond

Toni Schultz's passion for teaching comes from her desire to stay involved in the lives of students. That is why she teaches eight classes ranging from junior high art to student publications.



Toni Schultz

"I haven't learned to say 'no' yet," Schultz explained.

She came to Seton from Saint Mary-of-the-Woods College where she earned a teaching degree in art. When looking for a full-time teaching job, God provided the answer she needed.

"After my graduation from Saint Mary-of-the-Woods, I began a quest for an art opening in any school," Schultz said. "God

provided only one option—Seton Catholic High School in Richmond."

Schultz believes in art projects which use recycled items and are good for the environment. Among the projects that students completed this year are original paintings on discarded suitcases and shoes, a jewelry project in which they created key chains from pieces of license plates, and perhaps the most unique project, which involved Schultz's farm.

"I live on a farm, and my students have used animal bones to create scrimshaw drawings," Schultz explained. "It is similar to whalers carving into ivory."

Before her students begin anything, they take a few moments at the beginning of each class to devote time to prayer.

"The greatest gift I have as a teacher is prayer with the students," Schultz said. "I am humbled daily by their prayerful intentions for family, friends, neighbors, pets and personal situations."

As the situations, projects and needs of the students change, Schultz remains comfortable in the fact that God will direct her where she needs to go.

"I really try to live in the moment," she said. "If I trust in the Lord, he will place me right where I need to be."

### Margaret Zeh, Father Thomas Seccina Memorial High School in Indianapolis

When Margaret Zeh and her friends were deciding on their futures after college, they looked to two things for guidance: a map of the United States and God.

"I ended up in Indianapolis after a few of my friends and I got out a map and chose 10 cities that we all thought we could live in," Zeh explained. "Then we started applying for jobs in that area. Whichever one got the job first, we would move to that city. I got the job at Seccina first."

Part of Zeh's approach to life is to put God's plan above everything else that she does.



Margaret Zeh

"I feel like I try to be open to what God wants of me," explained Zeh, who is in her fifth year of teaching freshman theology. "Faith is the most important thing we have."

In the classroom, Zeh tries to present an approach to students that will keep them interested while providing lessons that will last outside the classroom.

"When you [the students] have to be there, it can sometimes become more about academics and less about faith," Zeh explained. "We try to do some different things in the classroom with the overall message of love that is present throughout the lessons."

"I aim for the students to understand that love is more permanent and everlasting than some other subjects."

**Ben Grimes, a physics teacher at Roncalli High School in Indianapolis, said one of the most rewarding parts of his job is "when the students recognize what is going on around them."**

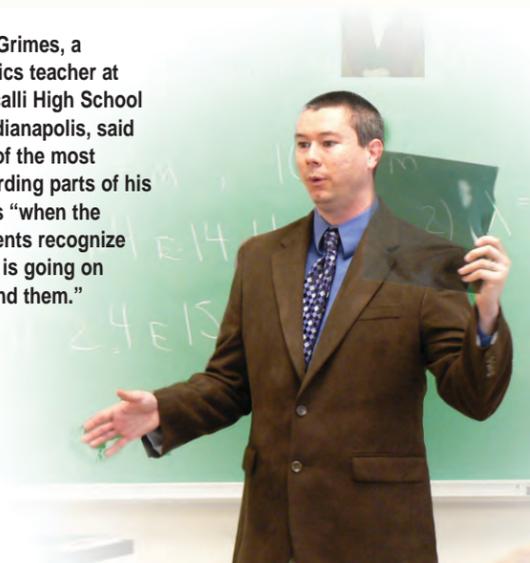


Photo by Bryce Bennett

### Ben Grimes, Roncalli High School in Indianapolis

Ben Grimes brings six years of Army Reserve experience into his physics classroom every day. He credits his time in the military for helping mold him into the confident person that he is today.

"The military made me realize discipline and also having a presence of authority," Grimes explained. "It gave me leadership abilities and a confidence that I did not have early in my life. I was the least confident nerd in high school."

That experience helps Grimes recognize and relate to the everyday issues that teenagers face.

"I realized, especially through teaching, that everyone who comes in my classroom is having different experiences. This allows everyone to contribute," he said.

Classroom participation is a major emphasis for Grimes, especially considering that he teaches physics, which can be a difficult subject for high school students to grasp.

"The biggest challenge is making the students forget what they know and what they think they know," Grimes explained. "The most rewarding part can be when the students recognize what is going on around them."

### Lisa Baute, Cardinal Ritter Jr./Sr. High School in Indianapolis

Lisa Baute first took an interest in teaching thanks to a theology teacher who taught her when she was a high school student at St. Ursula Academy in Cincinnati, Ohio.

"My senior year of high school I had a theology teacher that was just awesome," Baute said. "She was young and made things interesting."

Baute took a similar approach when she came to Indianapolis from Dayton University through its Lalanne Program, which aims to place young Catholic school teachers at inner-city schools. Baute said she was

Steve Hesse begins an animated discussion with students in a history class at Father Michael Shawe Memorial Jr./Sr. High School in Madison.

**Cardinal Ritter Jr./Sr. High School campus minister Lisa Baute leads the school's sophomore retreat at Our Lady of Fatima Retreat House in Indianapolis.**

Photo by Bryce Bennett

Photo by Bryce Bennett

drawn to teach theology because of its lessons of compassion, respect and faith.

Baute taught junior high and freshman theology at Cardinal Ritter for two years. She loved the experience and the interaction with students.

"The stories I heard and the lessons I tried to teach hopefully had an impact on my students' lives, but they definitely had an impact on my life," she explained.

That interaction with students led to her current position in campus ministry at Cardinal Ritter. Baute now oversees and plans all retreats, Masses and service projects. She also is available every day to help students through any difficult situations that they may be facing.

"I feel like I have the best job in the school," Baute said. "I try to keep our community centered on faith."

### Emily Howell, Our Lady of Providence Jr./Sr. High School in Clarksville

For Emily Howell, a first-year art teacher at Our Lady of Providence High School, teaching was something that always ran in the family and was a vocation that always showed its influence in her life.

"My mother and two of my aunts teach in the Louisville area and inspired me to move into the profession," Howell explained.

Howell's teaching style focuses on the individual. She believes in allowing students the freedom to produce works of art that represent their talents.

"I never put my hands on the students' projects. ... I let them make the artistic decisions and just help out with simple technique and construction matters," she explained.

Howell is also involved in extracurricular activities like the art club and junior high student council. For a first-year teacher, she puts a special emphasis on getting in touch with the student body.

"These leadership roles give me the chance to get to know my students better and help them get involved," Howell said.

### Brian Shaughnessy, Bishop Chatard High School in Indianapolis

Brian Shaughnessy arrives at school every morning remembering an important lesson that he learned from his days as a student at the University of Notre Dame in Notre Dame, Ind.



Emily Howell

Submitted photo



# 55 years later, Williams finally gets his college diploma

By John Shaughnessy

Everyone in the audience had been asked to hold their applause until the last graduate received his diploma—a request that might have been honored if Winthrop “Bill” Williams wasn’t the first person to cross the stage.

As his daughter pushed the 81-year-old Williams in a wheelchair, a roar of cheers and applause swelled for the man who had waited 55 years to receive his diploma from Purdue University.

The response overwhelmed the member of St. Simon the Apostle Parish in Indianapolis. Indeed, only one thing could have been better for Williams—if his wife of 46 years, Charity Ann, had been by his side, too. Instead, Williams carried a picture of the love of his life. She had died three years ago.

“I thought of her always,” Williams recalled about the graduation ceremony on May 9. “When that crowd of people stood up and applauded, I didn’t know what to think. It was very emotional. It

was just the most thrilling thing to be on that stage.”

