



The Criterion

Serving the Church in Central and Southern Indiana Since 1960

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Witnesses to joy

Fathers Aaron Jenkins
and Joseph Newton
ordained archdiocese's
newest priests

By Sean Gallagher

Witnesses to joy.

That is what Archbishop Daniel M. Buechlein charged Fathers Aaron Jenkins and Joseph Newton to be just moments before they were ordained to the priesthood on June 7 at SS. Peter and Paul Cathedral in Indianapolis.

“Aaron and Joe, to proclaim and to witness joy—this is the core of your mission,” he said. “The Apostle Paul called Gospel ministers servants of joy. He wrote to the Corinthians,

See **PRIESTS**, page 11

More photos,
pages 12-13.



Archbishop Daniel M. Buechlein kneels in prayer on a prie dieu while, from left, deacons Joseph Newton and Aaron Jenkins lay prostrate during the praying of the litany of the saints. The two were ordained to the priesthood on June 7 at SS. Peter and Paul Cathedral in Indianapolis. Assisting Archbishop Buechlein are, from left, seminarian Benjamin Syberg, Ford Cox, the archbishop's administrative assistant, Benedictine Father Julian Peters, administrator pro-tem of the Cathedral Parish and seminarians Daniel Bedel and Martin Rodriguez. (Photos by Sean Gallagher and Mary Ann Wyand)

Area flood victims find shelter in parishes

By Sean Gallagher

The massive amount of rain that hit central and southern Indiana on June 6 and 7 caused flooding in many communities that hadn't been matched for nearly 100 years.

As of the deadline for this week's issue of *The Criterion*, no archdiocesan parish had reported flood-related damage, but at least two archdiocesan parishes reached out to help those affected by the floods.

On the morning of June 7, St. Martin of Tours Parish in Martinsville was opened as a Red Cross shelter for flood victims.

Father John Hall, the parish's pastor, said approximately 100 people took shelter there from 10 a.m. to 7:30 p.m. on June 7. At that time, they left on school

See **FLOODING**, page 19

Photo courtesy of the Martinsville Times-Reporter



Martinsville flood victims make their way on June 7 into a Red Cross shelter that had been opened at St. Martin of Tours Parish in Martinsville. Approximately 100 flood victims stayed much of the day in the Bloomington Deanery Parish.



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. †

Wesley Jones

Age: 61
Spouse: Mary Jane
Home Parish: St. Jude Parish in Indianapolis
Occupation: College Professor; Hospice Chaplain

Age: 47
Spouse: Susie
Home Parish: SS. Francis and Clare of Assisi Parish in Greenwood
Occupation: Engineering Manager for Eli Lilly and Company

Ronald Reimer

Who are the important role models in your life of faith?
Christ and Our Lady are role models in my life of faith. My model of love comes from my wife, Mary Jane. My models of spirituality and service have been formed by the men and women religious of Our Lady of Gethsemane Abbey near Bardstown, Ky., Saint Meinrad Archabbey in St. Meinrad and Our Lady of Grace Monastery in Beech Grove.

What are your favorite Scripture verses, prayers and devotions?
The Liturgy of the Hours and the Psalms are my favorite devotions and prayers. I love the range of emotions that they express. My favorite prayer ... was written by Thomas Merton, and is in his book *Thoughts in Solitude*.

Deacons often minister to others in the workplace. How have you experienced that, and how do you anticipate doing it in the future?
The call to ministry has been so strong with me that I left a 25-year career as a college professor to follow ministry. It is my hope that in the future I will also be a chaplain for all

those who work in Catholic Charities, especially those on the "front lines" working with the poor and recent immigrants.

Why do you feel that God is calling you to become a deacon?
When I got married, I was an agnostic coming from a Protestant background. My wife and a small group of folk musicians in Lexington, Ky., "loved" me into the Church. I have taken weeklong retreats to Our Lady of Gethsemane for the past 30-some years. These retreats have helped to develop my spirituality. Other life experiences have taught me that I am most happy when I am helping someone else. The service of a deacon is my way to being happy.

How will being ordained a deacon have an impact on your life and family?
Deacon formation has made my wife and I face decisions about how we relate to God, each other and how we will spend the rest of our lives. This has drawn us closer together. The instructors, staff and other candidates and wives have graced us with wonderful friendships and support. †

Who are the important role models in your life of faith?
My mother, my wife and various classmates from my time at the U.S. Naval Academy.

What are your favorite Scripture verses, prayers and devotions?
Mt 8:5-13 (the healing of the centurion's servant); Acts 8:26-40 (Philip and the Ethiopian eunuch); Mt 28:18-20 (the commissioning of the Apostles).

Deacons often minister to others in the workplace. How have you experienced that, and how do you anticipate doing it in the future?
At [Eli] Lilly, some co-workers have asked me to explain some of the Church's teaching. As a captain in the Navy Reserves, I have served as an acting chaplain for retirement ceremonies, offering an invocation and benediction. In Boy Scouts, I have sometimes acted as a moral compass, giving direction to the group on certain decisions and behaviors. I anticipate these experiences to increase in the future.

Why do you feel that God is calling you to become a deacon?
I feel that I have been given many gifts and talents, and I wish to share them with my fellow travelers. In the Gospel, I have found the pearl of great price. This treasure is not to be hoarded, but shared generously with others. In addition, as a deacon in the workplace, I hope to live a complete life. Too often, our society is asking us to leave religion and spirituality for Sunday mornings only. However, we are created as spiritual and physical creatures. We must live in an integrated fashion for us to reach our full potential. We cannot split our very selves.

How will being ordained a deacon have an impact on your life and family?
I am not sure of the impact. I still have a very significant vocation to my wife and my three teenage sons as well as a career with Eli Lilly and Company. Since I have not attended a parish with deacons in it, I do not have a good reference point to gauge the impact on my life and family. We can only trust in the Holy Spirit to guide and protect us on this journey to the unknown. †

Steven Hodges

Age: 53
Spouse: Mary
Home Parish: SS. Francis and Clare of Assisi Parish in Greenwood
Occupation: Independent Manufacturer's Representative

Who are the important role models in your life of faith?
My wife, Mary, and my parents have been important examples in my spiritual journey, providing loving support and sharing their faith lives with me. The many priests and deacons with whom I have become acquainted with during my adult life—and especially during my formation—have modeled for me what it means to be a strong and spiritual man committed to serving God and his people.

What are your favorite Scripture verses, prayers and devotions?
Luke 15:11-32 (the Prodigal Son); Mark 2:13-17 (the call of Matthew); John 13:3-14 (Jesus washes the disciples' feet); the Liturgy of the Hours, the Rosary and the Divine Mercy Chaplet.

Deacons often minister to others in the workplace. How have you experienced that, and how do you anticipate doing it in the future?
Since deacon formation began, I have had opportunities to share my faith with, and to listen to, many people with whom I work. Each day, I pray that God opens my eyes and my heart to recognize the needs of those I encounter, and that he equips me

and uses me to minister to them.

Why do you feel that God is calling you to become a deacon?
I believe that by choosing to call an ordinary guy [like me], God shows us that we all can make God the center of our lives and do his work. We are all called to love and serve God and each other and, as a deacon, I hope to be a visible sign that we are all capable of answering the call.

How will being ordained a deacon have an impact on your life and family?
God will bless me in incredible ways which will allow me to serve my family better and grow in faith. I recognize that my ministry will demand my time so that it will occasionally be challenging to fit everything in. However, I trust that, through God's grace, the time that I spend with my family will be loving, fruitful and productive, and that it will strengthen my relationship with them. †

No general admission tickets available for diaconate ordination
The ordination of the first class of permanent deacons for the Archdiocese of Indianapolis will be a great occasion for our local Church. All are invited to pray for these 25 men as their ordination approaches.
However, because of the number of family members and guests invited, there will be no general admission for the ordination liturgy, according to Benedictine Father Bede Cisco, director of the archdiocesan Office of Deacon Formation. All guests attending the liturgy must present tickets.
Each newly ordained deacon will celebrate with his parish community, most on the weekend of June 28-29, Father Bede said. †

6/13/08

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Deacon candidates comfortable ministering in the workplace

By Sean Gallagher

When you think of what men who have been ordained do, certain images usually come to mind: celebrating the sacraments,



Permanent Deacons

Archdiocese of Indianapolis
FIRST ORDINATION CLASS

teaching the faith, listening to those who need help.

How about driving a semitrailer, making a sales call or working on a food processing plant floor?

Those are the jobs of three men who will be among the first group ordained as permanent deacons for the archdiocese on June 28 at SS. Peter and Paul Cathedral in Indianapolis.

But they don't see a sharp distinction between the formal ministry that they will do in the Church as deacons and the way they work their day jobs.

In fact, they say that the formation they have received for more than three years has helped them become better workers.

A different approach to work

As a truck driver for McLane Food Services, deacon candidate Dan Collier drives 1,100 miles per week delivering more than 70,000 pounds of food items to restaurants in Indiana and Illinois.

He said that he'll get "madder than all get out" when he's 300 miles away from his company's warehouse and his load will shift in his semitrailer, forcing him to stop and rearrange it so it stays in place.

"I'll be mad and I'll be upset and be tired," said Collier, who has 27 years of truck driving experience. "But I just pray to God to give me the strength to get through it, and I always do and it always works out. Then I go back to the warehouse and tell them of my experiences so they can learn how to load a trailer properly."

Since 1991, deacon candidate Bill Jones has worked in a variety of positions for Mariah Foods in Columbus, a company that processes meat items.

"Even when I was in human resources, sometimes I would get fed up [and say], 'What are you doing here talking to me? I've got more important things to do,'" said Jones, currently the assistant general manager for his company's Columbus plant.

"But I've become aware that if somebody

made the time to come see me about something, it was important to them and I owe it to them to sit and listen to them, no matter how trivial it may seem to me. I learned that through the formation process."

"He's very, very helpful," said Dolores Harper, one of Jones's co-workers. "If anybody has problems, he's really a good person to talk to. I've noticed that a lot more now than in the past."

"But he's always been a person to take the shirt off his back to help anybody out, whether he knows him or not."

The cost of honesty

Deacon candidate Steve Hodges faces temptations every day to lie and cut corners to get ahead in his career.

For 22 years, he has been an independent sales representative for companies that manufacture kitchen equipment for restaurants and other large facilities. For the last 15 years, he has owned the Greenwood-based Genesis Marketing Group.

Hodges said that the president of one manufacturer once said at a sales meeting to the salesmen present that they were "too honest" and that there were ways of talking about his company's products in which they would "not really be lying, but you're not really telling the truth [either]."

"I feel that it's important to get the sale," said Hodges, a member of SS. Francis and Clare of Assisi Parish in Greenwood. "But I'm not going to sell my soul to get the sale. If I've got to lie and cheat and be unethical, I'm not going to do that."

In the end, Hodges' honesty actually helps his business by establishing a strong credibility with his clients.

"He's a salesman. He wants to sell his equipment. But he's never going to tell you about anything that won't work. He's always honest," said Sherman Robinson of Indianapolis, who has been a food facilities consultant for more than 40 years and has worked with Hodges for more than 20 years.

"I think he has that reputation in the industry, not just with me. We have a lot of respect for him in that way."

Hodges' honesty in work is tied to the high value he places on his faith.

"I tell people that the CEO of my company is God," Hodges said. "It's just the way it is. I'm the president of the company. But, as far as I'm concerned, it's God's company and I try to glorify God in my business."

Deacon candidate Steve Hodges, left, talks with Sherman Robinson, a client who is a food facilities consultant, in Robinson's office in Indianapolis on May 28. Hodges, a member of SS. Francis and Clare of Assisi Parish in Greenwood, is an independent sales representative for companies that manufacture kitchen equipment for restaurants and other large facilities.



Taking it to the streets

Dan Collier's mind has been turning to St. Paul recently as he has been driving his semitrailer across Indiana's highways and byways delivering supplies to restaurants.

"Paul was a tentmaker," Collier said. "He went to these towns and he preached. And he sowed some tents and made a few bucks and he'd move on. Well, I'm out here feeding the people and I'm moving on."

Collier doesn't preach as St. Paul did. But he tries to bring the light of Christ in natural ways to the people he encounters in the restaurants on his routes.

"I get to know them, and I interact with the people who put their truck orders away," he said. "I get to hear a little bit about their personal lives. So, as I leave, I think about them. Sometimes I offer up prayers for them. I have a lot of time behind the wheel to pray or just think or contemplate."

Because of the transient nature of his work, Collier leaves the end results of his everyday evangelizing to God.

"It's for the Holy Spirit to make it work after I leave," Collier said. "I feel like I leave them with a good impression of what it is to be a Catholic, to be a man of God."

Hodges hopes to bring the people he works with closer to Christ as well.

"I just hope I can be Christ's presence to them if they need me," Hodges said. "I think a lot of them know me well enough that if they have something that they truly need to talk about in a spiritual sense, they can talk to me ..."

Evangelization of this kind in the secular world is primarily the mission of the laity since bishops, priests and religious ordinarily don't minister in this sphere. But permanent deacons that have other careers can do it as well and are strengthened for it by the grace



Deacon candidate Dan Collier, a member of St. Malachy Parish in Brownsburg, delivers food items on June 2 to a restaurant in Franklin. Collier has been a truck driver for McLane Food Services for 22 years.

of holy orders.

Bill Jones hopes he and his fellow soon-to-be deacons will be able to set an example for the laity about how they can share the Gospel in the workplace through being good people and doing their work well and ethically.

"I think if deacons can be that light to show people that this does work, this can work, hopefully, we can [lead] other people to do it in their workplace, too."

(For more articles and information about the archdiocese's deacon program, log on to www.archindy.org/deacon.) †

MARRIAGE SUPPLEMENT

Marriage ANNOUNCEMENT

Be a part of our Marriage Supplement
July 18, 2008, issue of *The Criterion*

If you are planning your wedding between July 1, 2008 and February 1, 2009, we invite you to submit the information for an announcement on the form below.

Pictures

You may send us a picture of the couple. Please do not cut the photograph. The picture must be wallet-size and will be used as space permits. We cannot guarantee the reproduction quality of the photos. Please put names on the back of the photo. Pictures will be returned if a stamped, self-addressed envelope is enclosed.

E-mailed photos

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

Deadline

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

— Use this form to furnish information —

Clip and mail to: BRIDES, *The Criterion*, ATTN: Mary Ann Klein, P.O. Box 1717, Indianapolis, IN 46206
Deadline with photos: Thursday, June 26, 2008, 10 a.m.

Please print or type:

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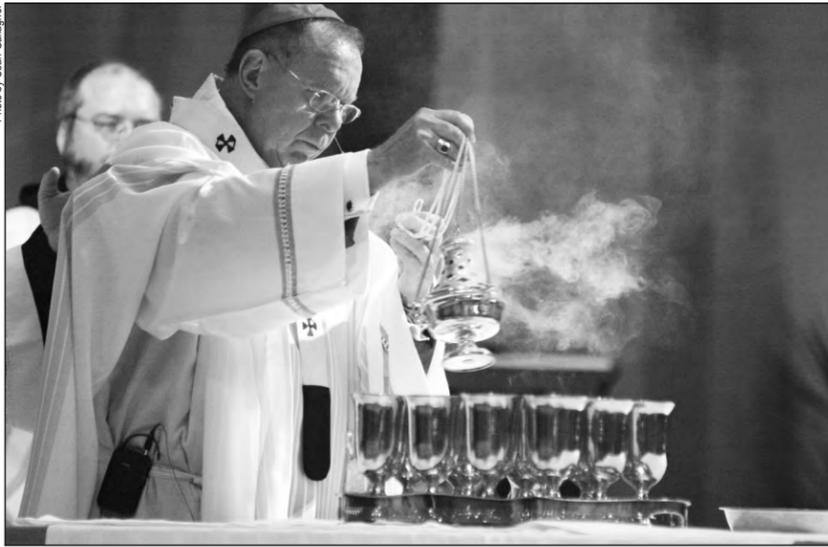


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Editorial



Archbishop Daniel M. Buechlein, who has been undergoing treatment for Hodgkin's lymphoma the past several months, incenses the offertory gifts during a June 7 Mass at SS. Peter and Paul Cathedral in Indianapolis during which he ordained Fathers Aaron Jenkins and Joseph Newton to the priesthood. Sometime later this summer, Archbishop Buechlein hopes to resume his regular schedule.

Summer is the season for service

"Take care, then, to have but one Eucharist. For there is one flesh of our Lord Jesus Christ, and one cup to show forth the unity of His blood; one altar; as there is one bishop, along with the priests and deacons and all who serve in His name."—St. Ignatius of Antioch

June 28 will be a day long remembered in central and southern Indiana.

The first class of permanent deacons will be ordained to serve the people of God in the Archdiocese of Indianapolis.

We rejoice in the ministry of service that these men and their families will carry out in collaboration with our archbishop, with our priests and religious, and with lay women and men in every region of this local Church.

The Holy Spirit is truly at work in this archdiocese—calling individuals, families and parish communities to prayer, to lifelong formation and evangelization and to missionary work here at home and throughout the world. May God bless our deacons abundantly as they exercise their unique and distinctive ministry of Word and sacrament in our Church.

