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Criterion

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A prayerful presence

June 21 Mass and open house to celebrate Carmelites' ministry before move, page 11.

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Living her dream Cathedral's Samantha Peszek primed to make Olympic gymnastics team

By John Shaughnessy

Most of us never get the opportunity—or the challenge—to pursue our lifelong dream in a crowded stadium with a national television audience watching our every move.

So you can understand why 16-year-old Samantha Peszek will follow her usual ritual of saying a prayer before she begins competing in the women's finals of the U.S. Olympic Team Trials in Philadelphia on June 20 and 22.

If the Cathedral High School junior competes as well as she has in recent national and international competitions, the odds are high that this member of St. Simon the Apostle Parish in Indianapolis will nail her dream and land a spot on the women's gymnastics team which will represent the United States at the 2008 Olympic Games in Beijing, China, in August.

"It would be such a dream come true," Samantha says.

It's not only what Samantha and her family are hoping for, it's also the hope of her sophomore religion teacher, Jo Cavanaugh, who shares a telling story about why Samantha is worthy of anyone's support and prayers for living her dream.

The story took place in September of 2007 just after Samantha returned to Cathedral from Germany, where she and her teammates won the 2007 World Gymnastics Championships, the first time an American women's gymnastics team had won an international competition outside the United States.

"Before she left, we asked in the class how we should pray for her," recalls Cavanaugh, who has taught at the private Catholic school in Indianapolis for 31 years. "I said, 'How about you're confident and you're on?' And she added, 'No injuries.' That's how we prayed for her when she was gone.

"When she came back, we asked, 'Where's your gold medal from the world championship?' She just put her head down. She's humble. I told her to bring it in. She did and we passed it around the class. That's the beauty of her.

Submitted photo



Olympic hopeful Samantha Peszek, a junior at Cathedral High School and member of St. Simon the Apostle Parish, both in Indianapolis, performs on the balance beam during a competition.

She's one of them. She's not above them. She's a part of us. She's just a sweetheart."

Samantha is also an excellent student at Cathedral, a reality that leads to another revealing story about the daughter of Ed and Luan Peszek.

"When she sets her mind to do something, we know she will do everything in her power to accomplish it," Luan notes.

"Sam amazes her dad and I all the time with how well she can handle all she has

going on. Just to illustrate, Sam was gone the first month of [school at] Cathedral her sophomore year at the World Championships in Germany. She came back and jumped right into school. She had to go early to school nearly every day for a few weeks in order to make up quizzes and tests, plus she sometimes missed lunch to meet with teachers or do make-up work. Despite all the obstacles, Sam managed to

See GYMNAST, page 10

Unresolved liturgy debate, stem cells, abuse are key topics for bishops

ORLANDO, Fla. (CNS)—A lively and intense debate over a 700-page translation of part of the *Roman Missal* dominated the public sessions of the U.S. Conference of Catholic Bishops' spring general assembly in Orlando on June 12-14, but the bishops failed to come to a conclusion about the fate of the liturgical text.

With much less discussion, they approved a 2,000-word policy statement calling embryonic stem-cell research "gravely immoral," directed their Committee on Doctrine to begin revising guidelines for Catholic health care institutions on medically assisted nutrition and hydration, designated Sept. 26, 2010, as National Catholic Charities Sunday, and voted to replace the more formal "vosotros" with the more familiar "ustedes" in Spanish-language Masses in the U.S.

The bishops gathered in Orlando also heard an interim report from researchers at the John Jay College of Criminal Justice in New York on the causes and context of child sexual abuse by priests, and began a confidential dialogue with representatives of half of the nation's priests on issues that arose during and after the sex abuse scandal.

The liturgical document under consideration was a translation of the proper prayers for Sundays and feast days. The second of 12 sections of the *Roman Missal* translation project, it had been in the works for more than two years.

But after more than a dozen bishops rose to speak against the translation, it failed to reach the needed approval of two-thirds of the 250 Latin-rite members of the conference.

Cardinal Francis E. George of Chicago, USCCB president, did not announce the vote totals, but said the document had not obtained the 166 "yes" votes needed to approve it or the 83 "no" votes that would have resulted in its rejection. USCCB members not present at the spring general assembly in Orlando will vote by mail on the issue.

Many bishops expressed frustration that the translation by the International Commission on English in the Liturgy ignored recommendations they had submitted to clarify the sentence structure or revise archaic language, including the use of words such as "gibbet," "wrought" and "ineffable."

See BISHOPS, page 10

Archbishop Buechlein's cancer is in remission

Dear Brothers and Sisters in Christ,

Greetings as we begin summer. I pray that you all will enjoy God's blessings and escape your everyday business by making time for God and relaxing some during the next few months.



It's hard to believe that nearly half the year has passed since I was diagnosed with Hodgkin's lymphoma, a cancer affecting the lymph nodes. My chemotherapy and radiation therapy treatments have now been completed.

Both the oncologist and the radiologist are confident that I am in full remission.

Now it remains for me to regain my strength and energy during the summer and to allow time to overcome other side effects of the treatments. I trust that I will be able to

resume my regular routine in August.

I am humbled and profoundly grateful to all of you for the countless prayers and expressions of support you extended to me during the last five months. Beginning on July 1, I will offer a novena of Masses in thanksgiving for all of you and, of course, in gratitude for God's abundant blessings during these months.

Let's continue to pray for one another and to remember everyone in our archdiocese who has been affected by the storms and flooding in the past month.

Sincerely yours in Christ,

Archbishop Buechlein, A

Most Rev. Daniel M. Buechlein, O.S.B.
Archbishop of Indianapolis
June 13, 2008

Archbishop announces assignments for new deacons and director

Official Appointments

Effective July 2, 2008

Rev. Bede Cisco, O.S.B., director of deacon formation, to part-time director of deacons and deacon formation, and returning to Saint Meinrad Archabbey for additional ministry there.

Deacon Arthur Alunday, being ordained on June 28, 2008, to St. Mary Parish in Greensburg.

Deacon Kerry Blandford, being ordained on June 28, 2008, to St. Mark the Evangelist Parish in Indianapolis, Village Oaks at Greenwood for the ministry of charity and part-time associate director of deacon formation.

Deacon Patrick Bower, being ordained on June 28, 2008, to St. Barnabas Parish in Indianapolis and Methodist Hospital in Indianapolis for the ministry of charity.

Deacon Daniel Collier, being ordained on June 28, 2008, to St. Malachy Parish in Brownsburg and the Indianapolis Juvenile Correction Facility for the ministry of charity.

Deacon Wayne Davis, being ordained on June 28, 2008, to St. Michael Parish in Greenfield and Hancock Regional Hospital for the ministry of charity.

Deacon Donald Dearman, being ordained

on June 28, 2008, to St. Rita Parish in Indianapolis.

Deacon Robert Decker, being ordained on June 28, 2008, continuing as parish life coordinator of St. Andrew the Apostle Parish in Indianapolis.

Deacon Michael East, being ordained on June 28, 2008, to St. Ambrose Parish in Seymour and Our Lady of Providence Parish in Brownstown, Jackson County Jail for the ministry of charity and part-time associate director of deacons.