Actually, he had crossed a Purdue stage on graduation day once before—back in 1953, the year he thought he had graduated with a mechanical engineering degree. But when he opened his diploma on May 31, 1953, there was a blank piece of paper inside. He was told that he had one more required course to take. By then, he already had a job lined up. So he didn’t take the course and he didn’t look back until a few months ago when he wondered what he needed to do to earn his diploma.

“I called my daughter a couple months ago,” Williams recalled. “I thought I was a couple college credits short and I could take the classes at IUPUI [Indiana University-Purdue University Indianapolis] if I had to. She called Purdue. They dug up my records and found out I should have had my degree back then. I had one course that was almost exactly like the required course. They gave me credit for it.”

So Purdue arranged for Williams to receive his diploma on May 9. He came to

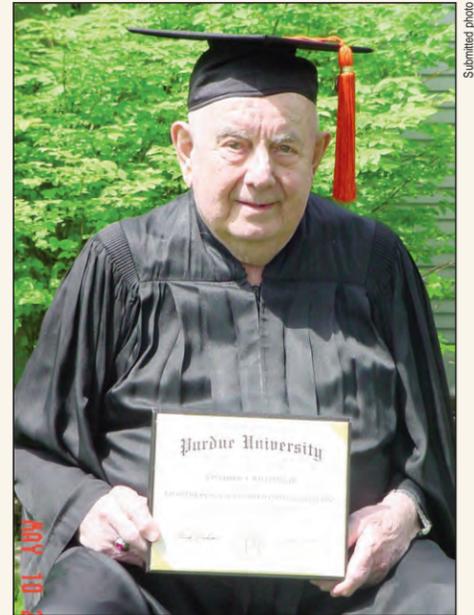
the West Lafayette campus with his two children, Laurie Yeary and Daniel Williams. Because the elder Williams has difficulty walking long distances, university officials gave him the use of a wheelchair, placed him on stage for the ceremony and let him receive his diploma first.

“That piece of paper didn’t make him smarter, but it did make him stand up taller,” his daughter said. “He keeps saying over and over, ‘You’ll never know how much I appreciate this, how much this means to me.’”

“My mother’s picture and that piece of paper—if there was a fire, those are the two things he would grab.”

Receiving his college diploma now ranks among the highlights of Williams’ life, including his marriage, the adoption of their two children and his service to his country during World War II.

“It was just the most thrilling thing,” he said about the graduation ceremony. “It would have never happened that way 55 years ago.” †



After waiting 55 years, 81-year-old Winthrop “Bill” Williams received his diploma from Purdue University on May 9 during a ceremony that touched his heart.

## GRADUATE

continued from page 1

So, beginning in January of 2006, she commuted 100 miles every time she drove from Richmond to the Catholic college in Dayton, Ohio. She did it three to four times a week, pursuing a degree in psychology while she also worked.

Then came the moment Crowl thought she had lost forever in all those years of addiction. On May 4, she participated in graduation ceremonies at the University of Dayton while her parents watched.

“They were so proud and happy for me,” Crowl recalled as she sat in her home recently. “I was so excited. I know I’m going into this because of God’s call. God specifically called me to help people who are just like me.”

While that story is amazing, so is the journey that led Crowl to that moment. It’s a journey in which her life was transformed by God and others who gave her hope when she felt so little for herself.

### The beginning of hope

After 30 years of drug and alcohol addiction, Vera met Dick Crowl in the late 1990s. He told her that he really enjoyed the person she was when she wasn’t drinking or doing drugs.

“That was my first glimmer of hope,” she recalled.

An even stronger feeling of hope came when they were married and moved from California to eastern Indiana in 2000. She began attending St. Andrew Church in Richmond, where she met Father Todd Riebe, the pastor.

“I started going over there for Mass,” she

said. “I had a lot of guilt feelings and shame of where I had been. I’d sit there and cry, and I’d run out of church sometimes, but I knew it was where I needed to be. I started to talk to Father Todd about how scared I was, how ashamed I was and how hard it was for me to come to church. He gave me a lot of time. He always helped put things in perspective. He said, ‘Keep coming back. Talk to me when you need to.’”

Those words of comfort led her to become more involved in the parish. She began to share the gift of her singing.

“I joined the choir about a year after I started attending Mass,” she noted. “The songs we sang hit chords in me about the things I needed to pray about. That was good for me. Then I started cantoring, leading the music for the congregation. It helped me feel a better connection to God in my prayers. I got so many comments from people that it helped them, too. That made me feel good. Even then, I was hard on myself.”

### Following her heart

Another turning point came in 2005 as she fulfilled her weekly commitment in adoration of the Blessed Sacrament at Holy Family Church.

“There was no one in the church except Jesus and me,” she said. “I felt this call. It scared me to death. I was stunned. He wanted me to be a substance abuse counselor. I didn’t do anything for a couple of weeks. Then I went back to Holy Family. He told me that I didn’t misunderstand him, that I shouldn’t be afraid. I went to Father Todd to see if this was possible. He assured me he believed it was extremely possible and I should follow my heart.”

The clincher was the news from her parents about the scholarship, a scholarship

that was made possible by the faith of her father, Deacon Otis White, who lives in St. Louis.

“I never knew how much he wanted to be involved in the Church,” she said. “Most of his life, he worked the equivalent of two full-time jobs—labor jobs and warehouse jobs. In the early part of his life, he only went to school to the sixth grade. Then he got his GED [high school equivalency degree]. Then he went to junior college. Then he went to a seminary to become a deacon. He wanted to speak God’s Word. I was so proud of him.”

This time, she wanted to make her parents proud. So she enrolled at the University of Dayton.

“I was terrified. ‘How am I going to do this? Am I smart enough to keep up? Lord, help me.’ By the end of the first week, I was in tears,” she recalled. “I ran to Father Todd. Poor Father Todd. I’d come crying to him after Masses. I was so scared. Some of it was a fear of failure. Some of it was a fear of letting people down. I didn’t want to mess things up ever again. I was working all night at Wal-Mart and on many days I drove straight to school. Each semester, I grew as a student.”

### A journey touched by faith

Her efforts at changing her life were noticed.

“She had everything against her,” said Wiebke Diestelkamp, a math professor at Dayton who taught Crowl. “Her life wasn’t easy, but she managed to stay in school. She’s a hard worker. Her faith has just sustained her. Her faith has been a major reason for her to do this.”

Diestelkamp nominated Crowl for Dayton’s Nora Duffy Award, which is

given each year to an adult student who has overcome major obstacles to earn a bachelor’s degree. Crowl received the award and her degree on May 4 even though she still has to complete one course this summer. She will also begin a master’s degree in clinical counseling this summer.

Father Riebe marvels at the changes he’s seen in Crowl since they first met.

“I remember first meeting Vera at Mass some years ago after she and Dick first moved to Richmond,” he recalled. “She wasn’t so sure that she belonged with us. Through the love and acceptance of this community, she quickly came to understand that she does belong with us.”

“Vera is an inspiration to everyone. She has not only reclaimed her life and her faith, she has grown in leaps and bounds in living and celebrating that life and faith. She will be an amazing mentor to others who think it can’t be done. She is living proof that all things are possible with God.”

Crowl has learned to embrace that belief.

“My faith gives me an anchor,” she said. “It gives me something to hold onto that’s stronger than I am. It lifts me up because I know what I’m doing is guiding me toward what God wants me to do with my life. I talk to God first thing in the morning. I thank him for another opportunity to serve him. I ask him for the strength to accept the guidance of the Holy Spirit in my thoughts, words and actions.”

In turning to God, she knows she has turned around her life.

“I’m blessed all day, every day, no matter what. God’s hand is in everything. Our call is to find it and thank God for it. That’s how I try to live my life.” †



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## Commitment to follow Christ manifests itself in prayer

By Fr. John W. Crossin, O.S.F.S.

St. Paul's encounter with Christ on the road to Damascus is the classic case of conversion.