The first week in July, 15 priests (and a Franciscan sister) begin new assignments in pastoral ministry throughout the Archdiocese of Indianapolis. Their quiet transitions from one assignment to another deserve special notice.

In faithful obedience to their archbishop (and religious superior), these servants of God have agreed to go where they are being sent—perhaps eagerly, perhaps reluctantly, but always with some degree of anxiety and uncertainty.

No two parishes are exactly alike. And no one knows for sure how a new pastor or parish life coordinator will be received in a new situation.

Accepting a new assignment is always a leap of faith for the pastor/parish life coordinator and for the parish community. We thank these generous servants, in advance, for their willingness to go where they have been

sent and to serve God's people come what may. May God bless them abundantly in their pastoral ministry.

Sometime this summer, God willing, Archbishop Buechlein hopes to return to a full schedule after a long and difficult battle with cancer. Our prayers are with the archbishop as he concludes his treatment and continues his recovery.

We pray that he regains fully his strength and his energy. We applaud his determination to carry on in spite of his illness and its many burdens. May God bless him abundantly for his service to this archdiocese and to the universal Church.

The Archdiocese of Indianapolis has a long and distinguished history of dedicated service by lay people, religious and clergy who have given themselves wholeheartedly, without counting the cost, to our Church's prayer and work.

With this rich tradition, and the blessings it imparts to all, comes an enormous responsibility.

To ensure that this tradition of service continues, in response to the growing needs of Church and society, we must all pray fervently that the Lord will continue to call women and men to his service. And we must work to actively develop and maintain communities of faith that can nurture and sustain vocations to ordained ministry, consecrated life, marriage and ecclesial lay ministry.

The holy Eucharist is the sign of our unity as an archdiocese and as the Church universal.

As Pope Benedict XVI reminds us, it is also the sacrament of charity and the sign of our commitment to serve one another in all humility as Jesus did.

May God bless our archbishop, our priests and deacons, and all who serve the family of God in central and southern Indiana this summer and through all the seasons of service the Lord gives us until he comes again in glory.

—Daniel Conway

Be Our Guest/Christine Harrington

Abortion: One woman's journey

Abortion. I hate the word. Up until a few months ago, I could not even say it.



Whenever a cable news story came on about abortion, I would quickly change channels. In a group of friends, if the discussion came up, I would remain painfully silent, hoping not to disclose my dark secret.

Judgments would be vocalized. "What kind of a woman would do such a thing?" "She would have to be very irresponsible, selfish and godless."

The comments and condemnations would flow. I would sit and slowly die *again* inside.

I was that woman they condemned, and no one knew or suspected me. My dark secret I had kept for the last 20 years would remain a secret forever—or so I thought.

The long-lasting impact of abortion is real. It sits inside your soul, slowly tearing you into hideous pieces. The effects are patient as they slowly erode your mind, body and soul, one day at a time. One year at a time. You cannot escape the damage it causes you and your family.

Often women cope by developing compulsive behaviors by turning to alcohol, drugs, food or sex. Many women, like me, live their lives in denial, running away from the event.

That's how I saw it—as an event. It was too painful for me to accept that I was actually taking the life of my child, so to cope, I made it into an event.

Whatever the story we tell ourselves, the truth is most women turn to some type of destructive behavior. We live with self-loathing each and every day. We will do anything to turn off the pain.

As if the self-loathing isn't punishment enough, add in the fact that some of us are Catholic. The shame intensifies 100 times.

"How can I tell my priest? Surely I will be excommunicated," we tell ourselves.

Logically, we know God will forgive us because he is an all-forgiving God, or maybe he is not?

What if the priest says the sin is unforgivable? Another fear emerges. How could God forgive us when we cannot forgive ourselves? Our final self-condemnation. We all know what Satan has been whispering into our consciousness: "You cannot forgive yourself. It is impossible. You are not worthy of forgiveness."

Jesus tell us in chapter seven of the Gospel of Luke, in the pardon of the sinful woman, "So, I tell you, her many sins have been forgiven; hence she has shown great love. But the one to whom little is forgiven, loves little." He adds, "Your sins are forgiven," and "Your faith has saved you, go in peace" (Lk 7: 37-50).

"Your sins are forgiven. ... Your faith has

See ABORTION, page 20



Myths and facts about immigration

(Editor's Note: This is the sixth 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: Today's immigrants are different than those of 100 years ago.

Known fact: The percentage of the U.S. population that is foreign-born now stands at 11.5 percent. In the early 20th century, it was approximately 15 percent.

Has immigration law changed over the years?

Current immigration law has helped to create the present crisis.

The problem is that current laws permit too few persons to enter to work or to be united with family members.

The immigration system is broken and today's unrealistic low visa limits help drive illegal immigration.

The national economy requires more immigrant workers than are allowed to enter.

The problem with not permitting access to work or to immigrate legally is that individuals are forced to stay once they make the treacherous trip here. Legal channels need to be widened to meet the needs of today's realities.

Moreover, families often have long waits, sometimes up to 15-20 years to be reunited.

For persons who desire permanent residence, the time between application and admittance is unreasonable—in many countries such as Mexico and those in Central America the wait is five to 10 years.

Even an individual married to a U.S. citizen with children must wait years for their status to be clarified. Family reunification must be given greater priority.

Similar to accusations about today's immigrants, those of 100 years ago initially often settled in mono-ethnic neighborhoods, spoke their native languages and built up newspapers and businesses that catered to their fellow émigrés.

They also experienced the same types of discrimination that today's immigrants face, and integrated within American culture at a similar rate.

If we view history objectively, we remember that every new wave of immigrants has been met with suspicion and doubt and yet, ultimately, every past wave of immigrants has been vindicated and saluted. (Source: Census Data) †

It is also asserted that the new immigrants do not want to learn English or become Americans. But experience has shown that within 10 years of arrival, more than 75 percent of immigrants speak English well.

Moreover, current demand for English classes at the adult level far exceeds supply. The children or second generation all speak English.

More than 33 percent of immigrants are naturalized citizens and, given increased immigration, this figure will rise as more legal permanent residents become eligible for naturalization in the coming years.

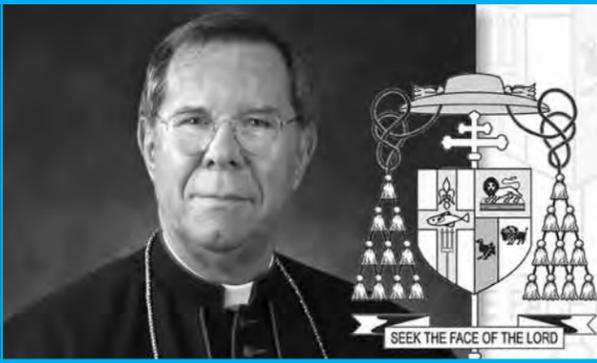
In the past, the number of individuals permitted to enter was more realistic to meet the needs of legal immigrants and workers and to accommodate the economic needs of the country.

The U.S. is a nation of immigrants. We are also a nation of laws and our laws must be updated to meet today's needs and realities.

Immigration is a federal responsibility and Congress needs to act on comprehensive immigration reform.

Comprehensive immigration reform on the national level is the solution. †

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Love of Jesus urges us to walk in imitation of his love

(First in a series)

“Were you there when they condemned him to the tree?”

In a booklet *Stations of the Cross for Parish and Private Recitation* (computer generated by Robert Wright in Memphis, Tenn., 1992), the song “Were You There?” was adapted for the Way of the Cross.

This haunting hymn originating in the African-American culture is in the public domain and offers thought provoking questions as a stimulus for prayer and random reflections along the way to Calvary.

The first Station of the Cross commemorates the condemnation of Jesus at the outset of his Passion. We read in the Gospel according to St. Matthew “... when Pilate saw that he was gaining nothing, but rather that a riot was beginning, he took water and washed his hands before the crowd saying, ‘I am innocent of this man’s blood; see to it yourselves.’” (Mt 27:24).

The fact that Jesus was innocent, even declared so authoritatively by Pilate, did not prevent a death sentence. Of course, even though we know the story we cannot help but be struck by the injustice of it all.

Jesus had committed no crime. There apparently was no one there—including his closest friends and disciples—to defend him.

With hindsight, our thoughts move readily to compassion for him. He was surrendering to the inevitable out of love

for sinners and that includes all sinners, us too. It is fitting that in all honesty we acknowledge that our sins were part of the burden that Jesus endured.

Taking a step back, we must also pray that we do not judge and condemn others out of ignorance.

I can’t help but think of the plight of many rather powerless immigrants in our country today. They are judged mostly on the basis of prejudicial hearsay. The occasional hate campaign conducted by radio and other talk shows could well be understood as a replication of what was going on at the trial and condemnation of Jesus. Misinformation that is manipulated to appear as the truth is unjust as well as dishonest.

The trial of Jesus was a mockery. As we reflect on the mockery he endured, it becomes clear that fear is a motivating cause of hatred, in this case, fear of the authority of Jesus.

Pilate’s fear is ironic because the power of Jesus was that of simplicity and humility. His only concern for the kingdom of this world was to win its salvation. But, as is too often the case, fear causes good things not to happen.

Pilate feared the crowd and walked away. In the trial of Jesus, the psychology of the mob prevailed. Pilate conceded to the mob’s choice that a murderer, Barabbas, be released rather than the innocent Jesus. He is condemned to die as a criminal.

It is fruitful to consider whether

sometimes we allow “the crowd” to do our thinking and judging about what is right and what isn’t. For example, in our interaction with the media of our day, the case can be made that often there is a “media spin” that is intended to shape opinion in the public forum.

How often the headlines of news stories—whether in print or on television—are not faithful to the content of the stories. How unfortunate that many of us live by these headlines and forego our own critical judgment of the facts.

How often news “stories” are manipulated in such a way as to *create* news. It seems to me that we as parents and teachers and pastoral leaders have a special responsibility to bring the lens of our faith to bear on the evaluation of communications that influence us so profoundly.

It is particularly important for people of faith to recognize the impact a materialistic secular culture can have on our way of thinking.

For example, I think of the imposition of “style” upon our youth. “Everybody does it” is an expected response from young people.

When it becomes a societal slogan, we find ourselves immersed in a culture of immaturity. Mob psychology can infect a

culture in many ways. In our day, we witness the degradation of marriage and family as a result.

Jesus accepted and endured gross injustice at his trial as atonement for our sins. His unassailable motive made all the difference for all peoples down through the ages. The power of divine truth prevails and moves us to acts of hope and love in our culture. As we make our way along the Via Dolorosa to Calvary, the love of Jesus urges us to walk in imitation of and with the confidence of his love. His way is right.

Were you there when they condemned him to the tree? The question begs a response in our minds and hearts, our words and deeds. †

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

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

Archbishop Buechlein’s intention for vocations for June

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

El amor de Jesús nos estimula a caminar imitando su amor

(Primero de una serie)

“¿Dónde estabas tú cuando lo condenaron al madero?”

En el folleto *Stations of the Cross for Parish and Private Recitation* (Las Estaciones de la cruz para recitación en la parroquia y en privado) (generado por computadora por Robert Wright en Memphis, Tenn., 1992), la canción “Where you There?” fue adaptada para el Vía crucis.

Este himno inolvidable que se originó en la cultura afroamericana es del dominio público y suscita preguntas como estímulo para la oración y reflexiones diversas sobre el camino al Calvario.

La primera Estación de la Cruz conmemora la condena de Jesús al comienzo de su Pasión. Leímos en el Evangelio según San Mateo “... viendo Pilato que no conseguía nada, sino que más bien se estaba formando un tumulto, tomó agua y se lavó las manos delante de la multitud, diciendo: ‘Soy inocente de la sangre de este justo; ¡allá vosotros!’” (Mt 27:24).

El hecho de que Jesús fuese inocente, incluso así declarado perentoriamente por Pilato, no evitó una sentencia de muerte. Naturalmente, aunque sabemos la historia, no podemos menos que sentirnos impactados por la injusticia que significó.

Jesús no había cometido ningún delito. Aparentemente nadie estuvo allí, incluyendo sus amigos más cercanos ni sus discípulos, para defenderle.

En retrospectiva, nuestros pensamientos nos mueven rápidamente a sentir compasión por él. Jesús se estaba rindiendo ante lo inevitable por amor a los pecadores y eso incluye a todos los pecadores, a nosotros

también. Es adecuado que con toda honestidad reconozcamos que nuestros pecados fueron parte de la carga que Jesús soportó.

Dando un paso hacia atrás, debemos también orar porque no juzguemos y condenemos a otros a causa de la ignorancia.

No puedo menos que pensar en la situación difícil de muchos inmigrantes indefensos en nuestro país hoy en día. Son juzgados mayormente en base a rumores prejuicios. La campaña de odio ocasional llevada a cabo por la radio u otros programas de opinión podría muy bien comprenderse como una réplica de lo que estaba sucediendo en el juicio y la condena de Jesús. La información incorrecta que se manipula para hacerla aparecer como verdad es un hecho tanto injusto como deshonesto.

El juicio de Jesús fue una burla. Cuando reflexionamos en la mofa que soportó, es evidente que el miedo fue una causa que motivó el odio, en este caso, miedo a la autoridad de Jesús.

El miedo de Pilato es irónico porque el poder de Jesús fue el de la simplicidad y la humildad. Su única preocupación por el reino de este mundo fue la de obtener la salvación. Pero, como es frecuente, el miedo hace que no ocurran cosas buenas.

Pilate le temía a la multitud y prefirió retirarse. En el juicio de Jesús, la psicología de la turba prevaleció. Pilato concedió a la turba la opción de que un asesino, Barrabás, fuese liberado en vez del inocente Jesús. Jesús fue condenado a morir como un delincuente.

Resulta provechoso considerar si a veces permitimos que “la turba” piense por nosotros y juzgue lo que es correcto y lo que no lo es. Por ejemplo, en nuestra interacción

con los medios de comunicación de nuestros días, puede darse el caso de que a menudo exista un “remolino mediático” destinado a perfilar la opinión en el foro público.

Cuán a menudo los titulares de las historias en las noticias, bien sea en la prensa o en la televisión, no son fieles al contenido de las historias. Qué desafortunado que muchos de nosotros vivimos de esos titulares y no ejercemos nuestro juicio crítico de los hechos.

Cuán a menudo las “historias” de las noticias se manipulan para *crear* noticias. Me parece que como padres y maestros o líderes pastorales tenemos una responsabilidad especial de colocar el lente de nuestra fe en relación a la evaluación de las comunicaciones que nos influyen tan profundamente.

Es particularmente importante para la gente de fe reconocer el impacto que la cultura secular materialista puede tener en nuestro modo de pensar.

Por ejemplo, pienso en la imposición del “estilo” sobre nuestra juventud. “Todo el mundo lo hace” es la respuesta que esperamos de los jóvenes.

Cuando se convierte en un eslogan social, nos encontramos inmersos en una cultura de la inmadurez. La psicología de las masas puede infectar una cultura en muchas formas. En nuestros días, somos testigos de la degradación del matrimonio y

de la familia como resultado.

Jesús aceptó y soportó la flagrante injusticia en su juicio como expiación por nuestros pecados. Su motivo inexpugnable marcó la diferencia para todas las gentes en todas las épocas. El poder de la divina verdad prevalece y nos mueve a actos de esperanza y amor en nuestra cultura. A medida que avanzamos en el Vía crucis hacia el Calvario, el amor de Jesús nos estimula a caminar con confianza y en imitación de su amor. Su camino es el correcto.

“¿Dónde estabas tú cuando lo condenaron al madero?” La pregunta implora una respuesta de nuestras mentes y corazones, de nuestras palabras y obras. †

¿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 junio

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

Events Calendar

June 13
St. Pius X Church, 7200 Sarto Road, Indianapolis. **Catholic Charismatic Renewal of Central Indiana (CCRCI)**, teaching, 7 p.m., Mass, 7:30 p.m. Information: 317-592-1992 or ccrci@inholyspirit.org.

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

June 13-14
Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. 25th annual **Italian Street Festival**, Fri.-Sat. 5 p.m.-11 p.m., Italian foods, music, rides. Information: 317-636-4478.

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

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

June 13-15
St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis. **International Festival**, Fri.-Sat. 5 p.m.-

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

June 14
St. Joan of Arc Church, 4217 N. Central Ave., Indianapolis. **"Pro-Life Day of Recollection,"** Augustinian Father Denis Wilde, Priests for Life, presenter, Mass, 8 a.m., program, 9 a.m.-12:30 p.m., lunch provided, free-will offerings to support pro-life ministries. Information: 317-923-6246.

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

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

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

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

June 15
MKVS, Divine Mercy and

Glorious Cross Center, Rexville, located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles, Mass, 10 a.m., 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 16
St. Francis Hospital Community Relations, Carson Square Office, 3145 E. Thompson Road, Indianapolis. **"Freedom From Smoking: A Liberating Way to Snuff a Bad Habit,"** seven-week program, 6 p.m., \$50 per person. Information: 317-782-7999.

June 17
Benedict Inn Retreat and Conference Center, 1402 Southern Avenue, Beech Grove. Central Indiana Theology Lecture Series, **"Tuitio Fidei, et Obsequium Pauperum: The Charism and Ministry of the Order of Malta in the World Today,"** Dr. Hans Geisler, Indiana co-chair, American Association of the Sovereign Military Order of Malta, presenter, 7 p.m., no charge. Information: 317-783-1779.