Deacon Emilio Ferrer-Soto, being ordained on June 28, 2008, to St. Patrick Parish in Indianapolis and Wishard Hospital in Indianapolis for the ministry of charity.

Deacon Lawrence French, being ordained on June 28, 2008, to St. Maurice Parish in Napoleon, and Manderley Health Care Center and Buckeye Village in Osgood for the ministry of charity.

Deacon Michael Gardner, being ordained on June 28, 2008, to Prince of Peace Parish in Madison and Most Sorrowful Mother of God Parish in Vevay, and Madison State Hospital for the ministry of charity.

Deacon Steven Gretencord, being ordained on June 28, 2008, to Sacred Heart of Jesus Parish in Terre Haute and Ryves Youth Center of Catholic Charities

Terre Haute for the ministry of charity.

Deacon Timothy Heller, being ordained on June 28, 2008, to St. Teresa Benedicta of the Cross Parish in Bright and Dearborn County Jail in Lawrenceburg for the ministry of charity.

Deacon David Henn, being ordained on June 28, 2008, to Our Lady of the Greenwood Parish in Greenwood and Kindred Hospital Indianapolis South for the ministry of charity.

Deacon Stephen Hodges, being ordained on June 28, 2008, to St. Rose of Lima Parish in Franklin and Johnson County Jail for the ministry of charity.

Deacon Wesley Jones, being ordained on June 28, 2008, to St. Jude Parish in Indianapolis and Catholic Charities Indianapolis for the ministry of charity.

Deacon William Jones, being ordained on June 28, 2008, to St. Bartholomew Parish in Columbus and Substance Addiction Ministry (SAM) for the ministry of charity.

Deacon Marc Kellams, being ordained on June 28, 2008, to St. Charles Borromeo Parish in Bloomington.

Deacon Oscar Morales, being ordained on June 28, 2008, to St. Gabriel the Archangel Parish in Indianapolis and Marion County Jail #2 for the ministry of charity.

Deacon Ronald Reimer, being ordained on June 28, 2008, to SS. Francis and Clare of Assisi Parish in Greenwood.

Deacon David Reising, being ordained on June 28, 2008, to St. Vincent de Paul Parish in Bedford and St. Mary Parish in Mitchell, and Lawrence County Jail in Bedford for the ministry of charity.

Deacon Ronald Stier, being ordained on June 28, 2008, to the Richmond Catholic Community parishes of Holy Family, St. Andrew and St. Mary, and to Wayne County Jail for the ministry of charity.

Deacon Michael Stratman, being ordained on June 28, 2008, to St. Patrick Parish and St. Margaret Mary Parish in Terre Haute, and Union Hospital in Terre Haute for the ministry of charity.

Deacon John Thompson, being ordained on June 28, 2008, to St. Augustine Parish in Jeffersonville and Clark County Jail for the ministry of charity.

Deacon Thomas Ward, being ordained on June 28, 2008, to St. Simon the Apostle Parish in Indianapolis and St. Vincent New Hope in Indianapolis for the ministry of charity.

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

Bishop Simon Bruté was ordained a priest 200 years ago this month

By Sean Gallagher

June is often a month in the life of the Church when ordinations occur.



On June 7, two men were ordained priests for the archdiocese. On June 28, 25 men will be ordained as permanent deacons.

June 11 was the 200th anniversary of the priestly ordination of the Servant of God Simon Bruté, who in

1834 became the founding bishop of the Diocese of Vincennes, which would later become the Archdiocese of Indianapolis.

Father Paul Etienne, the vice postulator of the Cause of Beatification and Canonization of Bishop Bruté, said the anniversary is an important moment for the faithful in central and southern Indiana.

"It's very significant as this man was our first bishop, founding the Diocese of Vincennes," he said. "But, even broader than that, I think it's significant in that we, as a local Church, feel that this is also a very holy man."

Bishop Bruté was ordained in 1808 as a priest for the Archdiocese of Rennes, in the French province of Brittany.

Two years later, he joined the Society of St. Sulpice, which had as one of its primary missions the formation of future priests.

Father Bruté was soon sent as a

missionary to the United States.

For years, he taught and was an administrator at Mount St. Mary's College in Emmitsburg, Md.

"He played an absolutely critical role in literally forming the first generation of priests for this whole country," Father Etienne said. "There were very few priests in this country when he came to the United States."

Father Bruté also served as the spiritual director for a time for St. Elizabeth Ann Seton, the first saint born in the United States.

"Those two had a very close, spiritual relationship," Father Etienne said. "I think

they were a strong source of support and encouragement to each other."

Father Etienne encouraged all archdiocesan Catholics to learn more about Bishop Bruté, including visiting his burial place at the Basilica of St. Francis Xavier in Vincennes, Ind., in the Evansville Diocese.

He also said getting Bishop Bruté prayer cards into the hands of Catholics would be a good thing.

"If we can get every family and person in the archdiocese carrying those holy cards and praying those prayers every day, that would help us tremendously," Father Etienne said.

Father Etienne said he often sought the intercession of Bishop Bruté for future priests when he served as archdiocesan vocations director from 1995-98.

"I think that's a very important prayer to pray [at the time of] this 200th anniversary of his ordination."

(To learn more about the Servant of God Simon Bruté, log on to www.archindy.org/brute. To obtain Bishop Bruté prayer cards or to purchase for \$2 a collection of reflections about Bishop Bruté written by Archbishop Daniel M. Buechlein, call 800-382-9836, ext. 1585 or 317-236-1585.) †

Bishop Bruté's beatification cause progresses slowly

By Sean Gallagher

The Cause of Beatification and Canonization of the Servant of God Simon Bruté, the founding bishop of the Diocese of Vincennes, was formally opened in 2005.

Since then, much work has been done to trace and get copies of all of Bishop Bruté's known writings.

Msgr. Frederick Easton, archdiocesan vicar judicial, has helped oversee the work of gathering some 2,000 pages of writings.

He said the work of the Cause's historical commission in authenticating these writings should be complete in a year or less.

"It's taking longer because we keep finding new writings," Msgr. Easton said. "And the more you get, the more difficult it is."

The work of gathering the writings has been so meticulous that it led Mary Ellen Hauck, a judge instructor/assessor in the archdiocesan Metropolitan Tribunal, to remark at one point that they had everything but Bishop Bruté's grocery list.

"She spoke too soon," Msgr. Easton

said. "We [now] have his grocery list on which were written some homily notes."

After the historical commission completes its work, the Cause's theological commission will evaluate the writings to ensure that there is nothing that contradicts the Church's teachings on morals and doctrine.

(Contributions to defray the expenses in furthering the Cause should be sent to Bishop Bruté Fund, Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206.) †



6/20/08

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Parishes, agencies help flood victims across the archdiocese

By Sean Gallagher

Parishes across central and southern Indiana and archdiocesan agencies continue to respond to the ongoing needs of thousands of households affected by the flood that ravaged many communities on June 6-7.

Although Hoosiers had not dealt with a flood like this one in a century, members of two archdiocesan parishes in the affected area were ready to respond because of their experience in giving aid to communities along the Gulf Coast affected by Hurricane Katrina in 2005.