Paul reports that he met the risen Christ. He accepted Jesus. Paul's acceptance changed his life—and ours—forever.

At first, Paul was a persecutor of the early Christians. He was headed from Jerusalem to Damascus to capture them and bring them back in chains.

Then Paul's commitment to Christ involved a radical redirection. It affected his whole being.

Our own conversion would be far less radical. But we resist. We are not actively opposed, but rather are indifferent.

We may desire to know Christ more, but are too busy. We are attached to doing what we want and find the radical demands of the Sermon on the Mount to love all, even our enemies, much too demanding.

We prefer immaturity to maturity.

The Holy Spirit, however, keeps after us. God does not give up on us.

A prime question for us today is whether to make an adult commitment to follow Christ.

The limited understandings of faith in childhood and adolescence are insufficient for adulthood. Professional and personal maturity calls for a concomitant deepening of faith.

When I was a young adult, I wondered whether evolution might explain life better than Christian faith. A wise priest suggested that I was asking a good question. He pointed me toward some readings.



A man walks alone on the beach. Nature provides opportunities to contemplate the presence of God in our daily life.

I learned there were more sophisticated and deeper considerations of our faith, and that I needed to mature in my faith over time. This was both an intellectual and an affective process.

Since that time, I have never had doubts of faith. What I have had is the realization that my adult commitment to Christ implies a willingness to learn—from science, from other Christians and from my spiritual friends—in an ongoing way.

I follow with interest the dialogue of science and religion. I will always need to learn more fully the mysteries of our faith.

What I also realize is that my commitment to follow Christ is deeply affective. I am called to give my heart to Christ. Often, this emotional commitment manifests itself in prayer.

I have felt Christ present in celebrating the Eucharist. At times, this has been a feeling for the profound transformation of the bread and wine into the body and blood of Christ. At other times, it has been a feeling for the Spirit of Christ present in the congregation gathered together to pray.

I also feel Christ present as I admire those I know who work for the poor. One friend helps people attain their high school equivalency certification. A gifted professional writer, he delights in providing basic knowledge to people who are seeking to improve themselves.

I learn a great deal by considering our Christian tradition. The lives of certain saints are particularly instructive, and St. Paul is one of those I go back to again and again. I meditate on his words and his life.

With Paul, the encounter with Christ was dramatic. Paul saw a light from the sky. He fell to the ground. He heard a voice: "Why are you persecuting me?"

Jesus spoke directly to him. Paul rose up, now as physically blind as he was spiritually blind in his persecution of Christians. But perhaps the faithful witness of the martyred deacon Stephen may have been the beginning of Paul's conversion.

We should never underestimate the power of example.

We also have to ask ourselves about our own spiritual blindness. I believe that we all have blind spots, things we just do not see in the course of daily life.

Our prejudices are one example. Our lack of concern for others is another.

Paul's companions brought him to Damascus. Three days later, a somewhat



This image of the Holy Spirit can be found in Immaculate Conception Church in Truro, Nova Scotia, Canada. Although we may be reluctant at first, we are called to seek to follow the guidance of the Holy Spirit after prayerful discernment.

reluctant Christian, Ananias, came and laid hands on Paul, healing his blindness.

I certainly identify with Ananias, who had to deal with reasonable fears. He had heard the stories of Paul's persecution, yet he did what God asked him to do.

We may have our own reasonable or irrational fears to overcome. God can ask us to do surprising things. We may be reluctant. But after prayerful discernment, we seek to follow the guidance of the Spirit.

When Paul was healed, scales fell from his eyes. He could now see, both spiritually and physically. He immediately began to share what he

knew about Jesus.

While Paul still had much to discover about Christ, he learned much from the early Church members. He became a great missionary.

Our own encounter with Christ may be less spectacular, but it is real nonetheless. From our encounter, a thirst to know Christ will grow, becoming a lifelong quest.

Having met Christ in prayer and in the example of others, we commit ourselves to follow him.

(Oblate Father John W. Crossin is the executive director of the Washington Theological Consortium in Washington, D.C.) †

### Discussion Point

## Focus on real presence of Christ

### This Week's Question

How have you or a friend converted to a life in Christ?

"It was a long journey for me. I had started instructions twice in my life, but finally went to an Arise Weekend. I knew I wanted the truth about Communion. In the sixth chapter of John's Gospel, God told us this was the real blood and body. I knew this was the real difference in being a Catholic or being a Protestant, and I wanted to live the rest of my life in the truth." (Rosemary Wallace, Biloxi, Miss.)

"After my divorce [from a non-Catholic], I went back to church. I got involved in several groups, became a eucharistic minister and put my kids into Catholic grade school. I wanted to immerse all three of us in

our faith." (Barb Trenor, Akron, Ohio)

"I was raised a Baptist, but when I was baptized at the age of 8, I felt the answers I was getting from my pastor weren't adequate. That started me on a quest to find absolute, objective truth. It took me 20 years, starting in college reading Aristotle, before I'd even heard of Aquinas." (Annette Wostl, Portland, Ore.)

### Lend Us Your Voice

An upcoming edition asks: Why is there so much excitement surrounding World Youth Day?

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, Long Island Catholic

From the Editor Emeritus/John F. Fink

## Possible saints: On the road to canonization

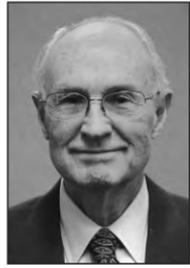
(First in a series)

During the 24 years that I have been writing this column, I have written frequently about saints, hoping that their lives will inspire some readers to be inspired by them enough to try to emulate their spiritual qualities.

Besides numerous columns about the Blessed Virgin Mary, I have written about married saints and the doctors of the Church—both of which later were published in book form.

Back in 2000, I wrote a series of columns about American saints. I had written a book called *American Saints* about those who were either canonized or beatified in all the countries of the Americas, but I limited the columns to those in the United States, condensing the chapters in the book to fit the space in the columns.

The U.S. saints at that time were Isaac Jogues, Jean de Lalande and Rene Goupil (the North American Jesuits who were martyred by the Mohawk Indians



in what is now part of the United States; five others were martyred in what is now Canada), Elizabeth Ann Seton, Rose Philippine Duchesne, John Neumann, Frances Xavier Cabrini and Katharine Drexel.

Since then, of course, Mother Theodore Guérin has been canonized as St. Theodora, but she was Blessed Mother Theodore when I wrote that series.

The others who have been beatified are Kateri Tekakwitha, Junipero Serra, Francis Xavier Seelos and Damien de Veuster.

I now plan to write about some other holy men and women from the United States whose causes for sainthood have been introduced. You will probably be surprised to learn that I have identified 55 of them in various stages of the canonization process.

There won't, however, be 55 columns. The martyrs of Virginia and the martyrs of Georgia will be considered together as will Maryknoll Fathers Thomas Price and James A. Walsh, who was a bishop in China at the time of his death.

Others won't be included because I have already written columns about them at one time or another. They are Archbishop Fulton J. Sheen, Holy Cross Father Patrick Peyton, Capuchin Father Solanus Casey, Isaac Hecker

and Father Demetrius Augustine Gallitzin.

Then, of course, there is also Bishop Simon Bruté, the first bishop of the Diocese of Vincennes, which eventually became the Archdiocese of Indianapolis. Not only have I already written about him, but so has Archbishop Daniel M. Buechlein.

There's no way of knowing how many, if any, of those 55 individuals will someday be canonized. The process of canonization is deliberately lengthy because it requires the careful study of the life of a candidate, his or her writings, eyewitness testimony if possible, and the careful study of any miracles attributed to his or her intercession.

All of those I will write about have been declared either a "Servant of God" or "Venerable."

"Servant of God" is the declaration by the local Church that began the process that the person possessed a "reputation for sanctity" and a documented history of "heroic virtues or martyrdom."