University Place Conference Center and Hotel, IUPUI, 850 W. Michigan St., Indianapolis. **"Sports Legends Dinner" to benefit The Lord's Pantry, Lucious Newsom's ministry,** 6 p.m., \$50 per person. Information: 317-698-2474.

June 18
Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave.,

Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-784-4439 or www.catholiccemeteries.cc.

St. Christopher Parish, Damascus Room, 5301 W. 16th St., Indianapolis. **Substance Addiction Ministry (SAM), "God's Role in Addiction,"** Ron Hahn, presenter, 7-8:30 p.m. Information: 317-241-6314.

St. Luke the Evangelist Parish, 7575 Holliday Drive E., Indianapolis. **Summer Family Night**, social, bring a covered dish, hot dogs provided, 6-8 p.m. Information: 317-259-4373, ext. 218.

St. Nicholas Church, 6461 E. St. Nicholas Drive, Sunman. **Eucharistic healing service**, rosary for vocations, praise, worship, music, 6 p.m. Information: 812-623-8007.

June 18-21
Saint Mary-of-the-Woods, White Violet Center, St. Mary-of-the-Woods. **"Fiber Frolic," workshop**, \$200 per person, includes instruction and materials. Information: 812-535-2932.

June 19
Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 Haverstick Road, Indianapolis. **Monthly Mass**, noon. Information: 317-574-8898 or www.catholiccemeteries.cc.

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **40 Days for Life, Pro-Life**

movement, 6:30-8 p.m. Information: 317-408-0528.

June 19-21
St. Jude Parish, 5353 McFarland Road, Indianapolis. **Summer Festival**, 5 p.m.-midnight, food, games, rides. Information: 317-786-4371.

June 20
Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, 6:30 a.m., followed by buffet breakfast, Geroge Maley, program, past president of Serra International, presenter, \$12 per person. Information and registration: www.catholicbusinessexchange.org.

June 20-21
Christ the King Parish, 1827 E. Kessler Blvd., Indianapolis. **Summer Social**, Fri.-Sat. 5 p.m.-midnight, food, music, games, talent show, entertainment, rummage sale. Information: 317-255-3666.

June 20-22
Mother of the Redeemer Retreat Center, 8220 W. State Road 48, Bloomington. **Retreat with Raymond DeSouza, "Logic at the Service of Faith."** Information: 812-825-4642, ext. 1.

June 21
St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants Pro-Life Mass**, Father Rick Nagel, celebrant, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan

Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

June 22
Knights of St. John Hall, Hamburg. **Hamburg Indiana grade school reunion**, 1-4 p.m. Information: 317-738-2769.

St. Nicholas Parish, 6461 E. St. Nicholas Drive, Sunman. **Parish festival and picnic**, chicken dinner, turtle soup, games, 10 a.m.-7 p.m. Information: 812-623-2964.

Saint Mary-of-the-Woods College, St. Mary-of-the-Woods. **"Family Day at The Woods,"** 1-6 p.m., children's activities, choirs, craft booth, entertainment. Information: 812-535-5212 or LHughes@smwc.edu.

June 23-27
St. Mary Parish, 2500 St. Mary's Drive, Lanesville. **Vacation Bible School, "God's Big Backyard,"** 6-9 p.m. Information: 812-952-2853.

June 26
Our Lady of Mount Carmel Church, 14598 Oak Ridge Road, Carmel, Ind. (Diocese of Lafayette). **Mass in honor of St. Josemaria Escrivá**, 6 p.m.

June 27
Firefighters Union Hall, 748 Massachusetts Ave., Indianapolis. **St. Mary Parish, social**, 6:30 p.m., \$30 per person. Information: 317-637-3983. †

Retreats and Programs

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.

June 14
St. Joan of Arc Church, 4217 N. Central Ave., Indianapolis. **"Pro-Life Day of Recollection,"** Augustinian Father Denis Wilde, Priests for Life, presenter, Mass, 8 a.m., program, 9 a.m.-12:30 p.m., lunch provided, free-will offerings to support pro-life ministries. Information: 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.

June 20-22
Mother of the Redeemer Retreat Center, 8220 W. State Road 48, Bloomington. **Retreat with Raymond DeSouza, "Logic at the Service of Faith."** Information: 812-825-4642, ext. 1.

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.

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.

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.

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.

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.

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.

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.

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

Mother of Redeemer Retreat Center, 8220 W. State Road 48, Bloomington. **Apostolate of Roman Catholic Home Educators (ARCH) retreat, "The Gifts of the Holy Spirit."** Information: 317-848-9772 or dmjirgal@sbcglobal.net.

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. †

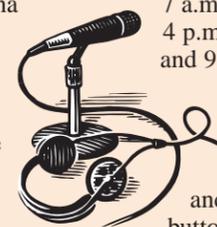


Quilt Display

This quilt is one of several on display during June at the Saint Meinrad Archabbey Library in St. Meinrad. The quilts were provided by the Pakota Valley Quilt Guild. The exhibit is free and open to the public. Library hours are Mondays, 8 a.m.-noon and 1-5 p.m.; Tuesdays through Thursdays, 8 a.m.-noon, 1-5 p.m. and 7-9 p.m.; Fridays, 8 a.m.-noon and 1-5 p.m.; Saturdays, 9-11 a.m., 1-5 p.m.; and Sundays, 1-5 p.m. The library will be closed on June 14. All times are central time. Those wishing to view the exhibit may want to arrive at least 30 minutes before closing time.

Glenn Tebbe to be interviewed on Catholic Radio Indy

An interview with Glenn Tebbe, executive director of the Indiana Catholic Conference, will be broadcast on Catholic Radio Indy 89.1 FM's "Faith in Action" show on June 16-21. During the interview, Tebbe talks with host Brigid Curtis Ayer about the myths and facts of immigration reform.



"Faith in Action" is broadcast at 7 a.m. on Mondays and Fridays, 4 p.m. on Tuesdays and Thursdays, and 9 a.m. on Saturdays.

Catholic Radio Indy can be heard throughout the archdiocese by logging on to www.catholicradioindy.org and clicking on the "listen now" button. †

VIPs



Richard E. and Eleanor C. (Billerman) McCalley, members of St. Matthew Parish in Indianapolis, celebrated their 60th wedding anniversary on June 12. The couple was married on June 12, 1948, at St. Philip Neri Church in Indianapolis. They have 12 children: Catherine Barney, Peggy McCullough, Mary Myers, Andrea Perkins, Patricia Roach, Jeanne TeKolste, Christopher, John, Joseph, Kevin, Timothy and Thomas McCalley. They also have 33 grandchildren. †

Faith *Alive!*

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Eucharistic congresses are times to enjoy God's gift to us

By Fr. W. Thomas Faucher

The week of June 15-22 is a special time for the Catholic Church in North America. It will be the celebration of the 49th International Eucharistic Congress in Quebec City, Canada.

An International Eucharistic Congress is sort of like the Olympics or a World's Fair but with liturgy, education, celebration and prayer instead of athletic events or pavilions of industrial technology. It draws people from all over the world to come to one place and spend time enjoying God and his gifts to us.

Americans are not as familiar with these big religious celebrations as Europeans are, but they are a major part of modern Catholic life.

International Eucharistic Congresses do not take place on a regular basis, but every so often a diocese somewhere in the world proposes to hold one. When the Holy Father approves, it becomes an official Church event.

While Canada has had a lot of regional and

national Eucharistic congresses, the one to be held in Quebec in June of this year will be only the second International Eucharistic Congress in Canadian history.

These congresses actually began in 1881 in France during the time of Pope Leo XIII. Since then there have been 48, the last one in 2004 in Mexico.

There have been only two in the United States—in Chicago in 1926 and in Philadelphia in 1976. (There are many famous stories about the 1926 congress in Chicago which can be found in the various histories of the Archdiocese of Chicago.)

The early congresses did not really have a theme but ever since the 1914 Congress in Lourdes, France, where the coming clouds of war resulted in focusing on the rule of Christ, each congress has had a unifying theme.

The theme this year is "The Eucharist, Gift of God for the Life of the World," a simple but superb description of the theology needed in the world today.

The Archdiocese of Quebec sought the right to hold the congress because this is the 400th anniversary of the founding of Quebec City. The history of the Church in French Canada is filled with saints, scholars and deep faith.

(I have to add that two of the first native-born priests of Canada came from my French-Canadian ancestral families.)

The congress logo shows a cross imposed over a circle, dividing the circle into four quarters. The circle itself represents a Communion host broken and shared. Also in the logo is the shape of a boat, symbol of the universal Church and part of Quebec City's coat of arms.

The logo's gold color represents the consecrated host while red stands for the Blood of Christ.

Everyone is invited to join in the celebration of a eucharistic congress. It is a great event for individuals and families.

Each day there are a series of events around the catechetical theme and special liturgies for the various language communities. Communal public celebrations include a procession with the Blessed Sacrament, a young adult prayer vigil, many artistic and cultural events, and a family program.

There have been International Eucharistic Congresses where the pope presided, especially those held in Rome, but usually the pope appoints a cardinal to represent him while the local bishop or archbishop presides.

This year Cardinal Josef Tomko, the retired president of the Pontifical Committee for International Eucharistic Congresses, will be Pope Benedict XVI's personal representative, and the host is Cardinal Marc Ouellet, the archbishop of Quebec City.

Cardinal Ouellet's invitational message is a warm, welcoming document:

"On October 17, 2004, our beloved Pope John Paul II entrusted our diocese with the mission of organizing this great international gathering. It is an opportunity for Catholics from around the world to celebrate their faith in the Eucharist and to bear witness to the Gospel by sharing moments of prayer, reflection and fraternity.

"This Congress will be celebrated during the year marking the 400th anniversary of the foundation of Quebec City, seat of the first Catholic diocese north of Mexico. Throughout the many festivities of 2008, we will remember the women and men of faith who built this country with evangelical roots that remain as part of our heritage.

"I hope you will come in great numbers to attend the eucharistic congress, as well as the other civic and religious events that will highlight this very special year."

Registration for the congress can be done over the Internet at the congress'



49TH INTERNATIONAL EUCHARISTIC CONGRESS QUEBEC CITY, CANADA 2008

The Eucharist, gift of God for the life of the world.



Cardinal Jozef Tomko, papal envoy, celebrates the opening Mass at the 48th International Eucharistic Congress at Jalisco Stadium in Guadalajara, Mexico on Oct. 10, 2004. About 65,000 people from 80 countries packed the arena for the Mass kicking off a week of activities focused on the central sacrament of the Church.

official Web site: www.cei2008.ca.

The initial registration cost is \$230 (Canadian dollars), which includes: access to all congress activities, public transit within Quebec City and Levis, noon lunches from Monday to Saturday at the "Eucharistic City" (ExpoCite), documents relating to the congress, simultaneous translations in French, English or Spanish,

and access to the reserved section for the closing Eucharist on the Plains of Abraham.

Extensive information about accommodations and host families is also on the congress Web site.

(Father W. Thomas Faucher is pastor of St. Mary Parish in Boise, Idaho.) †

Discussion Point

Adoration is being alone with Christ

This Week's Question

What does eucharistic adoration mean to you?

"To me it is just the loveliest thing anyone could experience. It is a time to get away from the busy world and to be alone with Christ. I [like to] go and ask him for direction." (Susan Valenzuela, Bakersfield, Calif.)

"To me it means taking time from our routine, everyday life to waste time with the Lord. It means to be silent, to talk little and listen much." (Sue Laddusire, Little Canada, Minn.)

"It means friendship. I hold my friends very dear. When friends and family are not there, I can turn to my best

friend [Christ], realizing that he knows what I'm thinking and what I need." (Bonnie Steer, Baltimore, Md.)

"We get busy and caught up in so many things. It's great to have quiet time, and to go one-on-one with the Lord and see if he has anything to say to you." (Ruth Schulte, Lincoln, Neb.)

Lend Us Your Voice

An upcoming edition asks: How have you experienced Christian hope in your life?

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



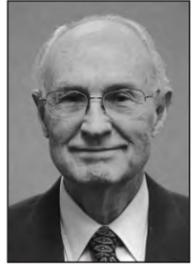
File photo by Sean Gallagher

From the Editor Emeritus/John F. Fink

Possible saints: The martyrs of Georgia

(Third in a series of columns)

Last week, I wrote about the Jesuit martyrs who were killed by Powhatan Indians in Virginia in 1571.



Twenty-six years later, in 1597, Guale Indians killed missionaries in the coastal area of Georgia. This time the missionaries were Franciscans. Their 50-mile mission stretched from St. Catherine's Island in the north to the Cumberland Island in the south.

The Indians' rampage began after Franciscan Fathers Pedro de Corpa and Blas de Rodriguez decreed that the Indian Juanillo should not be permitted to succeed his uncle as chief because he had married two women and his practice of bigamy would undermine the faith in the mission. Juanillo organized opponents of the new religion.

One night the Indians sneaked into the village of Tolomato where, at daybreak, they found Father Corpa

praying quietly at the Mission Nuestra Senora de Guadalupe. They tomahawked him, decapitated him and put his head on a spear at the canoe landing area.

Juanillo gave a speech, saying, "He would not have been killed had he let us live as we did before we became Christians. Let us return to our ancient customs."

From Tolomato, the Indians went to Mission Santa Clara at Tupiqui, where they told Father Rodriguez that they had come to kill him. He asked if he could say Mass before he died, and the Indians permitted him to do so. They also allowed him to live for two more days.

During that time, he told them, "My sons, for me it is not difficult to die. Even if you should not cause it, the death of this body is inevitable. All of us have to die some day. But what does pain me is that the evil one has persuaded you to do this offensive thing against your God and creator."

The Indians tomahawked him to death on Sept. 16 and threw his body where dogs might eat it. But faithful Indians recovered the body and buried it.

There were two missionaries at St. Catherine's Island. The chief there warned them that Juanillo was on the warpath and even offered a canoe to escape. For whatever reason, they refused. When the Indians arrived, they first killed Brother Antonio, then Father Miguel de Anon.

Father de Verascola had gone to St. Augustine for supplies, unaware of what was happening. When he returned, the Indians went to the shore as if to welcome him, but then sprang on him. He was a strong man, but they overpowered him, bound him and put him in an animal's cage. After three days, they hacked him to death with an axe.

Father Francisco de Avila was still left. He hid in the forest, but eventually was captured. The Indians decided to keep him as a slave, which they did for nine months.

The Spanish governor at St. Augustine sent soldiers to find the rebels. Juanillo was caught and killed. Father Avila was rescued and returned to St. Augustine where he wrote down the events as he knew them. †

Cornucopia/Cynthia Dewes

Remember that Father's Day is not a second-rate holiday

Moms are so easy to impress on Mother's Day or any day, for that matter.



Give them a bouquet of fresh flowers or a box of chocolates and a sentimental card with hearts and lace and stuff, and they will tell their girlfriends about it for months.

They hope to be appreciated, and when they are, they are thrilled.

Dads, on the other hand, act like they are unaware that Father's Day is on the calendar. They are just doing their appointed job so they don't expect gifts. If they receive one, it's often nothing they want. After all, how many decks of playing cards or shaving kits does a man need?

Father's Day greeting cards are a problem for dads, too. They usually feature scenes of wild ducks in flight or sailboats at sea or things like tools and sports equipment. If your dad is an intellectual or a farmer or a politician, there are not many cards available to suit him. Tsk.

Actually, dads like to be remembered just as much as moms do, only they're

way cooler about it. The trick in pleasing them is to give some thought to the kind of dad you have, what he likes and what you like about him, and go from there. This involves actual love and appreciation.

Naturally, I believe that my dad was the best dad ever. He was laid back, tolerant, kind and generous. He suffered fools.

Where my mom would go ballistic over something, he would wait until the fireworks ended then make a calm judgment, usually a pretty accurate one. He had no wish to control his child, but only to love and support her.

Fathers generally are less interested in the logistics of child-rearing than mothers, at least in my experience. Modern dads may change diapers and cook spaghetti and read bedtime stories, unlike their own dads, but they still do it rather like amateurs who don't feel natural in such environments.

Dads rarely care about dirt on the rug, dustballs in corners or greasy spills on the kitchen floor. They don't mind if the dog and/or cat sleep in bed with the kids or beg food at the table. That may be one reason they are popular with their children.

A father's discipline today is not the heavy-handed, stern method of Victorian

times. In fact, dads are often unaware that discipline is needed until Mom says, "Are you going to let him/her get away with that?" and they're stung into action. Disobedience to dad's direct orders, however, elicits quick retaliation.

As I'm fond of saying, I believe that if we ourselves have a good father, it's easier for us to trust and believe in the goodness of God the Father. Great dads reflect God's generosity in showering us with wondrous things, and I'm not talking about material things here.

Good dads respect us, take us seriously and allow us to become the people we really are. They advise us when asked, teach from their experience and support us when we fail. Like God, they are always there for us.

The results of being a good father are usually revealed in his children. Stable, reasonably happy adults can thank their dads (and, of course, their moms) for helping to make them that way.