Other parishes and archdiocesan agencies have also been active in reaching out to their fellow Catholics and others affected by the floods.

Columbus

Following Hurricane Katrina, members of St. Bartholomew Parish in Columbus established St. Clare Recovery, a program designed to coordinate thousands of volunteers from around the country to help families in Waveland, Miss., rebuild their lives.

In the immediate wake of the disaster in their own city, St. Bartholomew parishioners assessed and responded to the needs of their fellow Catholics.

Kathy Davis-Shanks, the parish's director of religious education, initially coordinated the parish's disaster response. She said at least 50 households in the parish have received aid.

That included getting water out of houses, and removing furniture, other household items, flooring and drywall damaged by water infiltration.

Doug Heiner, a member of St. Bartholomew Parish, saw the first floor of his family home flooded and his two family cars likely totaled by

flood damage.

Within a day or two after the flood, members of the parish were there to help.

"We didn't have to call anybody," said Heiner through tears of gratitude. "They just showed up. These are families that are ... just doing it for no other reason than to help."

"The great tragedy you see is the lives devastated," Davis-Shanks said. "But through that, [you see] the beauty of people stepping up and trying to make a difference and help."

David Siler, archdiocesan executive director of Catholic Charities and Family Ministries, said approximately 2,500 homes were severely damaged in Columbus.

St. Bartholomew Parish will continue to provide initial aid in the weeks to come to affected parishioners and non-parishioners. Parishioners also plan to help families rebuild.

Johnson County

From Greenwood in the north to Edinburgh in the south, families across Johnson County were severely affected by the flooding earlier this month.

Our Lady of the Greenwood Parish's Disaster Response Committee, which was established in the wake of Hurricane Katrina, went into action on the evening of June 7.

Several crews of parishioners were very experienced in the specific tasks and precautions needed in responding to a flood disaster.

"It's been a blessing because we've been at the forefront," said Valerie Sperka, the committee's chairperson. "[We] have some of the training to know what to do."

But what impressed her as much as



Photo by David Siler

Debris lines a street in front of a flood-damaged home on June 12 in Columbus. Approximately 2,500 homes in the city were damaged by floods on June 6-7. Members of St. Bartholomew Parish in Columbus responded quickly to give aid to fellow parishioners and others affected by the flood.

anything was the love shown by those who couldn't provide skilled labor, but helped nonetheless.

"The people weren't able to be physically in these homes helping, but they had a cart and were delivering water," Sperka said. "A gentleman went out and bought, at his own expense, hamburgers and French fries and Cokes ... to distribute to people who were working. That was very encouraging and hope-filled."

Our Lady of the Greenwood parishioners also collaborated with the American Red Cross and the United Way of Franklin County in a southwestern Greenwood neighborhood to assess needs, help residents fill out

damage report forms, and show them where they could get supplies and how they could clean their houses.

The parish expects to continue to be involved in providing initial aid and support and to help families with rebuilding.

Martinsville

St. Martin of Tours Parish in Martinsville may not have the experience of St. Bartholomew and Our Lady of the Greenwood parishes, but help is on the way to the community where 1,500 homes have been damaged.

Father John Hall, pastor of St. Martin of Tours, and other parishioners have

See FLOODING, page 9

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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.

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Editorial

Keeping our promises

Americans do not seem to like foreign aid. In this election year, you don't see the candidates campaigning for an increase in foreign aid.

If you ask the average citizen, he or she will say that we are already giving too much money to other countries, especially when our own citizens are experiencing horrendous gas prices and rising food costs.

Nevertheless, as the richest country on Earth, we have a moral obligation to help those less fortunate. Besides, we're not giving nearly the amount of foreign aid that most people think we are. A 2001 survey reported that Americans, on average, believed that foreign

aid accounts for 20 percent of the federal budget, 24 times the actual figure. It's actually about 0.8 percent.

One of the most serious global problems at the moment is the food crisis that threatens nearly a billion people with hunger. Commodities such as rice and wheat have doubled in price in the past three years.

Pope Benedict XVI, in a message to the World Food Security Summit in Rome on June 2, said, "Hunger and malnutrition are unacceptable in a world that, in reality, has sufficient levels of production, resources and know-how available to put an end" to the problem. Hunger is caused by individuals refusing to recognize their obligations toward others, he said.

But it's not just food. Earlier this year, the U.N. General Assembly discussed the progress—or lack of progress—on the eight Millennium Development Goals that 189 countries, including the United States, agreed to in 2000 to try to achieve by 2015. As part of those goals, developed countries agreed to commit 0.7 percent of their gross national product to official development assistance. That has declined to about 0.2 percent.

The eight goals, as enumerated in an editorial in *America* magazine, are: eradicating extreme poverty and hunger; achieving universal free primary education; promoting gender equality and empowerment of women; reducing child mortality; improving maternal health; combating HIV/AIDS, malaria and other diseases; ensuring environmental sustainability; and developing a global partnership for development.

The Vatican is a strong supporter of the development goals. Its permanent observer to the U.N., Archbishop Celestino Migliore, was among those who spoke at the meeting of the U.N. General Assembly.

Jeffrey D. Sachs, the former Harvard economist who now directs the Earth Institute at Columbia University, heads the U.N. Millennium Project. He gained renown first by helping Bolivia



A child stands next to rice for sale at a market in Managua, Nicaragua, on June 3. A United Nations summit on food security called for trade barriers to be reduced and food export bans scrapped to help stop the spread of hunger that threatens millions of people.

conquer its hyperinflation and then Poland after it broke away from communism. He soon became adviser to other countries in Asia and Africa before becoming special adviser to the U.N.

His book, *The End of Poverty*, published in 2005, told specifically how extreme poverty can be eliminated if we only have the political will to do it. His prescriptions lean heavily on helping countries become capitalistic. (He quotes Adam Smith 12 times in that book.) With facts and figures, he demonstrates that countries can start up the ladder to prosperity through free trade, but they first need help getting a foot on that ladder.

That, by the way, is the philosophy of Catholic Relief Services, the U.S. bishops' overseas aid organization. Its emphasis is always on helping the people in developing countries to help themselves.

In an interview on May 1, Sachs noted that the U.S. military spends \$1.9 billion every day. Over five years, \$1.5 billion could provide mosquito net coverage to prevent malaria in all of Africa. Since malaria and HIV/AIDS are Africa's worst health problems, surely we could afford to do that.

It's not that President Bush has been silent about the United States doing what it promised. He has frequently called for an increase in foreign aid as an important part of our foreign policy. But it is not happening.

Certainly, there are parts of the world where we cannot help because of the governments there: Myanmar, for example, where the government refused to allow aid workers to enter the country after a recent devastating cyclone, or Zimbabwe, where President Robert Mugabe has ruined what once was a prosperous country. But we could be doing much more than we are.

We hope that our next president will mention the Millennium Development Goals in his inaugural address, even if he won't during the presidential campaign.

—John F. Fink

Be Our Guest/Fr. Bede Cisco

New deacons will be committed to service

For the past four years, I have been working with a dedicated group of men and their wives—the 25 men who will be ordained deacons at the end of June. They come from a variety of backgrounds, experience and careers.