"Venerable" is the title bestowed by the Vatican's Congregation for the Causes of the Saints after it decrees that the candidate truly practiced heroic virtues.

I will start the columns next week. †

Cornucopia/Cynthia Dewes

## Pray America remains what so proudly we hail

Do you suppose the British feel the same swell of patriotic feeling when hearing "God Save the Queen" that most of us do when

we hear "The Star-Spangled Banner?"

Theirs is certainly a grand and noble piece, unlike the tinny Cuban national anthem I heard on TV recently.

Still, I won't criticize any country's national anthem because of its sound.

After all, many of them are based on things like raunchy folksongs or drinking songs or some other catchy tune. And the words written for them are often strange, if not ridiculous, if you really listen to them.

I mean, why should we get all misty-eyed at the sound of "bombs bursting in air" or "rockets' red glare"? How relevant are those things to feeling proud of one's country? As for "the dawn's early light," that's not a time of day I can relate to, either.

Patriotism seems, then, to be in the ear (or eye) of the beholder. It is funny what triggers that feeling, and not all of us react the same way to the same stimuli.

Another national event which makes my

heart swell, and the hairs rise on my neck, is voting, as we did recently and will again in November.

From the first time I voted (for Ike!) long ago, I have been thrilled to take part in this process. I love the drama of being proselytized by party zealots outside the polls, signing in and being identified, and I have done it every way possible, from marking paper ballots to touching computerized screens.

The political results of my voting have not always pleased me, and I have been disappointed in the person elected more than once. Still, it is something I consider not only a duty but a privilege. Complaining about America and not voting is, to me, like complaining about ideas in a book we have not read.

Patriotism shouldn't be based on the swelling of our hearts, however, but on genuine feelings of pride and optimism for our country. Teaching the Pledge of Allegiance to the flag or reading about the heroic founding fathers in grade school won't make us genuinely patriotic, either. Rather, it takes years of observation of who we are and what we are about as a nation.

I have lived long enough to know that America is a generous country dedicated to creating the best life possible for everyone

who lives here. We welcome immigrants, which is all of us, including the Native Americans, who arrived farther back than the rest of us.

I have treasured the beauty of this nation as many other Americans do. I have witnessed Americans fighting for the welfare of people in other countries and assisting them afterward. And I have experienced the opportunities offered by America as well as seeing its rewards in the lives of others.

Unfortunately we live in a time when we are often disappointed in our political leaders, in our behavior in the world and in the culture of selfishness which permeates our country. The values we thought were immutably American seem to be eroded, and we fear for the future welfare of our children and grandchildren.

Those values are still worth fighting and dying for. Hard work, common sense and concern for others are things that form the essence of America.

We must ask God constantly to protect this grand experiment in which we are lucky enough to participate.

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

Faithful Lines/Shirley Vogler Meister

## Tips for better life: Plan and live each day well

Because my husband, Paul, is a baritone with the Indianapolis

Maennerchor, I've been privileged to hear countless concerts through the years and naturally certain songs have become favorites.

One of them is "I Want to Be a Better Man." No matter who we are—men, women, teenagers or children—don't we all strive to better ourselves? Age is irrelevant when it comes to improving who we are.

With that in mind, I especially took notice when Pat Coriden—a member of the discussion group which I monitor at the St. Augustine Home for the Aged in Indianapolis—shared some printed advice about how to make our lives better.

We don't know where these words of wisdom originated because anonymity often is the nature of Internet writing.

That doesn't matter. It is the advice that is relevant. I share here some of the pertinent ideas with the hope that at least a few readers will find this information helpful. I certainly did.

## Tips for a Better Life

- When waking up in the morning, complete the following sentence: "My purpose is to \_\_\_\_\_ today."
- Sit in silence for at least 10 minutes each day and pray.
- Live with energy, enthusiasm and empathy.
- If possible, take 10- to 30-minute walks daily and smile while you are walking. This is the ultimate antidepressant.
- Play more games, read more books or listen to music. (I added the word "music.")
- Practice prayer, meditation, yoga and/or Tai Chi.
- Dream more while you are awake.
- Try to make at least three people smile each day.
- Clear clutter from your environment.
- Don't waste energy on gossip, issues of the past or negative thoughts about things that you can't control. Invest your energy in the positive, present moment.
- Realize that life is a school. Problems are part of the curriculum. Lessons learned will last a lifetime.
- Smile and laugh more.
- Remember that life may not be fair, but it is still good.
- Don't take yourself so seriously.

- Don't try to win every argument. Instead, agree to disagree.
- Make peace with the past so it won't spoil the present.
- No one is in charge of your happiness but you.
- Forgive everyone for everything.
- Stay in touch with friends and keep in touch with family.
- Envy is a waste of time.
- No matter how you feel, get up, dress up and show up.
- Each night, at bedtime, say "I am thankful for \_\_\_\_\_," and "Today I accomplished \_\_\_\_\_."
- When stuck in traffic or otherwise aggravated, say "I'm too blessed to be stressed."
- Always do the right thing.

It is a privilege to be a volunteer at the St. Augustine Home for the Aged. I applaud the Little Sisters of the Poor and their competent staff for bettering the lives of their residents, volunteers and visitors.

I see Christ in action there!

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

Faith and Family/Sean Gallagher

## Plan to take a spiritual journey this summer

Well, here we are again. With Memorial Day just behind us, the summer travel



season has begun.

Or has it? With gas prices hovering close to \$4 per gallon, and the economy as a whole in the doldrums, this is a legitimate question to ask.

Whether or not these or other factors are pinching your pocketbooks enough to make summer vacations a little more difficult this year, there is nothing stopping you from traveling far and wide in your heart.

It is a common family custom around Memorial Day to honor deceased friends and loved ones by placing flowers or other tokens of remembrance at their graves.

Such a custom, however, should spur us spiritually throughout the year to travel in our hearts and minds back to those special places and times where these people helped to make us who we are today.

They might include a grandparent who showed us love—no matter what. It could be a mother or a father who taught us so many of life's important lessons. An uncle or aunt might be on our minds when we recall how they taught us to laugh in the face of life's little daily annoyances. An important teacher or neighbor may have shown us in quiet ways how good principles should always be the guiding light of our life.

For Catholic families, keeping alive the memory and influence of such people is not just a nice thing to do: It is nothing less than an embodiment of our belief in the communion of the saints.

We believe the borders of the Church that Christ founded do not end on this side of heaven. No, they extend further to those faithful souls being purified in purgatory, and to those blessed ones now basking in the glory of heaven itself.

As noted earlier, we can make physical pilgrimages to the resting place of these people. But at all times, we should also keep alive in our hearts those memories of the important times we spent with them.

There also should be a real purpose to such pilgrimages of the heart. They aren't just sentimental journeys. To truly honor these friends and loved ones, we should go back to them in our memories so that their influence on our lives can be felt more and more today and into the future.

And, as Catholics, we should ask them to pray for us so that their influence will remain firmly planted in our souls.

This is a prayer that I feel confident God would ultimately answer because I believe that he placed these people in our lives as channels of his grace.

Through their grace-inspired good examples, God has taught us how to follow his will, which is the true way to happiness in our lives. And through the love these special people showed us, God draws us closer to himself, who is love without end.

Perhaps the prayers of these deceased loved ones will also strengthen us as we strive to become channels of God's grace for the young people around us.

When we do this, we will set out with them on another spiritual journey that will only come to an end in the fullness of God's kingdom in heaven.

At some point, the young people that God has called us to guide on this pilgrimage may have to go on without us since, in death, we will end our own journey and start, God willing, to help them as heavenly intercessors.

What a great journey this will be, and one where we don't have to worry about gas prices because God's grace—the fuel for this trip of a lifetime—is there for the taking, free of charge. †

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

# The Sunday Readings

Sunday, June 1, 2008

- Deuteronomy 11:18, 26-28, 32
- Romans 3:21-25, 28
- Matthew 7:21-27

The Book of Deuteronomy provides the first reading for this weekend.