Let's truly honor our fathers on this Father's Day, if only because they gave us life.

And while we're at it, we'll be honoring God, who does the same.

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

Coming of Age/Erick Rommel

Creating a lasting relationship with your pope and Church

For many, Pope Benedict XVI's visit to the United States is old news, but it shouldn't be.



Placing an event in perspective is what all reputable media do. They are great when it comes to anticipation and witnessing. But when it's time for contemplation, media not concerned with assessing the impact

of a papal visit often fall short.

In one sense, that's the way it should be. Newspapers, magazines and television news educate us about world events that we're unable to witness firsthand. If they dwelled too much on the past, we'd miss the most important parts of our present and future.

While it's easy to point a critical finger at the media, those who decide news coverage are no different than us.

We've all had moments when we've discovered an interesting subject in class or uncovered fascinating information while conducting research. We want to

learn more, yet when the project is done, we rarely go back to learn more when it's not required.

That's not the case, however, when the anticipation and celebration are personal in nature. For example, when we meet new people for the first time, we have an excitement that comes from wanting to know more about them.

We initially feel a rush as we discover others we enjoy spending time with. But once that thrill is over, what's left?

If we're fortunate, the intense heat of discovery is replaced with the warmth of mutual knowledge. Our strongest friendships exist because this flame is always there. It doesn't matter if we temporarily lose touch. When we meet again, the spark reignites and the friendship resumes as if no time passed.

In other relationships, the initial rush is often followed by the disappointing realization that it won't lead to anything more. It's tempting to pretend the original attraction never existed. But to deny it is to reject everything you discovered you had in common.

In fact, some of the strongest friendships result from initially failed relationships. Those bonds were strengthened when the parties involved celebrated what was found rather than what was missing.

When we recall Pope Benedict's visit, that's where we should focus our retrospection—looking inside ourselves and discovering how his trip affected our lives. His impact may not be direct; it may be from something we read or from a news report we saw on TV. How can you expand upon that lesson in your everyday life?

If you do that, you'll create a flame connecting you with the pope and your Church. It will always be there.

As you discover your path through life, that flame may flicker and fade, but like all strong relationships, it will never go away.

Rely on that knowledge in your times of need.

(Erick Rommel writes for Catholic News Service.) †

Twenty Something

Christina Capecchi

Our personal call to Christ

America's love affair with Jacob and Emily is going strong.

For the ninth consecutive year, they were the top pair on the Social Security Administration's new list of most popular baby names.



Unlike the drawn-out, hyped-up announcement of America's most popular singer and dancer, this popularity contest was reported quietly, with no fanfare.

And yet, cobbled together, baby names provide a mirror of our nation. More so than the style of song or dance we prefer, the names we choose for our children sculpt their identities and reflect our dreams.

A number of shifts occurred from 2006 to 2007: Isabella inched from No. 4 to No. 2. Addison ascended from No. 28 to No. 11. Claire climbed from No. 86 to No. 66. Meanwhile, Britney (as in, Spears) plummeted from No. 474 to No. 564.

This seems to be an era for unusual names. Nevaeh, for example, which is heaven spelled backwards, rose to No. 31. (I'm not quite sure, theologically, why a parent would opt for the backwards of heaven.)

A labor and delivery nurse told me of one mom who, undecided about her daughter's name, wrote ABCDE on the birth certificate, awaiting inspiration. The inspiration that finally trudged forward: keep the name, pronouncing it "Abssidy."

Saint names are far less common today, though a few are staging comebacks. Xavier rose to No. 68, Dominic held strong at No. 85 and Lucia hit No. 311, having ranked at No. 523 just five years ago.

In Catholic tradition, choosing a new name signifies a new life in Christ. Saul's conversion to Christianity was marked by his assumption of the name Paul.

When we are confirmed, we acquire a saint's name as a source of inspiration and guidance.

Some women and men choose new names when they enter religious life. So do cardinals when they are elected pope.

Pope Benedict XVI explained his name change at his first general audience. "Filled with sentiments of awe and thanksgiving, I wish to speak of why I chose the name Benedict," he said. "I remember Pope Benedict XV, that courageous prophet of peace, who guided the Church through turbulent times of war. In his footsteps, I place my ministry in the service of reconciliation and harmony between peoples."

A name is an intimate sound, and it stands in refreshing contrast to the generic numbers we live by: Social Security number, student ID, credit-card number, IP address, birth date, license plate.

We're reduced to a host of labels in life: profession, education, class, relationship, marital status. These, too, stifle. "If we are pigeonholed and labeled, we are unnamed," wrote the late Madeleine L'Engle in her book *Walking on Water*.

A name, in contrast, moves with you, becomes you and reaches to your spirit. "Our names are part of our wholeness," L'Engle wrote. "To name is to love. To be named is to be loved."

Jesus calls us each by name. Whether you are ranked No. 5, No. 50 or No. 500 by the Social Security Administration, when Jesus utters your name, you are The One and Only. Singled out, beloved, hairs counted, finger prints memorized.

Our job is to live up to that name.

Christina, No. 175, means "follower of Christ." I can still picture the wooden plaque that hung in my childhood bedroom. It wasn't quite as glamorous as the meaning of my best friend's name as stated on her bedroom plaque: Sarah means "princess." But I knew it was an important calling.

Just as Jesus asked his disciples, "Who do you say I am?" he also asks us, "Who do I say you are?"

Are you proud of the answer? Are you living up to the name?

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn. E-mail her at christinacap@gmail.com.) †

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

The Sunday Readings

Sunday, June 15, 2008

- Exodus 19:2-6a
- Romans 5:6-11
- Matthew 9:36-10:8

The Book of Exodus is the source of this weekend's first reading.



It is centered about the Exodus, the journey of the Hebrew people from Egypt to the Promised Land. This long, often daunting, passage from Egypt to freedom was the setting in which the identity of God's Chosen People was finally established.

Important in understanding this reading from Exodus is a realization about both the misery that the Hebrews knew in Egypt, where they were slaves under the rule of a cruel pharaoh, or king, and also a sense of the uncertainty and even peril that they met as they traveled on foot across the bleak and unforgiving desert of the Sinai Peninsula.

God assured Moses that, if the people were obedient to the Commandments, they had nothing to fear. It proved to be true.

The Hebrews, led by Moses, who was guided by God, passed through the desert and reached the land that God had promised them.

An element of the dialogue between God and Moses not to be missed in any reading of Exodus is God's great love for the people. Even when they sinned, God forgave them.

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

Paul uses an interesting phrase to describe life without Christ. He refers to persons living lives without the Lord as "powerless."

Just as God loved the Hebrews, Paul reassures the Christian Romans that God loves them, and that in this love is their strength needed to live so as to reach everlasting life. Salvation is in and through Jesus, the Savior.

Again, some awareness of the historical context helps in understanding this Scripture passage. The Christians of Rome were bombarded by a hostile culture. More than this, persecution threatened to overtake

them and end their lives.

Paul had to accomplish two objectives. He had to turn these Christians to the true purpose of life, namely eternal life with God, then he had to console them. Even in the face of the Roman Empire, they were not weak or helpless if they were with the Lord.

This weekend's last reading is from St. Matthew's Gospel.

In the story, Jesus is with a large crowd. The theme of divine love, already presented in the earlier readings, occurs again. Jesus had "pity" on the crowd. He loved the people.

Loving the people, Jesus summoned the Apostles and bestowed upon them the powers to restore life damaged by sickness and to expel evil spirits from people. The more dramatic of these two powers was the transmittal of power over the devil. Only God can rule the devil.

The Gospel carefully names the Apostles. Matthew, for instance, was called the tax collector. There was no room for imposters or substitutes.

The early Christians surely appreciated the exactness of this list. These Christians wanted to know who the authentic Apostles were because the genuine Apostles had been the Lord's special students. He had commissioned them, and empowered them, to continue with the task of saving the lost.

Reflection

We can relate to the Hebrews as they struggled to escape harsh slavery in Egypt, and find peace and safety in the land that God had promised them.

Life is often called a journey. It is indeed. From birth onward, we encounter different conditions. Events leave a mark upon us, for good or bad. We enter relationships. Some end with not the happiest of feelings or results. Circumstances change.

Always, we are tempted to sin, the doorway to eternal death. Always, peril awaits us.

The message of these readings is that God loves us. In this love is our strength. In this love is our hope of being forgiven.

Jesus provides for us. He gave us the Apostles. They are with us, with their power and with their knowledge of God, in the Church. †

Daily Readings

Monday, June 16

1 Kings 21:1-16
Psalm 5:2-3b, 4b-7
Matthew 5:38-42

Tuesday, June 17

1 Kings 21:17-19
Psalm 51:3-6b, 11, 16
Matthew 5:43-48

Wednesday, June 18

2 Kings 2:1, 6-14
Psalm 31:20-21, 24
Matthew 6:1-6, 16-18

Thursday, June 19

Romuald, abbot
Sirach 48:1-14
Psalm 97:1-7
Matthew 6:7-15

Friday, June 20

2 Kings 11:1-4, 9-18, 20
Psalm 132:11-14, 17-18
Matthew 6:19-23

Saturday, June 21

Aloysius Gonzaga, religious
2 Chronicles 24:17-25
Psalm 89:4-5, 29-34
Matthew 6:24-34

Sunday, June 22

Twelfth Sunday in Ordinary Time
Jeremiah 20:10-13
Psalm 69:8-10, 17, 33-35
Romans 5:12-15
Matthew 10:26-33

Question Corner/Fr. John Dietzen

God's grace also extends to people who are not baptized

Q St. Paul's Letter to the Corinthians speaks about baptism for the dead.



What is that, and how would one be baptized for someone who has died? (Ohio)

A In his first Letter to the Corinthians, St. Paul describes how belief in the resurrection—Jesus Christ's and our own—is essential to Christian faith.

If Christ is not raised, the Apostle wrote, our whole religion is absurd. "In Christ shall all be brought to life" (1 Cor 15:22).

At one point, he introduces a puzzling argument. If we are not raised from the dead, "What will people accomplish by having themselves baptized for the dead? If the dead are not raised at all, then why are they [Christians still alive] having themselves baptized for them [the dead]?" (1 Cor 15:29).

This perplexing verse has provoked endless speculation. Some scholars maintain the passage is not authentic. Baptizing the living for the dead is so foreign to Paul's theology, they claim, that he would never have alluded to such a practice, even as an argument.

The predominant interpretation, however, seems to be that some early Christians did have themselves baptized for deceased non-Christians for reasons unknown to us. This is not to say that St. Paul promoted or approved the practice.

The Church of Jesus Christ of Latter-day Saints (Mormons) follows a practice of baptizing living members for their deceased ancestors, a custom which grows out of a theology of faith and salvation totally alien to Christian tradition.

God has told us much about how his grace flows through baptism and the other sacraments, but he has not told us everything. Certainly, God is not limited by the sacraments.

Catholic belief is that God has his own ways of reaching unbaptized persons with his saving grace, and we do not need to resort to this sort of sacramental gymnastics to assure the opportunity for his grace to be effective for every human being.

Q What is reincarnation? It came up in a discussion, and one Catholic said we cannot believe in it, but no one could explain why.

Can you tell us what it is? (Pennsylvania)

A The word "reincarnation" literally means "coming again in the flesh."

According to several religious and philosophical traditions, especially in ancient cultures of Asia, all living beings exist in a cycle of deaths and rebirths.

This is true of everything—animals, humans, plants, even the gods. When one life is finished, it returns in another form, higher or lower depending on how well the previous existence was lived.

This applies in a specific way to human beings. By the law of what Hindus call "karma," one's earthly life does not cease at death. Individuals return in another form and are usually unaware of their previous existence, although their new life is radically affected by their failings in the past.

The whole process is believed to lead in some mystical way to the absorption of all beings into an "absolute reality," which in the end will be the only reality there is. All else will be fantasy, an illusion.

These few sentences cannot do justice to an ancient, many-faceted and intricate worldview of hundreds of millions of our human brothers and sisters as they search—as we all do—for answers to life's great questions: Where did we come from? Why are we here? What else is out there? Where does good, or evil, come from? Does what we do in this life affect whatever comes after death? How?

These are the mysteries that people have probed for tens of thousands of years, since the beginning of the human race.

If we reflect on even these few words of explanation, the beliefs of these cultures include insights about our human condition that may have value for all of us. This should not be a surprise.

As Pope John Paul II explains in his book *Crossing the Threshold of Hope*, speaking specifically of some Far Eastern religions, the Holy Spirit works effectively in cultures and religions outside the visible structure of the Church.

The Catholic religion, he notes, rejects nothing that is true and holy in these religions. The Holy Spirit uses for good purposes these "*semina verbi*" (seeds of the word), which constitute a kind of root of salvation present in all religions (pages 80-81).

It is equally obvious, however, that the doctrine of reincarnation runs counter to Catholic dogmas, such as the immortality of the soul, the final resurrection of all human beings, the finality of death, and our personal conscious responsibility, in cooperation with God's grace, for our definitive destiny after death.

These are but a few reasons that reincarnation in any traditional sense of that word is incompatible with Catholic and Christian faith. †

My Journey to God

The Call of God

In the silence of the hour
I wait to hear your call
To feel your warm embrace.

I hear your call in the
Eyes of children asking
Me to hold them in my arms.

I hear your call in the
Sick and dying asking
Me to sit and listen.

I hear your call in the
Sad and sorrowful
Tears falling near me.

I hear your call in the
Slow speech, closed throat sob
Of the caller on my cell phone.

I hear your call in the
Glorious colors of fall,
The glistening snow,
The pounding rain,
The simple beauty of nature.

(Trudy Bledsoe is a member of St. Christopher Parish in Indianapolis and the Order of Secular Discalced Carmelites at the Monastery of the Resurrection in Indianapolis. A Catholic holds a crucifix during a pilgrimage in honor of the Blessed Virgin Mary at the Sheshan shrine on the outskirts of Shanghai, China, on May 24.)



CNS photo/Ally Song, Reuters

I hear your call in the
Cold nose pressed against
My sleeping cheek
Asking for food.

I hear your call in the
Raised Host,
The broken Body,
Asking me to accept
Unconditional Love once more.

By Trudy Bledsoe

Retiring educators share bond of making a difference

By John Shaughnessy

They share a bond for wanting to make a difference in the lives of their students.

They share a sacrifice, willingly accepting less so they can give more to others.

They share a belief in an education based on faith and values.

Combine those qualities and you have the essence of a person who becomes an educator in the Catholic school system.

They are the qualities that mark the lives of Richard Powell, Barbara Leek and Mary Ann Sullivan, three of the longtime Catholic educators in the archdiocese who are retiring this year after dedicating their lives to their students and to Catholic education.

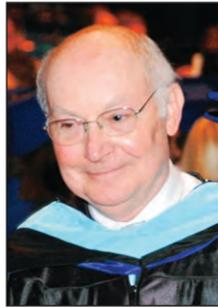
Here is a brief glimpse into each of their careers and the difference they have made.

A teacher of faith and passion

The first sign came in an e-mail—one of the many notes, cards and calls that Richard Powell has received from people who want to thank him for his 43 years of teaching at Bishop Chatard High School in Indianapolis.

“The e-mail was from a former student who is a second-grade teacher,” Powell said as he sat in his classroom on May 30, the last day of school. “She said,

‘You have been my inspiration.’ She said I wouldn’t remember her, but I did.”



Richard Powell

The second sign came at the end of the graduation ceremony for Bishop Chatard’s Class of 2008 on May 29. All the graduating seniors had seemingly received their diplomas and yet one was left over.

As the longtime religion and philosophy teacher for seniors, Powell worried that a student had been overlooked or forgotten.

Then Bishop Chatard president Bill Sahn stepped to the microphone and announced that there was one more diploma to be awarded. After he listed the praises of Powell, Sahn presented him with an honorary diploma. The crowd rose in unison, giving Powell a standing ovation as he tried to hold back his tears.

“I got emotional,” he recalled. “I almost couldn’t get through the alma mater.”

Both moments show the impact of Powell, a teacher who touched lives and hearts at one school for 43 years.

“He saw a student as more than

someone who came to class,” said Benedictine Sister Louise Hoeing, a longtime friend and the director of guidance at Bishop Chatard. “He wanted them to take the knowledge, build on it and be confident that they had something to offer society. He made an impact.”

For Powell, there is joy and pride in knowing he has made a difference. There is sadness in knowing the career he loves has ended.

“I’ll miss the students. I’ll miss the parents, the fellow teachers and the staff. But most of all, I’ll miss the teaching,” he said.

He taught with a keen intelligence, a sharp wit and a deep passion.

“We try to instill in the students the teachings of the Church,” he once said. “Then you take that teaching and ask, ‘How do you apply it to your life?’”

Powell then offered the answer that has guided his 66 years of life so far and his 43 years as a teacher: “Search for the truth, find God, live the message and be happy. Find God in the Scriptures and in your life, but more so in your fellow human beings. And recognize that aspect of divinity.”

Sitting in his classroom on the last day of school, Powell offered a lesson that he hopes lasts with his students:

“Take care of one another. Watch out for one another. Be concerned about one another and love one another.”

They’re the lessons that define Powell’s life.

when students who have been through the school come back when they’re in high school, college or after they’ve married,” she says. “In their reminiscing, it’s very clear how meaningful their elementary school years were to them.”