While they have often remarked how different they are, the common factor is their commitment to serve others.

Service orientation is an essential quality we look for in those interested in becoming a deacon. We can develop a man's ability to serve during the formation program, but we cannot instill it. The commitment to service has been evident in these men from the beginning and has grown in many wonderful ways.

They have shown their dedication as well as their generosity during formation. The formation program has met for one weekend a month, from Friday evening through early Sunday afternoon, 11 months a year, for four years.

They have also served in their parishes and in ministries of charity for three to five hours each week, in addition to doing the assignments required by the college-level formation program courses.

Their wives, who have accompanied them in various ways, have noticed how they have grown and changed through the formation process.

After they are ordained, they will continue to serve with dedication and generosity. Each deacon will give an average of 10 hours per week in ministry, for which they receive no compensation.

Deacons support themselves and their families through their regular employment. Their regular jobs also give them an opportunity for workplace ministry, a way to bring the Gospel to people where they live out about a quarter of their lives.

Each deacon will be assigned to a parish, usually the parish in which he has served during formation. There he will regularly assist at Mass, occasionally preach, baptize infants and children, witness marriages, help prepare people for sacraments and teach the faith. The specifics of what each deacon does will depend on the needs of the parish.

Most deacons will also be assigned to a specific ministry of charity. These include ministry at a county jail, a hospital, a health care facility or in Catholic Charities.

Deacons not assigned to a specific ministry of charity will serve in the charitable programs of their parishes or areas of special needs. The ministry of charity is the distinct ministry of deacons, and they will be giving about three of their 10 weekly hours to this area.

A deacon's ministry of charity, and much of his other ministry, will be behind the scenes. Deacons represent Christ the servant and do not seek attention for themselves. Their ministry at the altar is directly linked to their ministry of charity and behind-the-

See DEACONS, page 8



Myths and facts about immigration

(Editor's Note: This is the seventh 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: Most immigrants cross the border illegally.

Known fact: Around 75 percent of today's immigrants have legal permanent (immigrant) visas. Of the 25 percent that are undocumented, 40 percent overstayed temporary (non-immigrant) visas. (Source: Department of Homeland Security) †

Immigrants in Indiana: Number and work for ce

According to the 2000 census, 3.1 percent of Indiana residents are foreign born. Residents total more than 186,500.

This includes those who are now citizens and those here as non-immigrants, such as refugees, students and workers with visas as well as the undocumented residents. Growth since 2000 is estimated to be approximately 68,000, raising the total to 4 percent of the total population.

Why don't they just get the documents? Why do they break the law?

Many undocumented immigrants come from desperate circumstances.

Although it is difficult to leave one's home country and family, these individuals chose to leave their homes, where there are limited job opportunities, to improve the lives of their families, often to provide for basic human needs.

Fathers and mothers are desperate to care for their family. Young men and women desire to work, and they have a strong work ethic.

Many businesses need workers and are interested in hiring these individuals, yet cannot hire willing workers with visas.

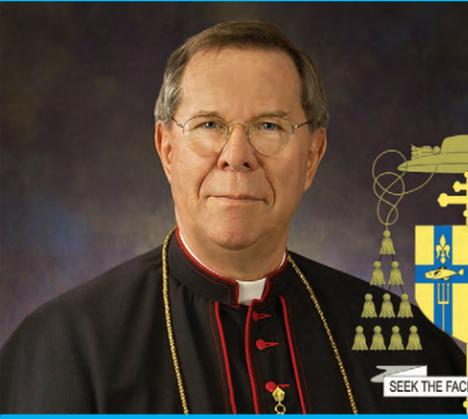
For example, someone with requisite

skills and with a job waiting may have to wait up to five years for the U.S. to process a work visa. These are people who need work and are willing to work hard.

Although many immigrants work at lower paying jobs, the wages are more than they can earn in their home country and the value of the dollar is such that even a little makes a big difference to the family members who are left behind.

For the immigrant, it is a matter of life—one's own and one's family. Left with few options, desperation forces one to break civil law in order to fulfill natural law. †

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Jesus and his cross offer a message of encouragement

(Second in a series)

“Were you there when he received the Cross?”

St. Matthew’s Gospel says quite simply: “Then he [Pilate] released for them Barabbas, and having scourged Jesus, delivered him to be crucified” (Mt 27:26).

Jesus took up the cross and was forced to join a procession of two criminals making its way through the busy streets of Jerusalem on the way to execution on the hill of the skulls called Calvary. It was not an uncommon sight in Jerusalem.

The cross, which we recognize as a sign of victory and hope, was in fact a sign of ignominy and disgrace. Jesus suffered the humiliation and embarrassment of being branded as a public criminal who had no control over his human destiny.

After a night of physical and emotional harassment, bloody scourging and mockery, crowned with a painful crown of thorns, he took on the weight of the cross. The physical weight alone was overwhelming, but the weight of the sins of all people of all the ages must have been emotionally more than he could bear. And he was so alone.

Anyone who has lived long enough has encountered sickness or tragedy or some other form that the unfairness of life can take. And, in most cases, we can’t help but struggle with the question, “Why me?”

Following behind the two convicted thieves, dragging his cross, Jesus must have

been tempted to ask that question. Later, shortly before he died on the cross, Jesus would pray Psalm 21: “My God, my God, why have you forsaken me?” He knew the loneliness of human suffering, and so he turned to prayer.

Through the centuries, many spiritual writers have pondered about the reason for the suffering of Jesus: Why did he choose to undergo such suffering? Could he not have saved us in some other way?

Not a few saints have concluded that Jesus accepted the disgrace of the cross as an act of compassion. He chose the cross as a way of being in solidarity with our human family in our frustrating experience of the seemingly pointless and certainly unchosen suffering that comes our way.

There is much food for our reflection at this second Station of the Cross on the way to Calvary. “Victimhood” is a powerful human condition. It can be a power for good or a power for evil.

With God’s grace, we can choose consciously to accept the plight of human suffering or tragedy in solidarity with Christ and his exemplary acceptance of the cross. Or we can choose, in bitterness, to play the victim as a way of controlling others who we encounter along the way. It is a great challenge to overcome a tendency to selfishness in suffering rather than embracing a generous spirit about it.

As we stand before Jesus, who accepts the humiliation of the criminal’s cross, we

can’t help but pray and think about the virtue of courage.

As Jesus took up the heavy wooden cross, he surely realized that he was accepting an impossible burden. He modeled courage in the face of seemingly impossible odds.

When in sickness, we reflect about his exemplary courage. We find solace and peace in accepting our own seemingly impossible burdens. Jesus with his cross is a model of encouragement for the sick. Solidarity with him gives some redemptive meaning to otherwise seemingly senseless suffering.

Jesus and his cross also offer a message of encouragement to those servant-caregivers who accompany the sick and the helpless in their time of need. I think of those selfless folks who give so much of themselves in hospices, oncology centers and nursing homes. I can’t imagine such committed caregivers without the support of deep faith and a sense of solidarity with the victory that Christ won for us as he accepted his cross of suffering.

The mystic Catherine de Hueck Doherty affirmed this theme in a few words as she reflected on the refrain, “It behooves us to glory in the cross of Jesus Christ.”