Deuteronomy is among the first five books of the Old Testament, appearing in current translations as the fifth in the sequence of the books attributed to Moses or inspired by Moses.

These five books contain the foundations of Judaism. They contain the basic beliefs regarding God, as understood by Judaism and by Christianity, and the fundamental beliefs concerning the response of humanity to God, the eternal Creator of all.

In this reading, the speaker is Moses. The audience is the Hebrew people, fleeing across the Sinai Peninsula—under the leadership of Moses, but always ultimately under the protection of Almighty God—as they escaped from slavery in Egypt and progressed, albeit hesitantly and with great hardship, toward the land that God had promised them.

Moses conveyed the Ten Commandments, which were revealed to him by God, to the people. Moses called for obedience to these commandments. However, the result of disobedience was not a punishment that would come and go. Instead, the outcome of rejecting God's commands would be death itself.

St. Paul's Epistle to the Romans supplies the second reading. The epistle, as is the case with so many of the Pauline verses, hails the Lord Jesus and sees Jesus as the Redeemer, the sacrificial lamb. The Lord's willing sacrifice on Calvary reconciled sinful humanity with God.

Paul calls upon the Christian Romans to not only acknowledge Jesus as Savior, but also to have faith in Jesus. Proving this faith requires living in obedience to God in the model of the Lord.

For its last reading, the Church presents a selection from St. Matthew's Gospel.

The reading is quite frank. Jesus addresses these words to his disciples.

Despite an initial decision to follow Christ, a genuine disciple must live each day by obediently following the law of God and, in the example of the Lord, by committing every aspect of the self to the Father.

Baptism, or an intention to be a disciple, does not end the story of a

personal soul. At the end of life, each Christian will be judged, as will every human being. The question will be whether or not God's will was obeyed.

## Reflection

There is no mistake about what the Church is telling us in these readings. Deuteronomy is very clear.

If we ignore or defy God by breaking the Ten Commandments, then we will expose ourselves to a punishment that will be applied and one from which we may not recover. In truth, we could die an eternal death and lose life itself.

Unforgiven sin is no mere pause or occasional detour on the otherwise straight path to eternal life.

St. Matthew's Gospel, quoting the Lord Jesus, is equally clear, and its message corresponds with that of Deuteronomy.

Truly being a disciple of the Lord means much more than simply giving lip service to the idea. It means literally to live as Jesus lived, and to be obedient to God as Jesus was obedient, even at the cost of earthly life.

These readings are not vague or compromising. However, they do not constitute a story of doom and gloom.

No matter how terrible our sins, no matter how outrageous our defiance of God, Paul insists in Romans that Christ the Redeemer has paid the Lord the price of our transgressions in full.

We simply must associate ourselves with the Lord's great and final act of obedience by determining ourselves to reject our sins, beg forgiveness and live for God in Jesus. This makes real our hope. †

## 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 2  
Marcellinus, martyr  
Peter, martyr  
2 Peter 1:2-7  
Psalm 91:1-2, 14-16  
Mark 12:1-12

Tuesday, June 3  
Charles Lwanga, martyr  
and his companions, martyrs  
2 Peter 3:12-15a, 17-18  
Psalm 90:2-4, 10, 14, 16  
Mark 12:13-17

Wednesday, June 4  
2 Timothy 1:1-3, 6-12  
Psalm 123:1-2  
Mark 12:18-27

Thursday, June 5  
Boniface, bishop and martyr  
2 Timothy 2:8-15  
Psalm 25:4-5b, 8-10, 14  
Mark 12:28-34

Friday, June 6  
Norbert, bishop  
2 Timothy 3:10-17  
Psalm 119:157, 160-161,  
165-166, 168  
Mark 12:35-37

Saturday, June 7  
2 Timothy 4:1-8  
Psalm 71:8-9, 14-15b, 16-17, 22  
Mark 12:38-44

Sunday, June 8  
Tenth Sunday in Ordinary  
Time  
Hosea 6:3-6  
Psalm 50:1, 8, 12-15  
Romans 4:18-25  
Matthew 9:9-13

## Question Corner/Fr. John Dietzen

# Mortal sin is grave offense, venial sin is less serious

Q What is the difference between mortal and venial sins, and what are the venial sins? (Illinois)



A A bit of history will help you to understand any attempt to answer your questions.

In the very early Christian Church, during the Roman persecutions of the first centuries, one sin particularly was recognized as the big one—abandoning one's faith in Christ because of fear of pain or death.

That's the life or death option that the first Christians faced—either to be faithful to Christ and die or to deny Christ and live.

For those who chose to live and later wished to return to the Christian faith, elaborate and lengthy public penances, conducted by the bishop, allowed these sinners to be reconciled with the Church once, but only once.

As time went on, other moral offenses—murder, bestiality, adultery and abortion were among them—required extended public penance.

Dying without forgiveness of these sins resulted, so it was believed, in the loss of eternal life.

Not much formal attention was given to lesser sins, which would be forgiven by prayer, acts of charity, celebration of the eucharistic liturgy and other spiritual works.

Hundreds of years later, Irish monks introduced into Europe the kind of confession that we are most familiar with—individual private confession and absolution one-on-one with a priest.

This form of penance was originally viewed suspiciously by Church authorities. At first discouraged or forbidden by the Church hierarchy, it later became the required way of seeking sacramental forgiveness in the Church.

The monks drew up more formal lists of sins and penances, and by around the 13th century, 800 hundred years ago, the terms "mortal"—sins fatal to friendship with God—and "venial"—from the Latin "venia," which means "pardon" or "forgiveness," in other words, sins more easily forgiven—distinguished between more serious and less grave offenses.

Though a variety of terminologies were used to describe them, three elements had to

come together for a grave or mortal sin.

The matter itself must be serious, not trivial or inconsequential; there must be full deliberation on the consequences at the time when the sin is committed; and there must be full, conscious consent of the will as well as the desire to commit the sinful action.

Absence of any of these conditions renders the offense less than grave, and may therefore make the action or omission a venial sin or no sin at all.

Other than that, it seems the Church relies on people to use good sense, enlightened by the teachings of the Gospels, to determine what action is a serious issue and what is not.

Perhaps it is fortunate that a more comprehensive and detailed description of venial sin has never been attempted.

Because of the complex possible ways to disrespect God, society and our human nature, by offending against love of God and neighbor, or by racism, greed and other social evils, even great moral theologians have deemed it unnecessary, or impossible, to try to spell out the number or exact kinds of venial sins.

It's not healthy for us to try either, except to examine the leanings in our lives that could become more sinful and seek ways to make that part of our life better, which is a great part of what the sacramental graces of penance are for.

Ultimately, we still can do only what our Catholic ancestors did, which is to put them and all sin trustingly into God's hands for forgiveness, conversion and healing.

Q My husband and I desperately want to have a child. A friend gave us a prayer to St. Gerard to say for this intention. Who was he? (Illinois)

A St. Gerard Majella was an Italian lay brother and mystic who died at the age of 29 in 1755. After a childhood filled with an unusual share of mental and physical handicaps, and after being rejected by the Capuchin friars because of ill health, he was accepted in the Redemptorist novitiate as "a useless lay brother."

So many miracles were attributed to him in his lifetime that he became known as the wonder-worker. Then and after his death, many miracles involved situations that led to his designation as the special patron of couples unable to have children.

He is also known as the patron of women who are preparing for the birth of a child. His feast is Oct. 16. †

## My Journey to God

### Witness

Generous is she,  
Raining her gifts  
Abundantly.

Magic, this dance in air:  
Bright crimson petals  
Everywhere.

She has stood faithful, this old tree,  
Season past season,  
Silently

Doing that which she does best:  
Trusting God for all her needs,  
And in so doing, we are blest.