In her last newsletter to the St. Christopher school community, Leek shared her emotions about leaving a place she loves.

“The memories can bring tears to my eyes, but more than that, they bring fullness to my heart. In this world that moves so fast and is so crazy, I can rest in the belief that somehow, somewhere, and with someone, I have made a difference. Please know that each of you has made my life richer, fuller and so much more memorable. May the grace of God be with you always.”

A picture of faith in action

The one thing you need to know about Mary Ann Sullivan is that she has kept



Mary Ann Sullivan

every picture of every class she has taught.

“I have about 30 classroom pictures,” says Sullivan, a longtime teacher, principal and director of religious education in the archdiocese. “The kids I taught

are important to me. I get the class pictures out once in a while. I like looking back at the kids.”

Sullivan hopes to have extra time for reminiscing now that she is retiring after dedicating most of her life to Catholic education and religious formation of young people.

She started as an educator in the archdiocese in 1966. For the past eight years, she has been the director of religious education at St. Ambrose Parish in Seymour. She served as a teacher and principal at St. Mary School in North Vernon from 1975 to 1998. She also taught at the former All Saints School and St. Christopher School, both in Indianapolis.

“I tried to pass along the love for the Church and some knowledge of the Church,” says Sullivan, 64, a mother of four and a grandmother of four. “I always wanted to impart the importance of the liturgy, of prayer and of trying to live as a disciple of Christ.”

Sullivan mirrors Christ’s love for others, according to Father Todd Goodson, the pastor of St. Ambrose.

“She does a lot of great work for us,” Father Todd says. “She goes above and beyond. She’s always been committed to the education of children. She’s very good at speaking to them at their level and engaging them.”

Even with all her efforts in education, Sullivan wanted to do more with her life after she pursued a master’s degree in theology at Saint Mary-of-the-Woods College from 1999 to 2003.

“The whole focus was, ‘If you just have the faith but you don’t put it into action, what good is it?’”

That’s when she started her involvement as a court-appointed special advocate for children.

“There’s a need to help children who get into the court system, generally because of neglect or abuse,” she says. “It seemed like something I could do to live out my faith. Being retired, I’ll have more time to dedicate myself to it. These kids need people to look out for them.”

She also wants to spend more time with her husband of 38 years, James, and their four grandchildren. She wouldn’t mind having extra time either for reading, sewing and traveling.

“The time has certainly gone fast, and I’ve met a lot of good people along the way. I’ve loved working with the children. But I’m old enough and tired enough that I’d like to be on summer vacation the rest of my life,” she says with a laugh. †

Two snapshots, two pieces of advice

One of the snapshots is flattering, the other amusing. Yet both capture the mark that Barbara Leek has made as an educator.



Barbara Leek

The first snapshot comes from 2004, showing Leek—the principal of St. Christopher School in Indianapolis—celebrating with students and teachers as the

school community received the news that it had been chosen as a Blue Ribbon School of Excellence by the U.S. Department of Education.

The second snapshot captures Leek wearing a rain poncho as she takes a pie in the face from a student who sold the most pies in a school fundraiser.

“It just shows she cares enough that she’ll do just about anything for the good of the school,” says Debbie Guenin, the school secretary.

Now, after 39 years of caring for others as an educator, Leek will retire in June, knowing it’s time to take care of herself.

“There’s the realization that at age 60, I’ve been going to school since I was 6 years old,” she says with a laugh. “I think it’s time to slow down because the pace is ever increasing. I have my health, and I’d like to enjoy it for a few years.”

Leek began serving the archdiocese in 1973. She has taught at St. Christopher School, the former St. Ann School and St. Simon the Apostle School, all in Indianapolis. She also served as principal of St. Michael School in Greenfield for three years. She has spent 19 years as the principal of St. Christopher.

Through her career, she has followed the advice that she received from a mentor teacher when she was student teaching.

“She gave me two pieces of advice that have always stuck with me,” Leek recalls. “The first thing she told me was, ‘Be kind, be firm and be sincere.’ She also told me that I would be the best mother that some of the children I worked with would ever have. It just meant for me to be a calm, steady, caring influence that a child could rely on. It’s still great advice for today.”

That approach has led to many rewarding moments for Leek.

“Some of my favorite moments are



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New seminary president-rector reflects on forming future priests

(Editor's note: This is the first of a two-part interview with Benedictine Father Denis Robinson, the new president-rector of Saint Meinrad School of Theology in St. Meinrad. Because of space constraints, some of Father Denis' responses had to be edited.)

By Sean Gallagher

Saint Meinrad School of Theology in St. Meinrad is the place where the vast majority of archdiocesan seminarians receive the last four to six years of their priestly formation.

When a major change happens in the life of the Benedictine-run seminary, it will potentially have a significant impact on parishes across central and southern Indiana as well as the archdiocese as a whole.

Such a change is happening now. Appointed last January, Benedictine Father Denis Robinson is this month taking the helm of the seminary as its new president-rector.

He succeeds Benedictine Father Mark O'Keefe, who had led the seminary since 1996.

In a recent interview with *The Criterion*, Father Denis talked about his new duties.

Q *Being responsible for the priestly formation of men who will serve as priests in dioceses and religious houses across the country and in various places around the world can be seen as a daunting or humbling task. Do you see it in that way?*

A I certainly see it as a great responsibility. And I certainly have enough of an understanding of the significance of the priesthood to know that these men will have a tremendous impact on the lives of the people they will be serving around the world.

And so it's certainly a task that you have to take very, very seriously, and one which is certainly not subject to a great deal of levity at all. You really have to give it quite a lot of thought. It's a great responsibility.

... To be the president-rector means that you have the final responsibility. It's your name that will go on all of those evaluations. It's your name that will go on the endorsements that are sent out to bishops and religious superiors for ordination. And, ultimately, you're the one that's responsible for making sure that these candidates are well prepared and the best possible candidates.

Q *What do you think are the opportunities and challenges that seminaries, and maybe Saint Meinrad in particular, face in forming young adult men—those born well after the Second Vatican Council—for the priesthood?*

PRIESTS

continued from page 1

"Domineering over your faith is not my purpose. I prefer to work with you toward your happiness."

Archbishop Buechlein, quoting Pope Benedict XVI, also exhorted the men to be ordained to " 'always think back to this moment' " that " 'is full of mystery because this is the origin of your new mission.' "

After the liturgy, Father Jenkins said he would follow that advice in the future.

"When I'm feeling inadequate or not up to the task or down or sad or whatever it might be," he said, "I can always think back to this day, this moment and remember all the blessings that were poured out on me today and just know that those graces are still with me."

Archbishop Buechlein also encouraged those to be ordained to be steadfast in prayer.

"Joe and Aaron, the heart and soul of a

A There's an amazing zeal in younger Catholics today that is certainly noteworthy. There is a great deal of focus on the practice of their faith. And they certainly see being Catholic as something that's distinctive and important for them.

So they tend to really identify with their Catholic faith and they want to be able to be a part of that, whether it is as a priest or a religious or as a married person. I think younger people today who are involved in the Church are much more likely to consider a religious vocation than, perhaps, young people of a generation before.

The other thing is, they are very community-minded. They want to build communities. They've kind of looked around at the culture from which they've come and seen the effects of isolation and the whole suburban mentality of individuals that are on their own. And they really do see the importance of building community. And they want to do that.

And so that's a real plus because a lot of what we do in terms of formation is helping people learn to be community builders, to be interdependent and find ways to effectively build community.

The opposite side of that is that, sometimes, young people today—and this would be true at any time—can very much be affected by their cultural background.

That is to say, they can be very much inundated with a pop culture mentality. And although they have a great desire for it, understanding permanence as a real concept—something that has a real lived responsibility attached to it—can be a challenge.

We live in a generation—and it's not just young people, it's everyone—that is very much used to moving on to the next thing and constantly kind of seeing a turnover. And so challenging our young people, who are very devoted already, to seeing vocation as a lifelong commitment is important.

But, of course, that has implications in marriage as well as in the priesthood and religious vocations.

Q *You worked closely in the past with your predecessor, Benedictine Father Mark O'Keefe, as his executive assistant and as director of continuing education. How do you think your experience of his leadership will help you as you begin your own?*

A Certainly Father Mark, for many years ... has been an influential figure in my life. He was my spiritual director when I was a seminarian. And so I've always looked to Father Mark as a kind of ideal for the priesthood and for leadership and now, of course, for monastic life.

I think one thing that Father Mark has really done and really shown is the importance of relationship in terms of leadership in seminaries. In other words,

priest is being a friend of Jesus and being a friend of Jesus means being a man of prayer."

Father Newton said afterward that he looks forward to deepening his friendship with Christ through his priestly service.

"It's a beautiful ministry and I just pray that, as the archbishop said in his instruction, as long as I keep prayer with me, Christ will be with me in all that I do in order that I may serve him."

In March, Russ and Linda Jenkins had processed up the main aisle of the cathedral to give the offertory gifts to their son during an Easter Vigil liturgy during which they were received into the full communion of the Church.

Less than two months later, they were processing up the same aisle, this time with their son at their side.

"I thought of him as the gift we were giving to God," Linda Jenkins said. "It was very symbolic."

The new priests' parents also looked to the distant past with love.

"I found it very moving," said Caroline



Benedictine Father Denis Robinson, the new president-rector of Saint Meinrad School of Theology, speaks earlier this spring with Kizito Winani, a transitional deacon for the Diocese of Springfield-Cape Girardeau, Mo. Most archdiocesan seminarians receive several years of priestly formation at Saint Meinrad.

fostering quality relationships with faculty, with students, with benefactors, with bishops, and using that as the real guiding mechanism for moving the seminary forward, for moving the programs of priestly formation forward.

The other thing that I think Father Mark has done that is really remarkable is his vision and it's certainly my kind of vision: that we're preparing people today—men for the priesthood, people for lay ministry, deacon candidates—to minister in a Church that's five years in the future.

So we cannot be reacting even to the situation of the Church today, much less operating out of a model that was effective five or 10 or 15 years ago. The Church five years from now is going to be a very different Church from what we're experiencing today. And we have to be preparing people to minister in that Church. So having that forward-looking vision is a key to the successful outcome of what we do as we prepare people for ministry.

Q *At the same time, besides the forward-looking perspective that you take, which is, as you said, a very important thing for us to do, you're a person who loves and is very much rooted in the history of the Church.*

A Yes. Absolutely.

Q *So, how is it important for men being prepared, especially for the diocesan priesthood, to be rooted in that long tradition of the Church in order to be able to minister to that Church five years in the future?*

A I think the key, as you say, is that they must know the Church's tradition. They must know its history. They must know its spiritual tradition.

Newton, Father Newton's mother. "I was looking at the boy that I raised, up there, all grown up. And I just felt so much love for him."

Russ Jenkins, Father Jenkins' father, said that when his son was having his priestly vestments put on him, he saw "his whole life, when he was younger and what it's come to."

The ordination liturgy was a respite for Russ Jenkins, who works for a utility company in Rush County and had put in more than 80 hours of overtime that week because of the damage done by severe storms.

Less than 500 people attended the ordination liturgy, which usually draws large numbers of the faithful.

The relatively low numbers were in large part due to the massive amount of rain that fell on central and southern Indiana on the day of the liturgy.

Thunder and rain pounding the roof of the cathedral could be heard during much of the liturgy.

But the storms could not dampen the

They must know its theological tradition. And that must be deeply rooted in them.

That's the real task of the priest—to hand on the tradition from one generation to the next. So in order to hand that on you have to be able to articulate it. You have to be able to communicate it. And you have to know it.

Why is that important? Because that's what people need. They need the stability of the 2,000-year tradition of the Church. They need the foundations, the solid foundations, which those theological traditions, those spiritual traditions, those cultural traditions provide.

The Church, in a phenomenological way, is rapidly changing. We see the demographics of the Church changing. But the essence of the Church never changes. Its foundations do not change.

And that's the real message that we have to preach today. That there *is* something solid in the world around us that we sometimes see as having no objective truth where there is no such thing as something that lasts.

And it goes back to the question of the way we perceive relationships. It touches on almost every aspect of our lives.

But we also have to realize that the Church's tradition is truly Catholic, that it encompasses so many personalities and figures and attitudes and temperaments and perspectives.

You can see that across the board in terms of the various kinds of saints, which are very important in the lives of young people today. They provide a very palpable example of the Catholic nature of our Church.

(Next week: Father Denis speaks about the interrelationship of the formation of future priests, permanent deacons and ecclesial lay ministers and what Saint Meinrad School of Theology will be like five years from now.) †

spirits of the priests, their families and friends.

"I got a tear in my eye—which is unbelievable because I'm not a crier—when they were lying prostrate [during the litany of the saints]," said Larry Newton, Father Newton's father. "I was thinking, 'This is it. He's giving himself to Christ.'"

When they were both younger, Father Newton and his brother, Thomas, had frequently served at Mass together.

"It's going to be different watching him up there [at the altar]," said Thomas. "It will bring back a lot [of memories] and will make you feel good and proud that he's the one up there doing it."

Mollie Rauh, Father Jenkins' sister, looked to her brother's future.

"He's going to bring a lot of happiness to a lot of people."

(For profile articles about the two new priests and for more photos from the ordination, log on to www.CriterionOnline.com.) †

Giving themselves to Christ

Two men dedicate their lives to service in the Church



Photo by Sean Gallagher

Fathers Rick Nagel, left and Randal Summers lay their hands on deacons Joseph Newton and Aaron Jenkins. Fathers Nagel and Summers were ordained to the priesthood in 2007.



Photo by Sean Gallagher

Archbishop Daniel M. Buechlein ritually gives a chalice and paten, symbols of the priesthood, to newly ordained Father Joseph Newton during the ordination liturgy on June 7 at St. Peter and Paul Cathedral in Indianapolis. Fathers Newton and Aaron Jenkins were ordained priests for the Archdiocese of Indianapolis.



Photo by Mary Ann Wyand

Caroline and Larry Newton, the parents of Father Joseph Newton, bring forward offertory gifts as Fathers Jenkins and Newton look on.



Photo by Mary Ann Wyand

Father Joseph Newton, right, blesses Archbishop Daniel M. Buechlein at the end of the ordination liturgy. Father Aaron Jenkins stands to the left.



Photo by Sean Gallagher

Linda Jenkins, second from right, the mother of Deacon Aaron Jenkins, right, wipes away a tear at the start of the ordination liturgy. Russ Jenkins, Deacon Jenkins' father, is at left.



Photo by Sean Gallagher

Father Aaron Jenkins, left, Archbishop Daniel M. Buechlein and Father Joseph Newton pose in the cathedral rectory following the ordination liturgy.

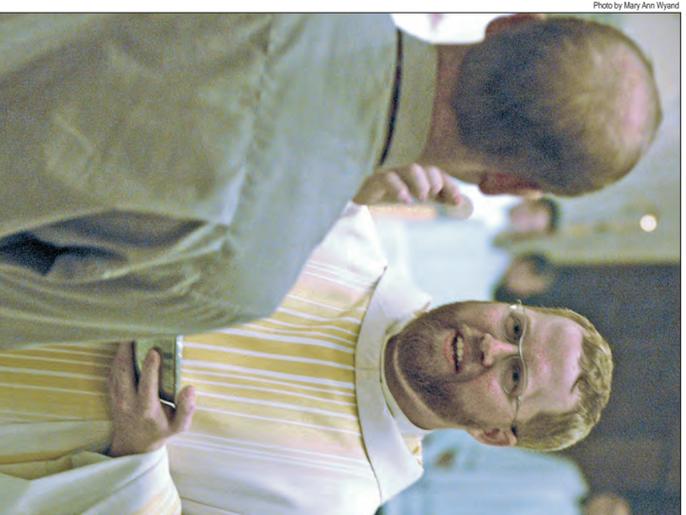


Photo by Mary Ann Wyand

Father Joseph Newton distributes Communion during the ordination liturgy.



Photo by Mary Ann Wyand

Archbishop Daniel M. Buechlein lays hands on Deacon Aaron Jenkins during the ordination liturgy.

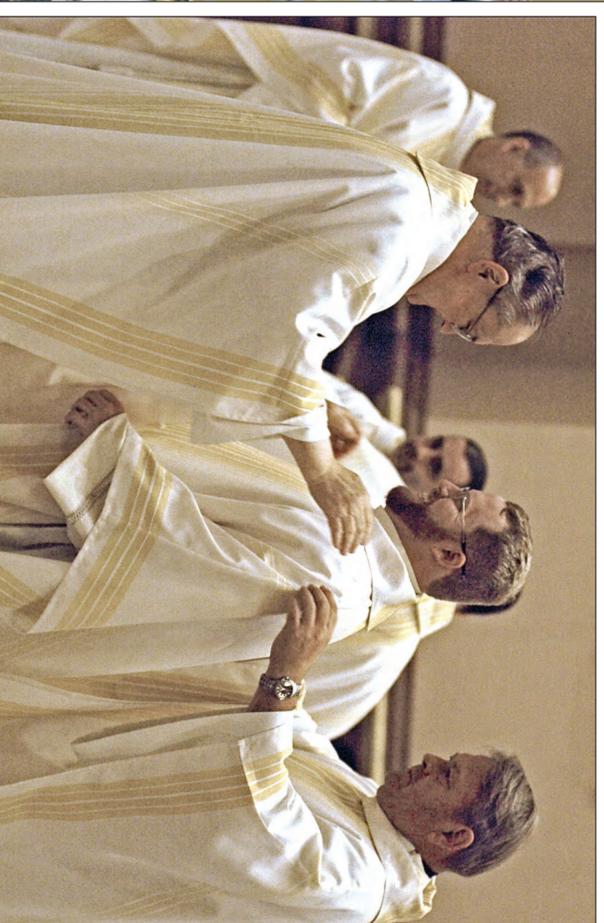


Photo by Sean Gallagher

Father Joseph Newton smiles while, from left, Msgr. Frederick Easton, vicar judicial, and Msgr. Mark Swartzkopf, pastor of Our Lady of the Greenwood Parish in Greenwood, place priestly vestments on him.