Addressing Jesus, she wrote: “Beloved, whenever one thinks of you at all, one must also think of the cross. You and the cross are inseparable. You have glorified it by your death, spoken of it all your life, and made it a necessity for your followers; ‘Take up your cross and follow me.’ The holy Eucharist is Calvary and Calvary is the Cross and God on it.

“Beloved, why is the world so afraid of the cross? Why is it so unwise as not to see that it is only through the cross that we will find you? We have forgotten you and the cross” (*Stations of the Cross*, Madonna House Publications, 2004, p. 10).

What we do with suffering depends on prayer; prayer before the cross is freeing. †

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.

Jesús y su cruz ofrecen un mensaje de aliento

(Segundo de la serie)

“¿Estabas ahí cuando le entregaron la Cruz?”

El Evangelio según San Mateo lo expresa de manera muy sencilla: “Entonces [Pilatos] les soltó a Barrabás, pero a Jesús, después de hacerle azotar, le entregó para que fuera crucificado” (Mt 27:26).

Jesús tomó la cruz y fue forzado a unirse a la procesión de dos delincuentes que atravesaban las congestionadas calles de Jerusalén, camino a su ejecución en el monte de las calaveras, llamado el Calvario. Este no era una escena poco común en Jerusalén.

La cruz, que reconocemos como un símbolo de victoria y esperanza, era en efecto un símbolo de ignominia y desgracia. Jesús sufrió la humillación y la vergüenza de habersele tildado de delincuente público que no tenía control sobre su destino humano.

Después de una noche de hostigamiento físico y emocional, sangrientos azotes y burlas, coronado con una dolorosa corona de espinas, cargó con el peso de la cruz. Ya solamente el peso físico era agobiante, pero el peso de los pecados de la gente de todas las épocas debió ser mucho más de lo que podía soportar emocionalmente. Y estaba completamente solo.

Todo el que haya vivido lo suficiente se ha topado con la enfermedad o la tragedia o alguna de las otras formas que adopta la injusticia de la vida. Y en la mayoría de los casos no podemos menos que batallar con la pregunta: “¿Por qué yo?”

Siguiendo a dos ladrones convictos, mientras arrastraba su cruz, Jesús debió sentirse tentado a formular esa pregunta.

Más adelante, justo antes de morir en la cruz, Jesús imploró en el Salmo 21: “Dios mío, Dios mío, ¿por qué me has abandonado?” Conocía la soledad del sufrimiento humano y se entregó a la oración.

Durante siglos muchos escritores espirituales han reflexionado sobre el motivo del sufrimiento de Jesús: ¿Por qué eligió padecer semejante sufrimiento? ¿Acaso no podría habernos salvado de otra manera?

Muchos santos han concluido que Jesús aceptó la desgracia de la cruz como un acto de compasión. Eligió la cruz como una forma de ser solidario con nuestra familia humana en nuestra frustrante experiencia con el sufrimiento aparentemente vano y ciertamente no elegido que se nos presenta.

Hay mucho que reflexionar en esta segunda Estación de la Cruz, en el camino al Calvario. “El complejo de víctima” es una poderosa condición humana. Puede ser un poder para el bien o un poder para el mal.

Con la gracia de Dios podemos elegir conscientemente aceptar la difícil condición del sufrimiento humano o la tragedia, en solidaridad con Cristo y su aceptación ejemplar de la cruz. O podemos elegir, con amargura, ejercer el papel de víctimas como una forma de controlar a los que encontramos por el camino. Resulta todo un desafío vencer la tendencia al egoísmo en el sufrimiento y adoptar un espíritu generoso en medio de la situación.

Estando de pie ante Jesús quien aceptó la humillación de la cruz del delincuente, no podemos menos que rezar y pensar

sobre la virtud de la valentía.

Cuando Jesús tomó el pesado madero de la cruz, ciertamente debió darse cuenta de que estaba aceptando una carga inaguantable. Exhibió valor frente a una coyuntura prácticamente irrealizable.

En la enfermedad, reflexionamos sobre su valor ejemplar y encontramos consuelo y paz en la aceptación de nuestras propias cargas que parecen inaguantables. Jesús con su cruz es un modelo de inspiración para los enfermos. La solidaridad con Él le otorga cierto sentido redentor al sufrimiento que de lo contrario parecería inconsecuente.

Jesús y su cruz también ofrecen un mensaje de aliento a aquellos que servidores y cuidadores que acompañan a los enfermos y los desvalidos en su hora de necesidad. Pienso en aquellas personas desinteresadas que entregan mucho de sí mismas en nuestros hospicios, centros oncológicos y hogares para ancianos. No puedo imaginarme cuidadores tan comprometidos sin el auxilio de una profunda fe y un sentido de solidaridad con la victoria que Cristo ganó por nosotros cuando aceptó su cruz de sufrimiento.

La mística Catherine de Hueck Doherty ratificó este tema en unas pocas palabras, mientras reflexionaba sobre la frase: “Nos corresponde la gloria en la cruz de Jesucristo.”

Dirigiéndose a Jesús, escribió: “Mi amado, cuando alguien piensa en ti,

asimismo debe de pensar en la cruz. La cruz y tú son inseparables. La has glorificado con tu muerte, has hablado de ella toda tu vida y la convertiste en una necesidad para tus seguidores: ‘Tomen su cruz y síganme.’ La sagrada Eucaristía es el Calvario y el Calvario es la Cruz y Dios en ella.

“Mi amado, ¿por qué el mundo le teme tanto a la cruz? ¿Por qué es tan insensato que no se da cuenta de que sólo por medio de la cruz podemos encontrarte? Te hemos olvidado a ti y a la cruz” (*Las estaciones de la Cruz*, Madonna House Publications, 2004, p. 10).

Lo que hacemos con el sufrimiento depende de la oración; la oración ante la cruz es liberadora. †

¿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: 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 20
Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, 6:30 a.m., followed by buffet breakfast, George Maley, 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.

Cardinal Ritter High School, 3360 W. 30th St., Indianapolis. **Groundbreaking for educational and worship wing**, 11 a.m. Information: 317-927-7825.

June 22
Knights of St. John Hall, Hamburg. **Hamburg 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.

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 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 25
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.

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.

Primo Banquet Hall, 2615 E. National Ave., Indianapolis. **Holy Name of Jesus Parish, "100th Anniversary Dinner and Dance,"** 6-11 p.m., \$25 per person. Information: 317-784-5454 or tduell@holyname.cc.

June 29
South High School Road and West Mills Road in Decatur Township, Indianapolis. **St. Ann Parish, groundbreaking of new**

church in Decatur Township, 10:30 a.m. Information: 317-244-3750.

St. Paul Catholic Center, 1413 E. 17th St., Bloomington. **"Mass in the Meadow" and parish picnic**, 10:30 a.m., food, games. Information: 812-339-5561.

St. Maurice Parish, 1963 N. St. John St., Greensburg. **Parish picnic**, 10 a.m.-3 p.m., roast beef and chicken dinners, games, country store. Information: 812-663-4754.