By Linda Abner

(Linda Abner is a member of Our Lady of Lourdes Parish in Indianapolis.)



CNS file photo/Nancy Wiehbeck

# NEWTON

continued from page 1

an altar server was quite a rewarding experience. Even better was teaming up with my younger brother, Tommy. We served for the 10:30 a.m. Sunday Mass from the time we were in the fifth grade until I was about a sophomore in high school."

While serving at Mass, he recalled, "I would watch the priest, especially during the eucharistic prayers, and think, 'I want to do that when I get older.' In those two priests, I saw the priesthood as a life-giving vocation, as a happy, satisfying, rich and fulfilling life."

After the Newton family moved to Greenwood in 1992, he started discerning whether he was called to the priesthood during his senior year at Roncalli High School in Indianapolis.

His paternal grandmother, Roseanna Newton, a devout Catholic, encouraged him to pursue the priesthood.

"We spent a lot of time discussing what it means to be a priest," Deacon Newton said. "She helped me arrange a meeting with the vocations director for the Archdiocese of Cincinnati."

On June 8, he will offer his Mass of Thanksgiving for his late grandmother.

Benedictine spirituality has been an important part of the final years of his seminary formation, Deacon Newton said, and he is grateful to the talented monks who helped prepare him for ordination.

Most of his Saint Meinrad teachers are internationally known professors and authors, he said. "It's an excellent place to be trained [for the priesthood], a balanced, warm and inviting community. I especially enjoyed my courses on the sacraments and canon law."

Clinical pastoral experiences during the summer months also helped prepare him for a life of service to God's people.

"The life of a priest is a life of gratitude," he said, quoting Benedictine Father Mark O'Keefe, the outgoing rector of Saint Meinrad School of Theology.

"It's a life of giving thanks to God for the gifts of the priesthood," Deacon Newton explained, "and a life of giving thanks to others for all that they are. You have to be thankful to God before you can serve in God's name. You have to be thankful for the gift of the priesthood, which is one of the most important gifts that God can bestow."

In his free time, Deacon Newton enjoys doing mechanical work on his 1956 Chevrolet pick-up truck as well as reading, especially papal books and priest autobiographies.

"The late Archbishop Fulton Sheen, in his



Transitional deacons Joseph Newton, left, and Aaron Jenkins pose for a picture in front of the altar at the Imperial Cathedral in Aachen, Germany, during World Youth Day activities with Pope Benedict XVI in August 2005. The Benedictine monks of Saint Meinrad copied this design for the altar in the Archabbey Church.

book *A Priest Is Not His Own*, states, 'Truly, if the priest is to be more than a functionary, then the priest is called to love and serve and be transparent.'" Deacon Newton said. "God calls us out of our weakness to serve out of our weakness, which is both humbling and honoring at the same time. ... I know that I'm doing what God wants me to do—serve him and provide the Eucharist—so ordination will be a very joyful and grace-filled time for me."

Father Eric Johnson, archdiocesan vocations director, said Deacon Newton is very generous, attentive and empathetic.

"Joe is keyed in to the needs of others," Father Johnson said, "and very committed to the priesthood. I believe he will be a good priest, and a blessing to this archdiocese and to this presbyterate. I'm very much looking forward to having both Joe and Aaron [Jenkins] join us with their ordinations this summer."

Our Lady of the Greenwood parishioners Larry and Caroline Newton of Greenwood said they are very proud of their firstborn son and respect his decision to serve God and the Church.

"Joe is a very giving person," Caroline Newton explained. "There isn't anything that he wouldn't do for you. I know that he will make a great priest."

Their oldest child was named for his paternal grandfather, she said. "I have a locket I received on the day he was born that says, 'In the child lies the fulfillment of the mother's dream.' I still wear the locket, and will wear it for his ordination Mass."

Larry Newton described his son as "a super kid" who is intelligent and multi-talented.

"I always figured that Joe would do something great with his life," he said. "I thought maybe he would be a doctor or attorney or priest. We share a love of old cars, and he's a very good mechanic. He taught some of the other guys at the seminary how to do basic repairs on cars."

The Newton family is very close, said Jessica Fulp, the youngest sibling. "Joe is a great brother, a great person, and always gives great advice. He's so excited about his [priestly] ministry."

Msgr. Frederick Easton, vicar judicial of the archdiocesan Metropolitan Tribunal, and Msgr. Mark Svarczkopf, pastor of Our Lady of the Greenwood Parish, will help Deacon Newton put on his priestly vestments during the ordination Mass.

"He genuinely wants to help people," Msgr. Easton said. "He's a very positive thinker, has strong ideals and is always looking for ways to promote his own spiritual life."

Benedictine Father Kurt Stasiak, who teaches courses on the sacraments at Saint Meinrad School of Theology, said Deacon Newton will be an excellent priest and talented homilist as well as a skilled organizer and problem-solver.

"He can organize just about anything," Father Kurt said. "He's been a tremendous asset to the seminary community during his whole time here, and especially this past year in terms of physical facilities when we were

## Deacon Joseph Newton

Age: 32

Hometown: Greenwood

Home Parish: Our Lady of the Greenwood Parish in Greenwood

Parents: Larry and Caroline Newton

Education: Roncalli High School in Indianapolis; Pontifical College Josephinum in Columbus, Ohio; Saint Meinrad School of Theology in St. Meinrad

Ministry assignments as seminarian: Student chaplain at Methodist Hospital, with residence at St. John the Evangelist Parish in Indianapolis; St. Pius X Parish in Indianapolis; Archdiocesan Metropolitan Tribunal, Archbishop O'Meara Catholic Center in Indianapolis

Favorite book: *Apologia Pro Vita Sua*, Cardinal John Henry Newman's autobiography

Favorite saint: St. Teresa Benedicta of the Cross

Favorite Scripture verse: Acts 20:28, "Keep watch over yourselves and over the whole flock of which the holy Spirit has appointed you overseers, in which you tend the church of God that he acquired with his own blood."

Favorite prayer or devotion: Liturgy of the Hours and the rosary

moving into a newly renovated residence hall."

Benedictines emphasize finding God in the ordinary events of daily life, Father Kurt said. "Joe works so well in day-to-day routines. He's very practical. He's down-to-earth. He can get things to happen, to get things done, and he's a very faithful person. 'Ora et labora,' which means 'prayer and work,' captures Joe to a 'T.' He will give a fine homily, very practical and helpful, then a half-hour later he will be fixing your car then a half-hour after that he will be counseling someone.

"At Saint Meinrad, we're really proud once again of both of our ordinands [for the Archdiocese of Indianapolis] this year," Father Kurt said. "Aaron and Joe are both fine men. I think they're a great addition to the presbyterate and are alumni that we can really be proud of." †



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—PARISH—

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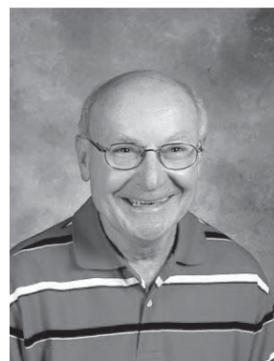


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Richard J.  
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June 1, 2008

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After 43 years of service, dedicated teacher, Richard J. Powell, is retiring from Bishop Chatard High School.

To honor his commitment to the students of Bishop Chatard and the Archdiocese of Indianapolis, a retirement celebration is being held on Sunday, June 1, 2008. Mass will begin at 3:30 p.m. in the BCHS gymnasium, followed by an open house until 6:30 p.m. A formal thank you program will take place during the Mass.

All are welcome to attend.

The Richard J. Powell Tuition Assistance Endowment Fund is being created to provide financial assistance for future generations of BCHS Trojans. Contributions may be made at this event or by calling (317) 251-1451, ext. 2242.