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- 2:30 p.m.** ... St. Benedict Church
Terre Haute, Ind.
- 3:30 p.m.** Shiloh Missionary Baptist Church
Terre Haute, Ind.
- 4:30 p.m.** ... Holy Angels Gospel Choir
Indianapolis
- 5:30 p.m.** ... Emmanuel United Methodist Church
West Terre Haute, Ind.

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Pick your poison

Violent video games prove their own source of worry on the tube

By Mark Pattison
Catholic News Service

WASHINGTON (CNS)—Don't like what you see on TV? Pick your poison.

One kind of poison is the unwelcome stuff that is sent through the airwaves (or public rights-of-way, thanks to cable) with offensive or objectionable content that you, the viewer, never asked for in the first place.

Another kind of poison is the offensive and objectionable material that is part and parcel of many top-selling video games. The horror here is of a different sort, since someone in the household had to have actually acquired the video game somehow for it to be shown on the TV screen.

"You can't fast-forward through a video game," said Cheryl K. Olson, the former teen issues columnist for *Parents* magazine and the co-author—with her husband, one-time *Parents* magazine "Ask the Expert" columnist Lawrence Kutner—of a new book, *Grand Theft Childhood: The Surprising Truth About Violent Video Games and What Parents Can Do*.

Olson was the principal investigator of the first federally funded large-scale research project to look at the effects of electronic games on teenagers and preteens. The survey included 1,200 middle-schoolers in South Carolina and Pennsylvania and 500 of their parents, plus focus groups of 42 middle-schoolers and 21 parents.

Among the findings: Children who play games rated "M" (for "mature"—beyond their age range) spend more hours and days per week on video games, are more likely to play with older siblings, are more likely to play games to "get my anger out" or because "I like to compete and win", are more likely to play with friends than kids who don't play M-rated games, and are more likely to have a game system or computer in their bedroom. Olson said nearly half of the kids had a game console and almost a third had a computer in their bedroom, with about one in five having both.

One solution is to "keep game consoles in a common area of the house," Olson said.

Problems were also detected with the violent content of M-rated games. Boys who played violent M-rated games were more than twice as likely to get into physical fights, to hit or beat up someone, to "damage property for fun," steal something from a store, report poor school grades or get into trouble with a teacher or principal.

They were also three times more likely to report being "threatened or injured with a weapon such as a gun, knife or club." The odds of boys' involvement in all of these behaviors increased with each additional M-rated title on their "frequently played" game list.

Although a smaller percentage of girls play M-rated video games, the numbers for them are worse. Girls were four times more likely to be in physical fights, three times more likely to damage property just for fun, to skip classes or school without an excuse, to be suspended from

Stock photo



Along with the worry about the content their kids see on television programs, parents are now starting to censor the content portrayed in some video games. The explosion of the video game industry has spawned its own censorship ratings.

school, or get poor grades, and twice as likely to hit or beat up someone, to get into trouble with a teacher or principal, or to be threatened or injured with a weapon.

Olson told Catholic News Service in a telephone interview from Boston, where she and Kutner are co-founders and directors of the Harvard Medical School Center for Mental Health and media and psychiatry faculty members at Harvard Medical School, that her first surprise was "how many seventh- and eighth-grade children were playing M-rated video games"—two-thirds of the boys and one-third of the girls.

While there is an allure to M-rated video games, Olson cautioned parents against giving the games a "forbidden fruit" effect.

"If you say, 'you will play that game over my dead body,' that cuts off the opportunity to talk with your child about your values and your concerns," she said.

"Video games they can certainly play all they want at college [and outside of parental control]. If you don't talk with them about your values, they won't have anything to

go on. They'll talk to their peers" instead, she said.

Grand Theft Childhood was published two weeks before the April 29 release of "Grand Theft Auto IV," the latest in the popular series of M-rated video games. Olson said she doesn't have the Xbox 360 or PlayStation 3 consoles and can't yet test the new version herself.

It's true that in past versions of "Grand Theft Auto", "you can light people on fire, you can beat up a prostitute and get your money back," Olson said. Yet "we think that the main reason that the attraction to 'Grand Theft Auto' is that it's a very open environment," she added.

"Kids said in focus groups you could be a good guy or a bad guy at the same time. In the game you could choose to go on the missions or take over some evil empire, or drive an ambulance. Or you can drive around and listen to the radio. 'Grand Theft Auto Vice City' had a terrific video parody of public radio fundraising."

(Mark Pattison is media editor for Catholic News Service.) †

Inside the Family Health Supplement



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Grim statistics focus on uninsured as Catholics promote dialogue

By Nancy Frazier O'Brien

Catholic News Service

WASHINGTON (CNS)—Living without health insurance is bad for your health.

That simple truth was affirmed once again in "Dying for Coverage," a new report from Families USA that estimates how many people between the ages of 25 and 64 are likely to die in each U.S. state because of a lack of health coverage.

Using data from the National Academy of Sciences' Institute of Medicine, the U.S. Census Bureau and the Urban Institute, the Washington-based national organization for health care consumers issued reports for each state and the District of Columbia, analyzing how mortality rates for that population were affected in 2006 by a lack of health insurance.

Ron Pollack, executive director of Families USA, said in an April teleconference that the report "highlights how our inadequate system of health coverage condemns a great number of people to an early death simply because they don't have the same access to health care as their insured neighbors."

The worst news was in Texas and California. It was estimated that more than seven Texans of working age and more than eight Californians of working age die each day because they don't have health insurance.

The reasons are many. The nearly 47 million uninsured Americans are less likely to have a regular source of health care outside the emergency room, more likely to go without screenings and preventive care, and often postpone or forgo needed medical care or fail to fill needed prescriptions.

The uninsured also pay more for the medical care they do get. Because they cannot negotiate the same discounts on hospital and doctor bills that insurance companies do, uninsured patients often pay 2.5 times more than patients with health insurance, according to Families USA.

But the insured also pick up the tab for much of the uncompensated care provided to the uninsured, Pollack said in the teleconference. He estimated that the average family paid just under \$11,000 for insurance premiums in 2005, with \$922 of that going to pay for uncompensated care.

American taxpayers also devote a large portion of their federal taxes each year to health care, according to an analysis prepared by the National Priorities Project.

The nonprofit research organization based in Northampton, Mass., said the median-income family in the United States paid \$2,628 in federal income taxes in 2007. Of that, \$1,109 went to military spending, including veterans' benefits, interest on military debt and the war in Iraq, and \$581 went to health care, including the federal portion of Medicare spending.

The remaining \$938 was divided among interest on nonmilitary debt (\$269), anti-poverty programs (\$228), education, training and social services (\$115), government and law enforcement (\$102), housing and community development (\$88), environment, energy and science (\$69), transportation, commerce and agriculture (\$40) and international affairs (\$27).

In other words, for every federal income tax dollar, more than 42 cents goes to military obligations, 22 cents goes to health care, 10 cents to interest on nonmilitary debt and nearly 9 cents to anti-poverty programs. Less than a nickel goes to each of the other six categories of government spending.

As it has for the past five years, the Catholic Health Association of the United States marked Cover the Uninsured Week from April 27-May 3 with a variety of events aimed at raising awareness of the problem. Many Catholic hospitals and other health care institutions also scheduled health fairs or campaigns to enroll more people in existing state or federal health programs during the week.

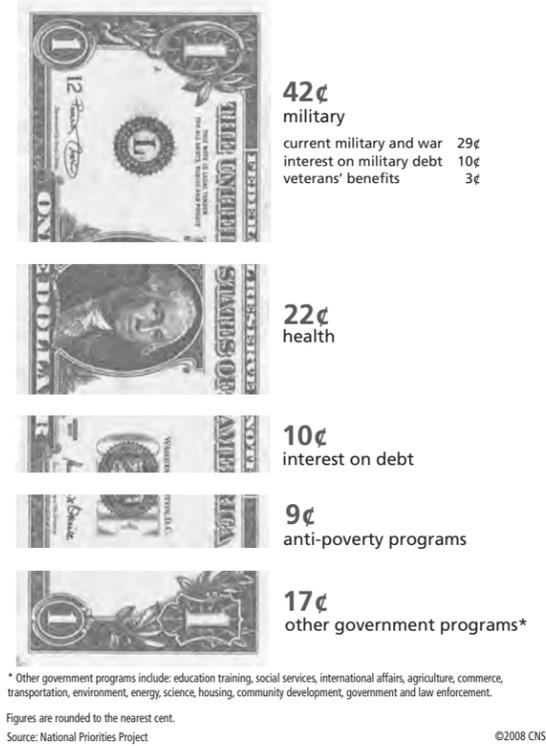
In a recent letter to those involved in Catholic health care ministries, Sister Carol Keehan, a Daughter of Charity who is CHA president and CEO, said the United States is "approaching a defining moment in the future of American health care."

With the coming election of a new president and Congress, "we have an unprecedented and important opportunity to build consensus for change in our health care system—and to bring messages from Catholic social teaching to the dialogue," she added.

Sister Carol's letter served as an introduction to "Building Consensus for Change," a 31-page guide for Catholic health

Tax Dollar Breakdown

Where each U.S. federal income tax dollar goes:



care leaders and facilities. The guide offers step-by-step instructions on how to organize round-table discussions on health reform, not only during Cover the Uninsured Week but in the weeks leading to the November elections and even beyond.

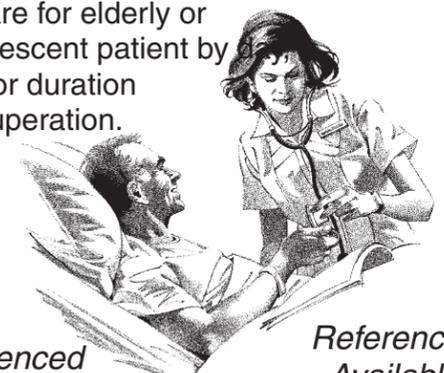
Earlier this year, CHA issued "Our Vision for U.S. Health Care" listing the core values—human dignity, common good, stewardship, concern for the poor and vulnerable, justice and pluralism—that should guide any health reform effort.

"Whether you are able to organize future events or simply encourage discussion among individuals, maintaining a dialogue of diverse views on the issue will help raise the visibility of the issue, encourage collaboration and lay the groundwork for real reform," says the new guide in its conclusions. "And basing that dialogue on the core values that should guide health policy will help us focus on the ultimate goal of a health care system that works for everyone."

(Nancy Frazier O'Brien is deputy editor for Catholic News Service.) †

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IND

When it comes to cool, clear water, there is a lot to think about

By Peggy Weber
Catholic News Service

Maybe it was overshadowed by Mothers' Day, but most of us probably did not celebrate National Drinking Water Week on May 4-10.

It's not surprising because most Americans take clean, safe drinking water for granted. It's not until you have to haul or boil water that you worry about it.

At home in Massachusetts, I drink tap water. I love my H₂O that comes from Cobble Mountain Reservoir. When we were house hunting, I asked our realtor to be sure we were in a district that had this water.

I thought a lot more about water while visiting our daughter on a Navajo reservation in Arizona. Because the reservation tap water was unsafe to drink, my daughter and her fellow Mercy Volunteer Corps members carried three-gallon water jugs to their local grocery store for filtered refills at 25 cents per gallon.

The headlines in *The Arizona Republic* focused on drought in Las Vegas and the need to conserve water in rural areas.

They seem to think a lot more about water there than I do. Water is what I drink with my meals since I kicked the Diet Coke habit.

Clean water is a big deal. The U.S. Environmental Protection Agency's Web site says that regulators look for about 90 contaminants in drinking water and determine if any exceed the legal limit.

I get a postcard annually from my town to tell me about my water. The EPA says that your water provider should send you an annual report that tells you where your water comes from and what's in it. Many of these reports are posted online

at www.epa.gov/safewater/.

If you have your own well, you should have it tested annually for nitrate and coliform bacteria.

The EPA says that bottled water is not necessarily safer than tap water. And they said bottled water costs more than tap water on a per gallon basis.

The American Water Works Association Web site includes a brief history of drinking water (www.awwa.org). It credits Paisley, Scotland, as the first water facility to deliver water to an entire town in 1804.

It also notes more than 79,000 tons of chlorine are used per year in the United States and Canada to treat water. That explains why the EPA says some bad tasting water is still safe. They blame chlorine and rusting pipes.

Many communities debate adding fluoride also to their water to prevent tooth decay. I love the taste of my fluoride-free water. My husband, who grew up in Milwaukee, Wis., had water with fluoride. He has fewer fillings.

We both, though, refer to water fountains as "bubblers."

The water fountain was developed in the early 1900s by Halsey Taylor and Luther Haws. Taylor (www.halseytaylor.com) came up with the idea because his father died from typhoid fever caused by a contaminated water supply.

Did you know:

- That 97 percent of the earth's water is salt water in the oceans and seas.
- That two-thirds of the human body is water. Your skin is 70 percent water.
- That you can survive a month without food, but only five to seven days without water.
- That the average five-minute shower uses 15 to 25 gallons of water.
- That an automatic dishwasher uses

nine to 12 gallons of water, while washing by hand can use up to 20 gallons.

That's a lot to think about when it comes to water. It makes me want to celebrate National Drinking Water Week. Maybe next year I'll send cards.

(Peggy Weber is a reporter and columnist for The Catholic Observer, newspaper for the Diocese of Springfield, Mass.) †

CNS photo illustration by Paul Haring



The EPA says that bottled water is not necessarily safer than tap water. And they said bottled water costs more than tap water on a per gallon basis.

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Books, DVD aim to ready preschoolers for learning Catholic faith

By Nancy Frazier O'Brien

Catholic News Service

WASHINGTON (CNS)—After nearly 30 years of teaching religious education to children ages 3 to 14, Peggy Olds of Willowbrook, Ill., was convinced of one thing.

Although parents spend a lot of time teaching their preschoolers their ABCs, numbers and other information needed to prepare them for first grade, she said, they don't do the same to ready their children for learning the basics of their Catholic faith.

Olds hopes to fill that gap with her *Questions for God* series, which aims to tell salvation history in a way that children can learn and retain it as easily as their ABCs.

Through 10 books of 16 pages each and a 50-minute DVD, the series takes on children's questions from "God, Who Are You?" through "God, How Did Jesus Save Us?" to "God, When Will We Be With You?"

Although written primarily for 3- to 6-year-olds, the books can be used with children up to sixth grade as well as with

others who learn best from simple concepts, such as the developmentally disabled, children or adults with English as a second language and the elderly, Olds said.

Audrey Merschman, a longtime friend of Olds, prepared the watercolor illustrations for each book.

In a recent interview with Ave Maria Radio, Olds said the series also can help adults learn along with their children.

"So many parents did not receive good catechesis over the past 40 years," she said. "The DVD provides a simple family activity for learning together."

The series has received an imprimatur and "nihil obstat"—which grant official permission—from the Archdiocese of Chicago and a "declaration of conformity" from the U.S. Conference of Catholic Bishops.

Each book also includes one or more of the main Church prayers—the Our Father, Sign of the Cross, Act of Contrition, Hail Mary and others—that the children are encouraged to learn by repeated recitation.

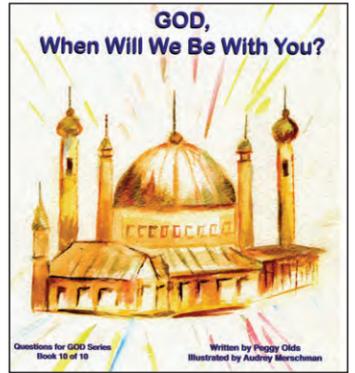
In a study guide for the series, Olds said the prayer to St. Michael the Archangel is especially apt in a society prone to

seeking out superheroes.

"The superheroes in movies and on TV are not real—St. Michael is," she wrote. "He is a powerful ally for the young child who faces so many fears. ... Comic-book heroes can't measure up."

(Editor's Note: The DVD and book series combination costs \$54.95 or the DVD alone costs \$14.95. Orders may be placed by phone at: (866) 774-2001, or online at: www.questionsforgodbooks.com.)

(Nancy Frazier O'Brien is deputy editor for Catholic News Service.) †



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Nine pilgrimage sites in Rome readied for Pauline year

VATICAN CITY (CNS)—Nine Rome pilgrimage sites linked to the life of St. Paul are being readied for visitors during the jubilee year dedicated to the apostle, church officials announced.