June 30
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Mass**, 9 a.m., continental breakfast, no charge. Information: 317-545-7681 or www.archindy.org/fatima. †

Retreats and Programs

June 20-22
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"The Church after Vatican II: Discover the Buried Treasure,"** Benedictine Father Jeremy King and Benedictine Father Benet Amato, presenters. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

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.

August 10
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pre Cana Program,"** marriage preparation program for engaged couples. Information: 317-236-1596 or 800-382-9836, ext. 1596.

August 19-21
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"The Virtue of Humility for**

Today," Benedictine Brother Thomas Gricoski, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

August 22-24
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"The Holy Spirit in Our Lives,"** Benedictine Archabbot Bonaventure Knaebel, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

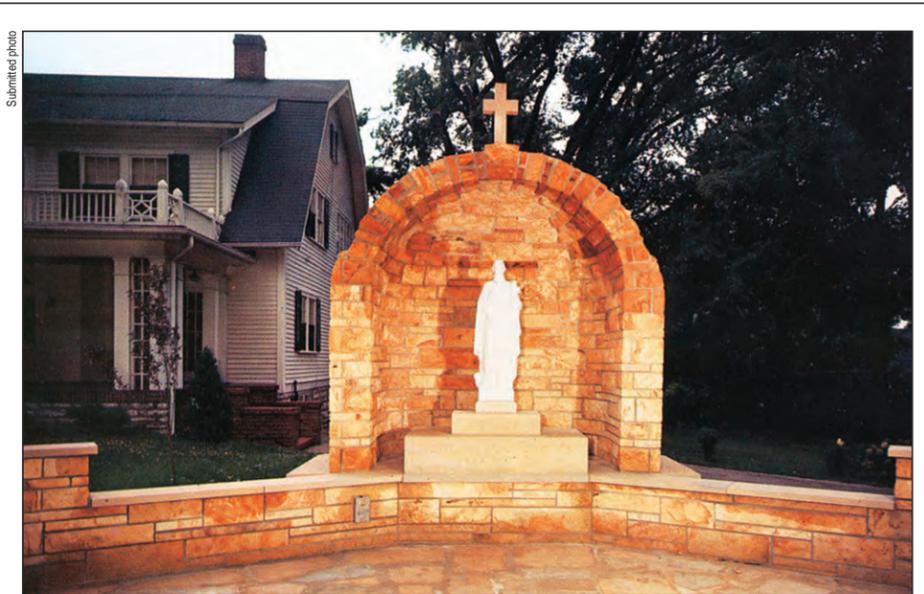
September 19-21
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Tobit Weekend,"** marriage preparation program for engaged couples. Information: 317-545-7681 or www.archindy.org/fatima.

September 20
Monastery Immaculate Conception, Kordes Center, 841 E. 14th St., Ferdinand, Ind. (Evansville Diocese). **"Saturday Morning at the Dome-Staying Grounded in the Midst of Change,"** Benedictine Sister Jane Will, presenter, 9:30 a.m.-12:30 p.m. \$35 includes continental breakfast and lunch. Information: 812-367-1411 or spirituality@thedome.org.

September 26-28
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Celebrating Paul of Tarsus,"** Benedictine Father Noël Mueller, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

September 27
Indiana Convention Center, 100 S. Capitol Ave., Indianapolis. **"Lions Breathing Fire: Living the Catholic Faith,"** third annual Indiana Catholic Men's Conference, 8 a.m.-4:30 p.m. Information: 317-924-3982, 317-888-0873 or www.indianacatholicmen.com.

October 3-5
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Living the Rule of St. Benedict,"** Benedictine Father Harry Hagan, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu. †



Rededication

Father Paul Dede, pastor, and members of St. Jude the Apostle Parish in Spencer invite the public to a rededication of the parish's St. Jude shrine and statue after the parish's 9:15 a.m. Mass on June 22. The statue was vandalized last August. Thanks to generous gifts that amounted to \$8,511.17, the parish was able to restore the St. Jude statue and grotto, which was in major need of repair. Father Dede and St. Jude parishioners thank everyone for their generosity.

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Criterion staff honored for excellence in journalism

Criterion staff report

Archbishop Daniel M. Buechlein and staff members of *The Criterion* were recently honored for excellence in journalism by several organizations.

The recognition included awards from the Catholic Press Association, the Society for the Propagation of the Faith and the Woman's Press Club of Indiana.

The Criterion's awards for material published in 2007 include:

- First place—Senior reporter Mary Ann Wyand, 2007 Archbishop Edward T. O'Meara journalism award for outstanding world mission news coverage. She won a first-place honor from the Society for the Propagation of the Faith for her "Stewards Abroad" mission series.

The stories included "A light of Christ in Uganda," a feature about missionary Sherry Meyer's work in Africa, and "A witness to Christ's Gospel of Peace," a story about Comboni Father Michael Barton and his mission work in war-torn Sudan.

The awards are named for the late Archbishop O'Meara, who served as the national director of the Society for the Propagation of the Faith from 1966 to 1979 and was Archbishop Daniel M. Buechlein's predecessor as shepherd of the Archdiocese of Indianapolis from 1979 to 1992. The society is responsible for informing Catholics about the Church's worldwide mission and advising them of ways they can participate in that mission.

"With the history of the awards and their connection to Archbishop O'Meara, we were very happy to be recognized by the Society for the Propagation of the Faith for a second year in a row," said *Criterion* editor Mike Krokos.

- First place—Wyand's mission stories also received top honors in the Special Articles/Religion category in the Woman's Press Club of Indiana 2008 Communications Contest.

"These are engaging stories, well-written and entertaining," judges wrote.

- First place—Feature Story, Woman's Press Club of Indiana, "She's truly a miracle," by Mary Ann Wyand. The compelling story on newborn Anne Therese Felts and her fight for life received top honors.

"Well-written with nice photos," judges said.

Both first-place Woman's Press Club awards advance to the National Federation of Press Women's Communication Contest for further judging.

- Second place—News/Continuing Coverage, Woman's Press Club of Indiana, for a story by Mary Ann Wyand on the fire that destroyed St. Anne Church in New Castle and several follow-up stories.

- Third place—Personality

profile, Woman's Press Club of Indiana, for a story by Wyand on Father Rick Nagel's path to the priesthood.

The CPA awards that staff members won include:

- First place—Best Sports Feature, assistant editor John Shaughnessy, for "A Season to Believe: Faith helps lead Hoosiers during emotional ride of loss and hope," a profile on Indiana University football coach Bill Lynch.

"You can't help but get emotionally wrapped up in this compelling story. John Shaughnessy artfully recounts Indiana's tragic, but victorious football season during which Coach Bill Lynch helped the team endure after the death of Coach Terry Hoepfner," judges wrote.

- Second place—Best Headline, editor Mike Krokos, for "Food for thought: Lenten recipes can set the table for lessons in faith."

- Second place—

Individual Excellence, Writer/Editor, John Shaughnessy. In this category, writers were asked to submit up to five examples of their work.

- Third place—Best Regular Column, Spiritual Life, "Seeking the Face of the Lord," Archbishop Daniel M. Buechlein's weekly column.