# 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.

**BANICH, Florence B.**, 89, Holy Trinity, Indianapolis, May 5. Mother of Trina Chastain, Mary Louise Fox, Becky Meehan, Lucy Wagner, Roseanne Wright, Jim, Paul and Tony Banich Jr. Grandmother of 26. Great-grandmother of 27.

**BREITENBACH, Ethel Mae**, 81, Holy Family, Richmond, May 16. Mother of Kathleen Tuggle and Richard Breitenbach. Sister of Mary Lou Hawk and James Weihagen. Grandmother of four.

**CAYSINGER, LaVonne**, 81, St. Vincent de Paul, Bedford, May 16. Wife of Roy Caysinger. Mother of Denis Caysinger. Sister of Louise Dillehay.

**CHAPMAN, Lisa Kay**, 48, St. Roch, Indianapolis, May 15. Wife of Guy Chapman. Mother of Andrea and Hannah Chapman. Sister of Mary Jo Christian, Chris Minor, Mandy Whisler, Andrew, Ernesto and Tony Gomez.

**CURRIN, Thomas E.**, 74, St. Mary-of-the-Knobs, Floyds Knobs, May 17. Father of Kara Foster and Mary Pat Currin. Brother of James, Jerry and Timothy Currin. Grandfather of four.

**DEFIBAUGH, Robert K.**, 73, St. Anne, New Castle, May 20. Father of Robyn Breneman, Susan McBeath, Valerie and Robert Defibaugh. Brother of Princess Alexander. Grandfather of four.

**DONAHUE, Sharon L.**, 52, St. Michael the Archangel, Indianapolis, May 7. Sister of Kathleen Chilenski, Patricia Ciresi, Jeanne Sheehan, Stephanie Whitmore, Judith, Terrence and Timothy Donahue.

**FRATIS, Barbara**, 83, St. Mary, Richmond, May 16. Aunt of several.

**LANKERT, Frances Edwina**, 79, St. Anthony of Padua, Clarksville, May 11. Wife of Norman Lankert. Mother of Cindy Andres, Mindy Ernstberger, Patricia Tindell, David and Michael Lankert. Sister of Joyce Cluck and Jim Long. Grandmother of 11. Great-grandmother of 12.

**MOORE, Alexis A.**, 19, Sacred Heart of Jesus, Terre Haute, May 14. Daughter of Thomas and Lisa Moore. Sister of Tiffany, James, Joseph and Tommy Moore. Granddaughter of James Luppens and Joseph Moore Jr.

**POOLE, Mary Rose**, 85, Christ the King, Indianapolis, May 19. Mother of K.C. Clearwater and Patrick Poole. Grandmother of Angela Peterson. Great-grandmother of two.

**ROBERSON, Mattie**, 92, St. Rita, Indianapolis, May 5. Mother of Walter Roberson. Sister of Lois Rowley, Juanita Smith, Oliver and Walker Johnson. Grandmother of one. Great-grandmother of three.

**SIMONTON, Olga A.**, 93, Holy Trinity, Indianapolis, May 1. Mother of two. Sister of one. Grandmother of two.

**WALKER, Clara Lee**, 78, St. Anthony of Padua, Clarksville, May 2. Mother of Nancy, Michael and Timothy Walker. Sister of Eva Fernbach, Shirley Troutman and Charles Lee. Grandmother of three. Great-grandmother of two.

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

**WILTSEE, Juanita**, 79, Our Lady of the Greenwood, Greenwood, May 21. Wife of Edward Wiltsee. Mother of Cheryl Percy, Susan Poynter, Mark and Mike Vandiver, Bruce and Martin Wiltsee. Sister of Dean Roseberg. Grandmother of 16. Great-grandmother of 19. †

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## Silhouette of Mary

A statue of Mary adorned with a floral crown is silhouetted against a stained-glass window at St. Joseph Church in Penfield, N.Y., after a May crowning ceremony on May 7. The month of May is devoted to Mary, and is traditionally celebrated with a crowning ceremony and rosary.

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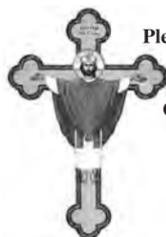


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Please send résumé by Monday, June 13, 2008 to:

**Kent Clady, Principal**  
Our Lady of the Greenwood Catholic School  
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[kclady@ol-g.org](mailto:kclady@ol-g.org)

## Positions Available .....



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Certification in Youth Ministry or a comparable pastoral program and/or experience in youth ministry is a plus. A strong candidate would demonstrate an ongoing commitment to faith formation, both personal and professional. Salary will be commensurate with education and experience and includes a health care, life insurance, and retirement package. Please send a cover letter of explanation of one's vision of ministry to young people, along with a résumé by May 25, 2008, to:

**Mr. Joe Hurr**  
**Precious Blood Parish**  
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*Résumés accepted until position filled.*

# Four are honored for completing Ecclesial Lay Ministry program

By Mike Krokos

“God calls. We respond.”

The first two sentences from “Co-Workers in the Vineyard of the Lord,” the U.S. Conference of Catholic Bishops’ resource for the development of lay ecclesial ministry, describes the commitment that Ed Isakson, Cathy Loudon, Ann Northam and Maureen Shea give to the Church.

The four were honored during an Evening Prayer liturgy on May 15 at the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral in Indianapolis for completing the Ecclesial Lay Ministry (ELM) formation program.

Isakson is the archdiocesan director of human resources. Louden is the liturgy and music coordinator at St. Malachy Parish in Brownsburg. Northam is the director of religious education at St. Augustine and Most Sacred Heart of Jesus parishes in Jeffersonville. Shea is coordinator of the Rite of Christian Initiation of Adults for St. Thomas More Parish in Mooresville.

“Good ministry requires formation in spirituality, pastoral skills and theological studies, the three components of the Ecclesial Lay Ministry program,” noted Msgr. Joseph F. Schaedel, vicar general. “You dedicated yourselves to the enhancement of your ministry by your commitment to this formation experience.”

Msgr. Schaedel presented each honoree with an archdiocesan lapel pin and framed certificate of completion.

ELM, which was launched in the archdiocese in 1999, provides theological, spiritual and pastoral formation for

lay ministers in the archdiocese. Suzanne Yakimchick, archdiocesan chancellor and executive director of lay ministry and pastoral services, administers the program.

Saint Meinrad School of Theology in St. Meinrad provides the ELM’s instructors and sets up its workshops, which take place in varying locations in the archdiocese.

Yakimchick addressed Isakson, Loudon, Northam and Shea during the liturgy.

“You began this program in its earliest years and are now seven or eight years wiser, holier and more experienced,” she said.

“Thank you for what you bring to the Church, what you gave to this program, and for all that you do for the Church and your communities.”

For Shea, the program was a way to help in her ministry.

“I wanted to know everything that I could possibly know so that I could help people on their path [of faith] and help myself on my path,” Shea said.

Northam noted that she had traveled more than 20,000 miles in the last several years to participate in ELM classes.

“Four of us came from the [New Albany Deanery] area and took turns driving,” she said.

She added that the classes were a “refresher” for the masters degree she earned in theology.

“One thing I’ve loved is the networking with ministers from all varieties,” Northam said. “I’m in education, formation ... and to work with music people and pastoral associates has been wonderful.”

Isakson said ELM helped him get to know different lay ministers throughout the



Photo by Mike Krokos

Standing with Msgr. Joseph F. Schaedel, vicar general, at the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral in Indianapolis on May 15 are the most recent people to complete the archdiocese’s Ecclesial Lay Ministry formation program. From left are, Cathy Loudon, Maureen Shea, Msgr. Schaedel, Ann Northam and Ed Isakson.

archdiocese.

The program helped him spiritually, too.

“I started praying the Liturgy of the Hours at the beginning of the classes, and now it is something I do every morning when I get up,” said Isakson, who is a member of St. Monica Parish in Indianapolis, where he and his wife, Kim, serve as a marriage preparation couple.