Pope Benedict XVI plans to inaugurate the Pauline year on June 28 at an evening prayer service in the Basilica of St. Paul Outside the Walls. He will light a votive lamp that will burn continually during the jubilee, which ends on June 29, 2009.

Vatican officials are hoping pilgrims and religious tourists will give special attention to St. Paul, and the nine sites being promoted all have connections to the saint's life in Rome.

In addition to the Basilica of St. Paul Outside the Walls, where St. Paul's tomb lies under the main altar, the sites include St. Peter's Basilica and the Basilica of St. John Lateran.

Another site is the Abbey of the Three Fountains, built on the spot where St. Paul was beheaded on the order of Roman Emperor Nero. According to legend, his severed head rebounded and struck the earth in three different places from which fountains sprang forth.

Two small churches are also featured on the pilgrim's route: San Paolo alla Regola (St. Paul's at Regola) and Santa Maria in Via Lata (Our Lady at Via Lata), traditionally considered the first and second houses where St. Paul lived and taught in Rome.

The church of Santa Prisca on the Aventine Hill is included. It was believed to be the residence of St. Prisca, a first-century martyr known by St. Paul.

Also on the route are the basilica and catacombs dedicated to St. Sebastian. The relics of St. Paul were thought to



CNS photo/Gregory A. Shemitz, Long Island Catholic

The Basilica of St. John Lateran is one of nine sites in Rome designated for pilgrimage during the Pauline year. The basilica features larger-than-life size statues of the Twelve Apostles, including St. Paul. Pope Benedict XVI will inaugurate the jubilee dedicated to St. Paul on June 28.

have been preserved in these catacombs before being moved to their permanent burial site.

A final stop is the Mamertine Prison near the Roman Forum, where St. Paul was believed to have been incarcerated. †

FLOODING

continued from page 1

buses to head to another shelter where they spent the night.

Many people in Martinsville were still in shelters early in the week.

"They lost everything," Father Hall said in a June 9 interview with *The Criterion*. "They have nothing. They're condemning buildings here now."

Red Cross volunteers did most of the work at St. Martin of Tours. Father Hall was present to the flood victims as a way of living out "the Gospel message of walking with people in their time of need."

"Right now, words don't mean anything," he said. "It's 'Can I get you a

cup of coffee?' 'Do you need a drink of water?'"

After seeing to the physical needs of the flood victims who came to his parish, Father Hall said that he offered their sufferings up during the Masses he celebrated that weekend.

"I was able to put that on the paten along with the many grains of wheat that formed the bread," he said.

Father Hall was impressed by the gratitude shown by people who had lost so much.

"As people were leaving on the bus," he said, "they yelled out from the windows, 'Thank you for everything.'"

Flood waters rose rapidly later in the day on June 7 in Columbus, where Columbus Regional Hospital had to be evacuated.

Father Clement Davis, pastor of St. Bartholomew Parish in Columbus, said that about 20 people who came to the parish's 5 p.m. Mass and a concert in the parish church afterward were forced to stay in the church's lower level and the parish rectory.

All roads going in and out of Columbus were cut off by flood waters.

"I was glad that we had the space for them," Father Davis said. "I felt badly that the guests from out of town were left to sit in our lower level, and we didn't have anything very comfortable for them. But they were all just very grateful to be in some place ..."

In Edinburgh, which received a reported 10.9 inches of rain in a three-hour span on June 7, Holy Trinity Parish, which sits on a high hill in the town, was

forced to cancel all weekend Masses.

Father Davis, who had attended the priesthood ordination in Indianapolis earlier in the day, was in the last group of motorists traveling on southbound Interstate 65 before it was closed south of Indianapolis.

"Just north of the exit for Edinburgh and Flat Rock, we had to drive through rushing water that was rushing over the southbound lanes," he said.

Father Davis and Father Hall both acknowledged that their parishioners and their wider communities will be dealing with the aftereffects of the floods for a while to come.

"It will be some time assessing what all the needs are," Father Davis said. "I've got a list here of people to contact to see where they are and what help they need." †

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Macroeconomics: A Vatican view on finer points of global food crisis

VATICAN CITY (CNS)—As world leaders were meeting in Rome to work out a response to the global food crisis, the Vatican weighed in on two levels—morality and macroeconomics.

Pope Benedict XVI laid out the moral principles in a message on June 3 to the World Food Security Summit, saying that hunger and malnutrition were unacceptable in a world that has sufficient levels of agricultural production and resources.

The pope said a chief cause of hunger was lack of solidarity with others, and he emphasized that protecting the right to life means helping to feed the hungry.

The pope also spoke of structural changes needed in the global agricultural economy, but he didn't get into particulars.

Those finer points, however, were examined in unusual detail in a little-noticed briefing paper produced by the Pontifical Council for Justice and Peace.

The document offered the Vatican's take on the mechanisms behind the food crisis headlines. On one of the most hotly debated issues today, it came down squarely against developing biofuels from food crops at a time of global hunger.

The document made several important points:

- The current food crisis began in 2005, it said, and is extraordinary because the price increases have affected almost all agricultural products, have hit many countries and have endured over a long stretch of time.

- The text identified circumstantial causes of the food crisis: bad weather in many cereal-producing countries, the rise in energy prices that make production and transportation more costly, and speculation by commodity investors who have bought low and sold high.

Some exporting countries, including Brazil, China and India, have begun stockpiling food and keeping it off the market, apprehensive that they will not be able to satisfy domestic needs. That practice has also helped drive up prices, the document said.

- It also examined the structural causes of the crisis, and here things get a bit more complicated. The paper pointed to one important shift in developing countries: a lower demand for cereals and a higher demand for protein-rich foods. That has led to more land used to produce animal feed, and less for foods used in direct human consumption.

It said long-standing subsidies to agricultural producers

in richer countries have artificially kept down the international price of food products and thus discouraged farming in poorer countries. The result has been large-scale abandonment of local agriculture and increasing urbanization. Today, most poor countries are net importers of food, making them highly vulnerable as prices continue to rise.

- The effects of the food crisis are not equal: The weakest suffer the most, especially children and the urban poor. The document cited United Nations' statistics showing that for every 1 percent increase in food prices, 16 million more people fall into "food insecurity." The way things are going, the number of chronically hungry in the world could rise to 1.2 billion by 2015.

- The document called for reconsideration of the rush to biofuel development, at least during the current crisis. Governments are called to protect the right to nourishment, and it is "unthinkable" for them to diminish the quantity of food products in favor of nonessential energy needs, it said.

Moreover, it said, the "hijacking" of agricultural land for production of biofuel crops was being subsidized by governments, which represents an interference with the correct functioning of the global food market. †

ABORTION

continued from page 4

saved you, go in peace." Hang on tight to this promise. Embrace it. This is the truth.

It took me 20 years to come back to the Church and to finally understand it was my faith in Jesus that brought me back to face my sin, to receive the forgiveness Jesus promised and to heal my spiritual conflict. It all came about by taking the first step—acknowledging my denial of having an abortion.

Then came the awareness to start the healing process. Confession is the next step. This part was agony for me. To sit eyeball to eyeball with a priest and reveal my most hideous sin was paralyzing. Let me suggest you choose a priest that you are comfortable with.

Since I had been away for 20 years, I felt God was directing me to a priest that had been a family friend of my parents, Msgr. Joseph Schaedel, vicar general and pastor of Our Lady of the Most Holy Rosary Parish in Indianapolis.

What I experienced through the sacrament of confession with Msgr. Schaedel was nothing short of a miracle. It started my journey to spiritual wholeness, forgiveness and healing.

Msgr. Schaedel, through his love, kindness and compassion, heard "me" and absolved me. He gave me another gift: a pamphlet about a spiritual retreat that deals with healing the damages of abortion called Rachel's Vineyard.

My final step of forgiveness was attending the Rachel's retreat in my area. My priest, Father Brian Duzinski, pastor of St. John Vianney Parish in Fishers, Ind., in the Lafayette Diocese, gave me the

encouragement and prayers I needed to attend the retreat. I had talked myself in and out of going so many times as others at the retreat admitted as well.

Through the love, kindness, courage and acceptance of all the participants and facilitators, the process of my journey and the other participants was taken to a higher level.

Jesus showered us all with his love, mercy and grace. It took courage and strength for every woman and man to attend. I walked away with a deeper respect for the Church, for my fellow brothers and sisters and for myself.

I encourage anyone who has had an abortion or anyone who has been directly affected by abortion to give themselves the gift of attending a Rachel's Vineyard Retreat. God is working with and through everyone there.

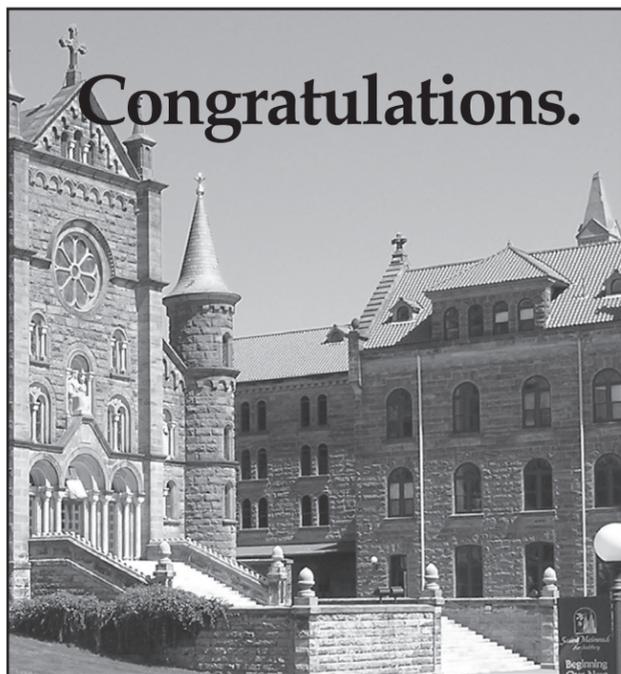
You will no longer feel the isolation and desperation that the effects of abortion cause. You will feel love, acceptance and mercy. You will start to put the shame, guilt and self-condemnation behind you.

You will walk in God's light again. He will fulfill his promise to you. The healing that occurred for me at

Rachel's retreat has changed every area of my life.

It is a life now that walks in the light and love of Christ as he promised.

(Christine Harrington is a member of St. John Vianney Parish in Fishers. She was previously a member of St. Michael the Archangel Parish in Indianapolis and graduated from Cardinal Ritter High School. The next Rachel's Vineyard Retreat in Indianapolis will be held on July 25-27. For more information, call Servants of the Gospel of Life Sister Diane Carollo at 317-236-1521 or 800-382-9836, ext. 1521, or Bernadette Roy at 317-831-2892. To find out about a Rachel's Retreat near you, go to www.rachelsvineyard.org.) †



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Rest in peace

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

BECHT, Earl J., 74, St. Mary-of-the-Knobs, Floyd Knobs, May 30. Husband of Louise Becht. Father of Barbara Allen, Sharon Harvey, Melissa Matthews, Cindy Prusinski, Eric, John, Keith, Kevin and Steven Becht. Brother of Rose Banet, Marie Coffman, Shirley Fredrick, Cecelia Henriott, Francis, James, Jude and Leonard Becht. Grandfather of 18. Great-grandfather of three.

BOWEN, James D., 55, St. Pius X, Indianapolis, May 25. Brother of Anne Marie Hart, David and John Bowen.

BUENNAGEL, Margaret (Cunningham), 94, St. Andrew the Apostle, Indianapolis, May 27. Mother of Clare Mueller, George, James, Joseph and L. Albert Buennagel. Sister of Helen Commons. Grandmother of seven. Great-grandmother of two.

BURGMEIER, Daniel, 68, St. Mary, Greensburg, May 29. Brother of Arlene Cook, Darlene Huff and Janet Kinker.

DANIEL, Robert R., 75, St. Gabriel, Connersville, June 4. Husband of Rita (Frank) Daniel. Father of Brenda Hamilton, Becky Hanson, Barbara, Beth, James, Jeffrey and John Daniel. Brother of Donna Eberhart and JoAnn Guest. Grandfather of nine. Great-grandfather of seven.

GIBBS, Heather R. (Fisse), 23, St. Mary, Greensburg, June 1. Daughter of Tony and Marian (Herbert) Fisse. Sister of Chad Fisse. Granddaughter of Margie Fisse, Lotus and Donna Herbert.

GOULD, Stephanie Marie, 16, St. Paul, New Alsace, May 9.

Daughter of Richard Gould and Debbie Hoffmeier. Stepdaughter of Scott Hoffmeier and Cindy Gould. Sister of Maurissa Amhrein and Michael Hoffmeier. Granddaughter of Ed and Joan Gindling, Richard Gould Sr., Curtis and Alice Hicks, Lester and Laverene Hoffmeier, and Bill and Shirley Oswald. Great-granddaughter of Lavanna Fritsch.

GREENWELL, Barbara, 61, St. Mary, Lanesville, May 18. Wife of J. Wayne Greenwell. Mother of Kim Cole, Kathy Palmiter and Keith Greenwell. Daughter of Robert and Dorothy (Culver) Paris. Sister of Betty Jackson, Karen Maupin, James and Robert Paris. Grandmother of eight.

HIGGENBOTTOM, Raymond E., 81, St. Andrew the Apostle, Indianapolis, May 18. Father of Suzanne Horton, Diane, Phillip and Raymond Higgenbottom II. Grandfather of five. Great-grandfather of two.

LICHTENBERG, Mary Ann, 73, Christ the King, Indianapolis, June 1. Sister of John Lichtenberg. Aunt of several.

LOREY, Emily Elwanda, 74, Most Sacred Heart of Jesus, Jeffersonville, May 13. Mother of Karen Muntz, Diana Willoughby, David, Garry, Jeffery and Joe Lorey. Stepsister of several. Grandmother of 11. Great-grandmother of 12.

LYNCH, James L., 82, St. Joseph, Shelbyville, May 31. Husband of Bonnie (Wheat) Lynch. Father of Mark and Steven Olinger. Brother of Rose McVey, John and Thomas Lynch. Grandfather of six. Great-grandfather of four.

McKAY, Alyce, 86, Holy Name of Jesus, Beech Grove, May 9. Mother of Stacie Goggans, Hope McMullen, Sandra Stewart, Linda, Rick, Robert and Stephen McKay. Sister of Phyllis Maher. Grandmother of four.

MELLEN, William J., 82, St. Jude, Indianapolis, May 28. Husband of Helen C. Mellen. Father of Marilyn Kennedy. Grandfather of two. Great-grandfather of one.

MORAN, Dominick J., Jr., 72, St. Andrew the Apostle, Indianapolis, May 23. Father of Shawn Henn, Brendan, Dominick, Matthew, Michael and Patrick Moran. Brother of Rosalie Combs, Julia Eppen and Richard Moran. Grandfather of 11.

PAVEY, Eugene Lucellus, Jr., 84, St. Roch, Indianapolis, May 29. Husband of Dorothy (Yoder) Pavey. Father of Mary Sue Jones, Rita Lang, Kathy Lawless, Dan and Tim Pavey. Grandfather of 11. Great-grandfather of 12.

PEIRCE, Geraldine, 95, St. Andrew, Richmond, May 26. Mother of Elaine Nedrow. Sister of Marilyn Cooper and Ted Roell. Grandmother of two. Great-grandmother of three.

PETRILLI, Melanie A., 63, St. Pius X, Indianapolis, May 26. Mother of Brittney and Matthew Petrilli. Sister of Becky Williams,

Elizabeth, David and William Brumfield.

POPP, Violet, 90, St. Therese of the Infant Jesus (Little Flower), Indianapolis, April 6. Mother of Carolyn Rich, Janet Steilberger, Mary Taylor and John Popp. Grandmother of 10. Great-grandmother of six.

RISSELMAN, Arnold G., 64, St. Gabriel, Connersville, May 31. Father of Melinda Shelton, Aaron, Alex, Robert and Scott Risselman. Brother of Mary J. Paris, David and Duane Risselman. Grandfather of several.

SANDERS, Elizabeth M., 88, St. Joseph, Shelbyville, May 24. Mother of Nancy Seeman. Grandmother of two.

SHUCK, Mary Ruth, 80, St. Michael, Indianapolis, May 28. Mother of Cathy Calhoun, Bill and John Shuck. Sister of

Geneva Bryant and Thelma Griffen. Grandmother of six.

SIEFERT, Paula B., 74, St. Joseph, Shelbyville, May 29. Niece of several.

STAHL, Paul Robert, 74, Holy Name of Jesus, Beech Grove, May 31. Husband of Mary Catherine (Harrieder) Stahl. Father of Barbara Gallamore, Michael and William Stahl. Grandfather of six. Great-grandfather of three.

TEIPEN, Terri (Miller), 52, St. Roch, Indianapolis, May 30. Wife of Thomas Pavey. Mother of Jennifer Durrett, Kelly Marshall and Justin Pavey. Daughter of Bruce and Peggy Miller. Sister of Kathy Besse, Christy and Mark Miller. Grandmother of three.

TEMPLE, Deloris M., 90, St. Gabriel, Connersville, June 1.