- Honorable mention—Best Use of Syndicated/Wire Art/Graphics, art director Ann Sternberg, for "I Was a Stranger and You Welcomed Me: Meeting Christ in New Neighbors." Sternberg was recognized for the cover that she created for the newspaper's supplement of the 2007 Indiana bishops' pastoral on immigration.

Greg Otolski, *Criterion* associate publisher, said the award recognition was well deserved.

"It's always affirming when our staff gets recognition for their dedication and hard work," Otolski said. †

The Criterion
Serving the Church in Central and Southern Indiana Since 1960
CriterionOnline.com December 7, 2007 Vol. XVIII, No. 10 75¢

'A Season to Believe'

Indiana University head football coach Bill Lynch leads the celebration in the Hoosiers' locker room after IU's last-minute win over Purdue University on Nov. 17. The win capped an emotional season for the team, which was rocked earlier in the year by the death of its previous coach, Terry Hoepfner.

Faith helps Bill Lynch lead Hoosiers during emotional ride of loss and hope

By John Shaughnessy

Bill Lynch kept smiling as "A Season to Believe" overflowed its emotional peak. Pointing out rancorous cheers, rare tears and a moment of prayer that everyone there will never forget.

On that night of Nov. 17, the Indiana University head football coach stood in the Hoosiers' locker room, sporting every second as his players celebrated their dramatic, last-minute 27-24 victory over Purdue University—a win that cemented IU's invitation to a bowl game for the first time in 14 years.

Eight days later, Lynch returned to the setting where his dreams of football glory and his life as a Catholic began: Christ the King Parish in Indianapolis.

As the 53-year-old Lynch prepared to speak at a benefit dinner for the parish school on Nov. 25, he smiled at the memory of playing on sixth- and eighth-grade football teams at Christ the King that won Catholic Youth Organization championships.

He also recalled the thrill and the joy of being the starting quarterback on a team at Bishop Charal High School in Indianapolis just across the street from Christ the King School—that went undefeated in the 1971 season.

Back home in his first parish, Lynch marveled at the journey his life has taken, including the emotional ride of the past two years when illness and inspiration, loss and hope, and death and faith raced along together at nearly every turn for the extended family of the IU football program.

For Lynch, those two years have been marked by watching a close friend battle a life-threatening disease, helping a team of 105 players try to deal with the death of a coach they loved, and leading those young men through the devastating sorrow to a season that would reveal their heart and honor the coach they lost.

"It's been an emotional rollercoaster," Lynch said. "There were a lot of tough times and a lot of good times. It's been a time where a lot of people learned some life lessons."

A story to break—and warm—the heart
As nearly every sports fan in Indiana knows, the story of the IU football program the past two years revolves around Terry Hoepfner. It's a story that equally breaks your heart and warms it.

Known fondly as "Hep," the energetic, extroverted, emotional coach sought to reverse the losing tradition of IU football by inspiring his players to "Play 13"—his

Conference examines the impact of abortion on men

SAN FRANCISCO (CNS)—While the impact of abortion on men is low on the cultural radar, there is overwhelming research, clinical experience and anecdotal evidence that men can be profoundly traumatized by the elective loss of a child whether they encouraged it, resisted it or only learned of it after the fact.

This was the view of speakers at the first international conference on men and abortion held in San Francisco on Nov. 28-29.

Nearly 200 people from at least seven nations and 28 states gathered at St. Mary's Cathedral to hear the personal stories of men affected by abortion, reports on research on the topic, and presentations by counselors and therapists on the treatment of men suffering post-abortion grief.

Organized by the Milwaukee-based National Office of Post-Abortion Reconciliation and Healing, the "Reclaiming Fatherhood: A Multifaceted Examination of Men Dealing With Abortion" conference was co-sponsored by the Archdiocese of San Francisco and the national office of the Knights of Columbus.

Victoria M. Thorn, executive director of the post-abortion group, opened the event with a brief overview of how men, like women, experience hormonal and other changes during a partner's pregnancy, something that is little recognized.

"Men's bodies are busy with their own changes" during a mate's pregnancy, she said, "although the physiology of men during pregnancy is not yet taken seriously."

The speakers included men who shared personal stories of how abortion had unexpectedly pulled the carpet out from under their lives.

Chris Asher, 50, an attorney, traced his life from days as a "very secular young guy" focused on "making money and in general becoming a yuppie" to his shocking realization during a 1994 ultrasound procedure for his pregnant wife "that that is a baby" in her womb.

It floored over him, he said, that on two occasions prior to his marriage he had agreed with pregnant girlfriends to terminate their pregnancies.

See **ABORTION**, page 3

TomoTherapy HI-ART

St. Francis is making it harder for cancer to hide.

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Blessing and new beginning



Father James Farrell, the new full-time director of Our Lady of Fatima Retreat House in Indianapolis, kneels for a blessing from Father John McCaslin, center, while former Fatima directors Kevin DePrey, left, and Rick Wagner, right, join them in prayer during a "Celebrate the Future" program on June 5 at the archdiocesan retreat center. Father McCaslin is the pastor of St. Anthony Parish, administrator of Holy Trinity Parish and chaplain of Roncalli High School, all in Indianapolis.



St. Pius X parishioner Gary Meister of Indianapolis discusses the Tobit Weekend marriage preparation ministry while his wife, Mary Weber, smiles about his comments during a June 5 program at Our Lady of Fatima Retreat House. They are longtime Tobit Weekend presenters at the archdiocesan retreat center.

Cardinal Foley reflects about friend Tim Russert

VATICAN CITY (CNS)—U.S. Cardinal John P. Foley had lunch in Rome with Tim Russert and his family on June 11, renewing ties of friendship that went back 24 years.

Two days later, the 58-year-old Russert collapsed and died of a heart attack back in his NBC office in Washington.

Cardinal Foley, shocked and saddened like many others, said journalism had lost one of its best.

"It's the loss of one of the greatest journalists in the United States, if not the greatest. He was always kind and gracious, but he always got revealing material from people," Cardinal Foley told Catholic News Service.

The cardinal thought so highly of

Russert that he tried to help him get a papal interview—first with Pope John Paul II and then Pope Benedict XVI. He thought Russert's persistent questioning style would have highlighted the message of both pontiffs.

Russert, the NBC News Washington bureau chief and "Meet the Press" moderator, was in Rome on vacation with his wife, Maureen Orth, and their son, Luke, whom Cardinal Foley baptized in New York some 22 years ago. After their lunch together, the cardinal took them to an internal entrance to the Sistine Chapel and sent them on their way.

Russert was also "never ashamed to be identified as a Catholic, which I think is very important," Cardinal Foley said. †

DEACONS

continued from page 4

scenes activities.

When a deacon serves at the altar, he brings the poor and the marginalized he cares for to the assembly, serving the assembly as he cares for those who are not present. There is a very important symbolic aspect to the deacon's ministry at Mass; he is not just another server.

Our new deacons, most of whom are married, are often referred to as "permanent deacons," in contrast to "transitional deacons," who will be ordained priests.

Both are really permanently deacons, but those who are ordained priests are more identified with that ministry.

The ordination of men to be deacons only and permanently gives the archdiocese the permanent presence of all three orders in the sacrament of holy orders. We will also have more ways to see the image of Christ the servant active among us.