“It’s become part of my daily prayer routine and that all came about because of this program,” added Isakson, who also serves as an extraordinary minister of

holy Communion at St. Vincent Hospital in Indianapolis.

For Loudon, the program provided solid background for her ministry.

“I’m just interested in it so you just naturally want to find out more,” Loudon said.

“I’m glad the archdiocese supports the lay ministers this way,” she added.

(For more information about ELM, log on to [www.archindy.org/layministry](http://www.archindy.org/layministry) or call 317-236-7325 or 800-382-9836, ext. 7325.) †

## TEACHERS

continued from page 9

“I had a resident assistant my freshman year at Notre Dame that had the ability to make the person he was talking to the most important person in the room,” Shaughnessy explained. “I try to treat my students the same way.”

Shaughnessy arrived at his high school alma mater, Bishop Chatard, two years ago to teach freshman theology. During his first year after graduating from college, he served as a youth minister at St. Christopher Parish in Indianapolis.

Shaughnessy has seen a few differences in teaching high school students compared to leading a youth ministry group.

“One of the biggest challenges in youth ministry is getting the kids there and involved,” he said. “In high school teaching, you have the kids there and you have to work to keep them interested and keep them involved in the class.”

To do that, Shaughnessy likes to use unconventional teaching techniques to keep his freshmen involved and interested in theology.

“I like to have the students do presentations, read Scripture reflections, show videos, and we even had a

project in which the students made a rap mix tape,” Shaughnessy explained.

### Steve Hesse, Father Michael Shawe Memorial Jr./Sr. High School in Madison

Steve Hesse’s teaching path may seem unusual, but he would not have done it any other way.

He came to Shawe Memorial High School straight out of college and taught history classes for three years. Then family life called. Hesse stopped teaching to stay at home with his children for nearly 10 years.

“My youngest [child] went off to school and, at that point, my wife and I decided it was the right time for me to return to work,” he said.

Hesse had doubts about returning to teach high school classes.

“I was not a great high school student,” Hesse explained. “In the end though, that motivated me to become a great teacher.”

Hesse returned to Shawe two years ago to again teach history as well as Advanced Placement Government. His philosophy is simple: Try to make history exciting so the students are excited.

“I think history is fun,” he said. “I get excited, and I try to convey that to the students.”

Hesse also leads junior and senior retreats. He said he has gained a different perspective from teaching this

Photo by Bryce Bennett



Teacher Brian Shaughnessy makes a point with student Nick Boyce during a freshman theology class at Bishop Chatard High School in Indianapolis.

time, and he hopes that it shows in the classroom.

“I think I understand the kids a little bit more,” he said. “I hope they see me living a Catholic life. I’m not perfect, but I try to stay involved the best I can.” †

## Classified Directory, continued from page 18

### Positions Available



### PRINCIPAL

St. Lawrence Catholic School

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



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

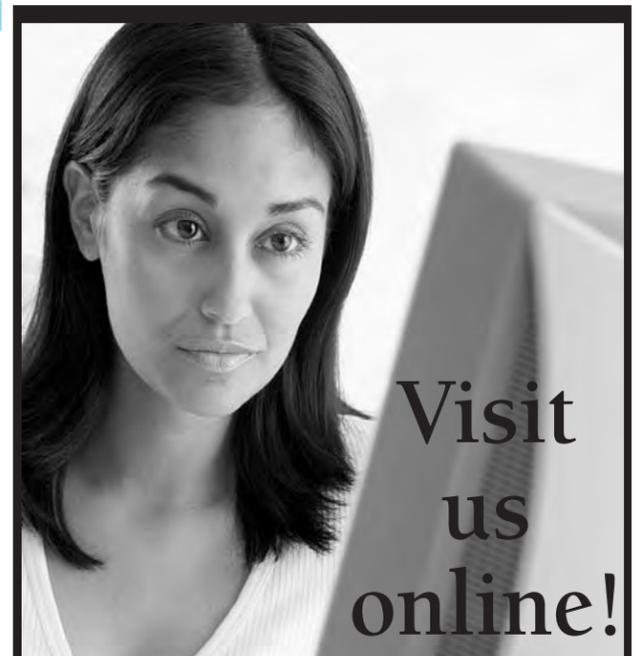
### DIRECTOR OF LITURGICAL MUSIC

Nativity Catholic Church, Indianapolis, IN.

A growing parish of 900 families seeks a part-time Director of Liturgical Music. This person of faith must be knowledgeable in Roman Catholic Liturgy, accepting of both traditional and contemporary music styles and have excellent keyboard skills. Responsibilities include: provide music for three weekend Masses, recruit and supervise volunteer musicians, direct adult and youth choirs and train cantors. The ideal candidate holds a bachelor’s degree in music or equivalent, and has strong organization and communication skills. Salary commensurate with education and experience.

Send résumé to:

Search Committee  
Nativity Catholic Church  
7225 Southeastern Avenue  
Indianapolis, IN. 46239



[www.CriterionOnline.com](http://www.CriterionOnline.com)



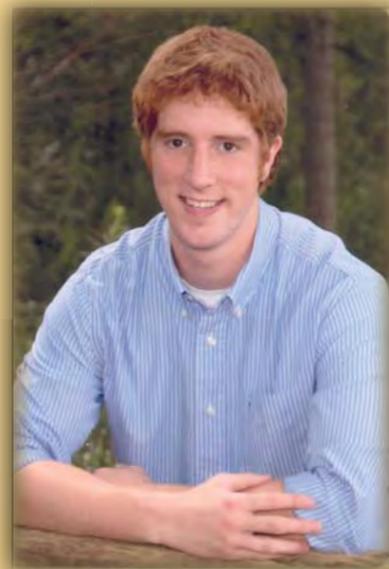
# CONGRATULATIONS CLASS OF 2008

Jacob Armour  
 Courtney Bachus  
 Thomas Barth  
 Andrew Black  
 Katie Brown  
 Melissa Bullock  
 Ben Burns  
 Marissa Byers  
 Matthew Catton  
 Sarah Chumbley  
 Samantha Crump  
 Andrew Day  
 Isaiah Dotson  
 Lindsay Doyle  
 Ashley Dugan  
 Patrick Duncan  
 Christin Ferguson  
 Anna Frick  
 Elizabeth Gibbons  
 Courtney Glass  
 Jamie Goss  
 Natasha Gregory  
 Bridgette Griffin  
 Christopher Hampton  
 Autumn Harris  
 Derek Harris  
 Germany Harris  
 Maria Hawkins  
 John Heim  
 Aaron Hernandez  
 Jennifer Hornsby  
 Joseph Jackson  
 Rebecca James  
 Michael Key

Timothy Kingsley  
 Vanessa Knight  
 Hyuk Sang Kwon  
 Kevin Lovell  
 Daniel Lyster  
 Nicole Maio  
 Theresa Mauer  
 Kara McCarthy  
 Jenna McGuinness  
 Daniel McNelis  
 Byung Il Min  
 Mariah Moorman  
 Austin Myers  
 Elizabeth Nguyen  
 John Okerson  
 Samantha Pacheco  
 Allison Padrick  
 Justin Parmelee  
 David Parson, Jr.  
 Shanna Pierle  
 Dana Rosswurm  
 Kevin Schmoll  
 Katie Schneider  
 Derek Shilling  
 Stephanie Shipley  
 Nicholas Smith  
 Hannah Sponsel  
 Shelby Sutterfield  
 Frank Therber  
 Stephen Tindall  
 Katherine Walker  
 Joseph Williams  
 Jessica Wilson  
 Sasha Wilson



**SHANNA PIERLE**  
*Valedictorian*



**JOHN OKERSON**  
*Salutatorian*

**Scholarship Awards Total:**  
**\$2,458,588**