Mother of Patricia Tressler, Richard and Thomas Kuhlman. Sister of Mary Ann Willhelm, Barbara Wilson, Albert Jr, James and Leon Firsich. Grandmother of seven.

WILLIAMS, Leroy, 82, St. Paul, Tell City, May 26. Husband of Mildred Williams. Father of Stephen Allen and Daniel Leroy. Brother of Vivian Holly. Grandfather of five.

YOUNG, Rita, 79, St. Maurice, Napoleon, May 14. Wife of Alfred Young. Mother of Janice Fry, Nancy Obermeyer, Dale and Larry Young. Sister of Helen Tebbe, Cyril, Kenny, Marvin, Urban and Vincent Duerstock. Grandmother of eight. Great-grandmother of seven. †

Providence Sister Mary Ellen Kilday taught grade school, high school

Providence Sister Mary Ellen Kilday died on May 17 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 95.

The Mass of Christian Burial was celebrated on May 23 at the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed at the sisters' cemetery at the motherhouse.

The former Margaret Eileen Kilday was born on Feb. 14, 1913, in Sterling, Ill. She entered the congregation of the Sisters of Providence on Feb. 14, 1932, professed first vows on Aug. 15, 1934, and professed final vows on Aug. 15, 1940.

Sister Mary Ellen earned a bachelor's degree at Saint Mary-of-the-Woods College and master's degrees at the University of Notre Dame in Notre Dame, Ind., and Indiana State University in Terre Haute.

During 76 years as a Sister of Providence, she ministered in education for 39 years at Catholic schools in Indiana, Illinois, Massachusetts, Florida and Washington, D.C.

In the archdiocese, Sister Mary Ellen taught at the former St. Catherine School in

Indianapolis from 1934-36, the former St. Patrick High School in Terre Haute from 1949-51, the former St. Agnes Academy in Indianapolis from 1953-57 and the former Schulte High School in Terre Haute from 1961-68.

Beginning in 1964, Sister Mary Ellen served as an educational consultant with Diener and Associates in Raleigh, N.C. For four years, she also was president of the Foundation for Educational Development in Raleigh.

After retiring in 1991, she continued to do consulting work and also gave parish service in the Diocese of Raleigh from 1990-91 and at Sacred Heart Parish in Anniston, Ala., from 1994-96.

In 1997, Sister Mary Ellen returned to the motherhouse, where she served on the transportation staff.

In 1999, she began her ministry of prayer full-time with the senior sisters.

Surviving are several nieces and nephews.

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

Franciscan Sister Jane Anne Speier was a teacher, principal, librarian

Franciscan Sister Jane Anne Speier, formerly Sister Marie Adelaide, died on May 28 at St. Clare Hall, the health care facility for the congregation of the Sisters of the Third Order of St. Francis at Oldenburg. She was 87.

The Mass of Christian Burial was celebrated on May 31 at the Chapel of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

Sister Jane Anne was born on Sept. 11, 1920, in Cincinnati. She entered the Oldenburg Franciscan community on Sept. 8, 1938, and professed her first vows on Aug. 12, 1944.

She ministered as a teacher, librarian and principal at Catholic schools in the archdiocese as well as in Ohio, Missouri, Montana and Kentucky.

Sister Jane Anne served at the former St. Rita School in Indianapolis, the former St. Mary Academy in Indianapolis, Marian College in Indianapolis and Father Thomas Seccina Memorial High School in Indianapolis, where she was the school librarian for 24 years.

She also ministered as the school librarian at Oldenburg Academy of the Immaculate Conception in Oldenburg from 1991-95.

Sister Jane Anne retired to the motherhouse in 1995.

Surviving are a sister, Sue Streritz of Cincinnati; a brother, Franciscan Father Tom Speier of Cincinnati; and several nieces and nephews.

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

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5901 Olive Branch Road
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Interested candidates are invited to e-mail or send cover letter and résumé by June 30th to:

Mr. Tom Hill
St. Bartholomew Parish
1306 27th Street
Columbus, IN 47201
ymsearch_stb@yahoo.com

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

Ken Ogorek
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1400 N. Meridian St., Indianapolis, IN 46202

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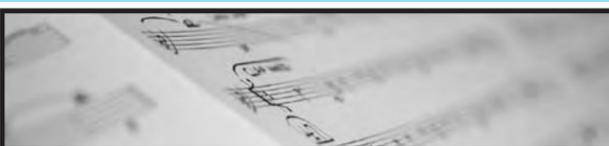
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- Sufficient vocal ability to lead the congregation in song
- Organizational and interpersonal skills

A minimum of 3 years of church choir directing preferred. Salary to be negotiated based upon education and experience.

Send résumé, including references, and cover letter to:

Nathan Coulombe
c/o Our Lady of the Greenwood
Queen of the Holy Rosary Catholic Church
335 South Meridian Street
Greenwood, IN 46143

Résumés and inquiries may also be emailed to:
olg_music_search@yahoo.com

Résumés received by June 30th, 2008 will receive preferential consideration, but applications will be accepted until the position is filled.

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Archdiocese of Indianapolis
1400 North Meridian Street
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Director of Youth Ministries St. Jude Catholic Church

ST. JUDE PARISH in Indianapolis is seeking a full-time Director of Youth Ministries. This position will implement and evaluate a youth ministry program for students grades six through twelve; supervise sacramental processes; facilitate retreats; coordinate scouts and school athletic activities, and maintain a budget and functional youth ministry office in coordination with all other parish staff. Position will perform tasks as deemed necessary or assigned by the pastor. Candidates must be an active parishioner.

JOB REQUIREMENTS include a Bachelor's degree in Religious Education/Theology or National Credential in Youth Ministry. Experience with Diocesan guidelines and procedures, is preferred. Proficiency in use of office equipment and general administration practices is required, and a minimum of three years experience in working with adolescents.

Salary will be commensurate with education and experience and include all general employee benefits. Please send a cover letter and background résumé by June 31st to ryanvpm@aol.com or fax to (410)510-1907. You can also mail a cover letter and résumé to:

Vince Ryan
St. Jude Parish Search Committee
7243 Tresa Drive - Indianapolis IN 46239

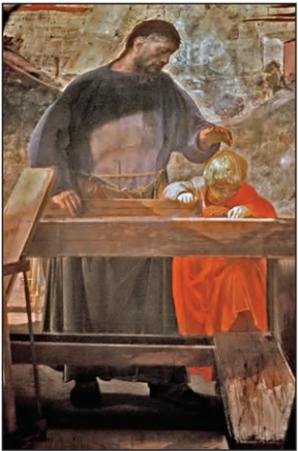
Fathers and sons work side by side on Eagle Scout projects

By Mary Ann Wyand

Fathers and sons and Eagle Scout projects just naturally go together.

Working side by side, fathers teach their teenage sons how to serve others, demonstrate leadership and gain skills with a variety of tools in a timeless rite of passage from one generation to the next.

Italian artist Pietro Annigoni captured this image in his oil painting of St. Joseph teaching a youthful Jesus how to use carpentry tools. The picture, titled "St. Joseph and Christ in the Workshop," hangs in the Church of San Lorenzo in Florence, Italy.



This painting titled "St. Joseph and Christ in the Workshop" by Italian artist Pietro Annigoni hangs in the Church of San Lorenzo in Florence, Italy. (CNS photo/Nancy Wiechec)

In recent months, two Catholic Boy Scouts from Indianapolis chose to serve God and the Church with their unique father and son Eagle Scout projects.

Cathedral High School graduate Sam Stapleton of St. Lawrence Parish created a Memorial to the Unborn and outdoor prayer space on the grounds of Our Lady of Fatima Retreat House in Indianapolis.

Our Lady of the Most Holy Rosary parishioner Ryne Friederick, a home-schooled student who will be a senior in the fall, helped his parish by restoring the surface of a three-and-a-half ton bell in the historic brick church's west belfry.

A cross in the woods

For several years, Our Lady of Fatima Retreat House staff members have wanted to build a quiet prayer space among the trees on the archdiocesan retreat center's 13-acre property.

Eagle Scout Sam Stapleton made their dream a reality.

Sam and his father, Steve Stapleton, built a large wood cross and two wooden benches for a prayer and meditation place in the woods on the east side of the entrance road to the retreat house.

Working with 17 Boy Scouts from Troop #157 last October, Sam organized the clearing of a space in the woods and placement of mulch on the path to the prayer site just south of the landscaped Shrine of Our Lady of Fatima.

The Scouts installed the cross last fall then Sam and his father completed the project with a memorial plaque and two benches in March.

The plaque is titled "Rachel's Vineyard" and features a Scripture passage from the Old Testament Book of Jeremiah, which reads in part, "In Ramah is heard the sound of moaning, of bitter weeping! Rachel mourns her children, she refuses to be consoled because her children are no more. Thus says the LORD: Cease your cries of

mourning, wipe the tears from your eyes. The sorrow you have shown shall have its reward . . . There is hope for your future" (Jer 31:15-17).

"My Dad taught me to be handy with tools so I can do some things around the house," explained Sam, who plans to study science at the University of Dayton in Ohio this fall. "It took about two weekends [of carpentry work] for the cross. That includes sanding and cutting [the wood] then putting it together and in the ground. . . . My father and I also built the benches, and that took a couple of weekends. We had to order the plaque [for the cross]. My troop and I cleared the area last fall to make the outdoor shrine then mulch was put in for the trail."

Erecting the cross in Christ's name was a memorable spiritual experience, Sam said. "The cross was the most personal part of the entire project. Scouting is about leadership, experience and responsibility, but I think this project had another dimension. I guess I would call it spiritual growth. It was one of those things you don't experience very often. It was very refreshing. I think about how God will work through the cross when people come there. I hope it will bring comfort to a lot of people."

Steve and Jo Ann Stapleton are proud of their oldest son's faithfulness to God and to Scouting as well as his hard work.

"Obviously, it makes you feel a sense of pride," Steve Stapleton said, "to know that your son was involved in helping to make this place just a little bit more special than it already is."

Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry, said Sam's Eagle Scout project provides a private setting for women and men to grieve in the aftermath of abortion.

"The stark simplicity of the bare cross nestled among the trees speaks to the hidden pain that post-abortive women and men suffer," she said. "The empty cross also invites them to join their suffering to the Resurrected Christ, who brings good out of evil and joy out of suffering."

Father James Farrell, the new full-time director of the archdiocesan retreat house, said "this meditation area built around the image of the cross . . . reminds us of Christ's love for us [and] that he surrendered his life for us on the cross."

Bells toll for God

Installed in 1923, the 7,000-pound bronze San Salvador bell in the west belfry and five smaller bronze bells in the east tower at Holy Rosary Church are rung when the priest consecrates the Eucharist during Mass.

Eighty-five years later, the bronze bells still toll for God with loud peals of joy—most of the time—thanks to the volunteer mechanical work of Holy Rosary parishioner Jerry Friederick and his son, Ryne, who has helped his father with maintenance work in the twin five-story-tall belfries since last October.

This year, Ryne decided to restore the bronze surface of the three-and-a-half ton bell for his Eagle Scout project.

The huge bell cast at the Buckeye Foundry in Cincinnati was blackened by decades of exposure to rain and snow as well as decorated with graffiti courtesy of



Our Lady of the Most Holy Rosary parishioners Ryne Friederick, left, and his father, Jerry, of Indianapolis begin restoration work on the bronze surface of the 7,000-pound San Salvador bell in the west belfry at the historic Italian church in Indianapolis on May 31. Ryne completed his Eagle Scout project in time for Holy Rosary Parish's 25th annual Italian Street Festival on June 13-14.



St. Lawrence parishioners Steve Stapleton, left, and his son, Sam, of Indianapolis stand beside the cross and benches they built together for a meditation site on the wooded grounds at Our Lady of Fatima Retreat House in Indianapolis. The prayer space was created as Sam's Eagle Scout project for use by women and men who seek healing from God following the trauma of abortion.

boys who studied at the former Latin School adjacent to the church.

Ryne, his father and his younger brother, Brett, worked with Our Lady of Lourdes parishioners Vic Brelage and his son, Steve, of Indianapolis, also members of Troop #8, in the cramped belfry to clean the massive bell's bronze surface and coat it with a protective wax in May and June.

"Parts wear out after nearly 90 years," Jerry Friederick explained. "They swing and they're old, and like anything old they are always going to need maintenance of some sort. The chains always need to be lubricated. About every week we have to go up there and check on the six bells."

Ryne said he likes working on the bells with his father and enjoyed restoring the shine on the San Salvador bell.

The church bells were purchased by the late Father Marino Priori, the founding pastor, with donations from parishioners.

"I think it's cool to work on the bells," Ryne said. "You're up in the air and it's a unique project. It's fun to work up there. When I got it approved by the Eagle Scout board of review, they said this is a one-of-a-kind project."

Msgr. Joseph F. Schaedel, vicar general and pastor of Our Lady of the Most Holy Rosary Parish, said members of the Italian parish are very proud of the church bells.

He said Holy Rosary parishioners will celebrate the 100th anniversary of the founding of the parish in 2009 and the 25th anniversary of the Italian Street Festival on June 13-14.

"We're one of the few parishes in the city [of Indianapolis] and the archdiocese that has swinging bells," Msgr. Schaedel said. "I think Ryne's Eagle Scout project came at precisely the right time. It's a wonderful gift that Ryne has given the parish for our centennial [celebration]." †

Classified Directory, continued from page 22

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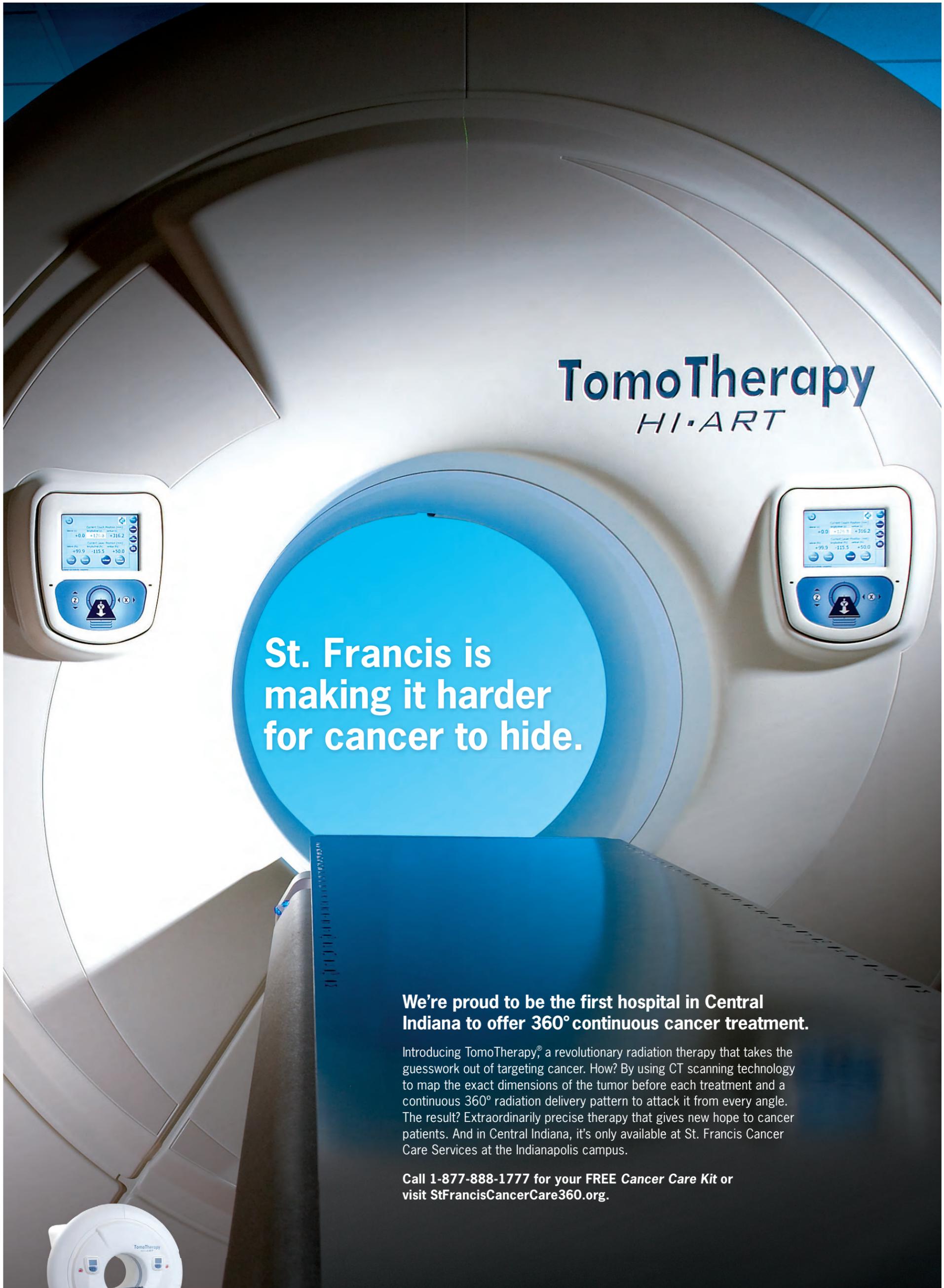
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