Deacons will soon be serving in about one-sixth of the archdiocese's parishes. They will have an impact on those parishes and on the whole archdiocese.

At Sunday Mass, people will see men dressed in albs with stoles hanging across their chests from their left shoulders. They will introduce themselves as "Deacon Mike" or "Deacon Jones," while others call them "Dad" or "Grandpa."

We are all entering into a change process.

The Criterion has been preparing us by publishing articles on deacons since 2003; many of them are available at the Web site www.archindy.org/deacon.

Many of us, though, don't start dealing with change until it touches our lives. That time has come.

I think it will take us at least 10 years before we have a good basic understanding of deacons and their ministries, and deacons are well-integrated into the life of the archdiocese.

In the coming months and years, we will all need to be patient with the questions and the unknowns. The adjustments will take time. The deacons will answer questions, but since many things will be new to them, too, they may not always have answers. The ordination of the first group of permanent deacons begins a learning process for all of us.

The learning process for the newly ordained deacons will continue in a program of ongoing formation. For the next three years, they will meet for four overnight programs each year as well as an annual retreat.

After that, there will be an expectation that they attend continuing education and formation programs each year as well as an annual retreat. They will always be rooted in their relationship with Christ.

(Benedictine Father Bede Cisco is director of the archdiocesan Office of Deacon Formation.) †

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Cardinal: Congress helps Catholics examine life's purpose

QUEBEC CITY (CNS)—When people pause and question the purpose of their lives, they “yearn for a spiritual answer,” said Slovakian Cardinal Jozef Tomko at the opening Mass of the 49th International Eucharistic Congress.

“So many people are moving here and there—6.5 billion people busy working to improve their living conditions,” said Cardinal Tomko, Pope Benedict XVI’s representative to the congress.

Why are “we plunged on this road?” he asked the crowd of more than 10,000 cardinals, bishops, priests, nuns and laypeople from around the world gathered for the June 15 Mass in Quebec City’s hockey arena.

A eucharistic congress “allows us to encounter” these questions and “examine the meaning of our life and death,” said the cardinal.

“What does it mean to be the gift of God?” and “What is the Eucharist?”, he asked, referring to the theme of the June 16-21 congress, “The Eucharist, Gift of God for the Life of the World.”

Jesus is the gift of God, he “is the food that feeds us and fulfills

us and allows us life in eternity,” said Cardinal Tomko. “The Eucharist is a person, not an object, not a dead gift. Maybe we should ask not what is the Eucharist, but who is the Eucharist?”

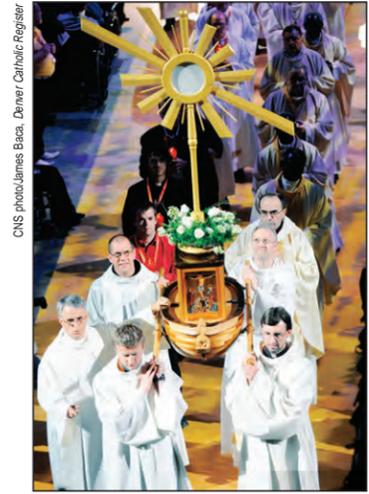
The answer to this question, Cardinal Tomko said, is Jesus in the sacramental form of bread and wine “to indicate he wanted to become our food and sustain our life.”

The cardinal also said Jesus’ words at the Last Supper, “Do this in memory of me,” are not only a memorial but a command to do what he has done and to use those same words at Mass.

In this way, Jesus’ sacrifice is perpetuated throughout history, he said.

“The Sunday Mass is a memorial, my brothers and sisters, and we cannot lose this Sunday Mass,” he said.

During the homily, Cardinal Tomko presented Quebec Cardinal Marc Ouellet with a large, ornate gold crosier as a gift from Pope Benedict. The cardinals embraced as the crowd applauded. Cardinal Tomko said Pope Benedict was with the congress “full-heartedly” in prayer. †



Catholic clergy carry a monstrance attached to the Ark of the New Covenant during a procession at the opening Mass of the 49th International Eucharistic Congress in Quebec City on June 15.

FLOODING

continued from page 3

provided clothing and gift cards to those affected by the floods.

He also said he has received offers of volunteer aid from across the archdiocese and from a youth group in Ohio.

Jane Crady, who helped lead St. Clare Recovery, will be coordinating volunteers who come to Martinsville.

According to Siler, mental and spiritual counseling and case management aid will be provided to flood victims in Martinsville by Catholic Charities Indianapolis.

Like Sperka, Father Hall has been impressed by the ways that people who have lost much in the flooding are still trying to help others.

“People who are struggling are coming in to help their sisters and brothers,” he said. “We can walk together. And God is having pity on us

as we walk together on this journey.”

Terre Haute

Siler said more than 2,500 homes in and around Terre Haute sustained flood damage.

But Catholic Charities Terre Haute has been providing for decades the kind of aid that people affected need right now.

“So much of what we do is focused on ... food, clothing and shelter,” said John Etling, agency director of Catholic Charities Terre Haute. “It’s almost like we’re already set up for this.”

Etling estimates that this basic aid will be needed by many in the Terre Haute area for a couple of months.

And although the agencies he leads are not used to guiding a rebuilding process, he is determined to help.

“From a deanery standpoint, we’ve got to figure out a way to help people rebuild,” Etling said. “And if that means setting up crews or working with a Habitat [for Humanity] group, ... we’ve got to band together.” †

How you can help flood victims

By Sean Gallagher

Second collections were taken up in some archdiocesan parishes on June 14-15 to give aid to those affected by the early June flooding. Other parishes will be taking up collections for flood victims this weekend and in the future.

Donations are also being accepted through the archdiocesan Web site at www.archindy.org.

At press time, no amounts from the second collections had been reported.

Funds collected will be distributed once the specific needs in the flood-damaged communities have been determined, said David Siler, archdiocesan executive director for Catholic Charities and Family Ministries.

Those who wish to give financial support or volunteer with St. Bartholomew Parish in

Columbus’ outreach to flood victims should log on to www.saintbartholomew.org or call 812-379-9353, ext. 240.

Anyone interested in learning how to give donations to the flood relief efforts of Our Lady of the Greenwood Parish in Greenwood can log on to www.olgreenwood.org or call 317-888-2861.

Those interested in volunteering in Martinsville or giving aid to its flood victims should call St. Martin of Tours Parish at 765-342-6379.

To assist Catholic Charities Terre Haute, call 812-232-1477.

To learn how to help Catholic Charities Indianapolis respond to flood victims across the archdiocese, log on to www.catholiccharitiesindy.org or call 800-382-9836, ext. 1500, or 317-236-1500. †



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GYMNAST

continued from page 1

achieve high honors.”

She did it amid a whirlwind schedule that includes leaving school in the early afternoon to train for several hours each day at a gymnastics club in Fishers, Ind., a schedule that also includes traveling around the country and the world for competitions.

“It is so crazy,” says Samantha, who has been active in gymnastics since she was 2. “Sometimes it feels like I am in a circus because my schedule is so hectic. But as insane as it is, I love going to school and having a social life. It’s so fun to have school friends as well as gymnastics friends. I honestly feel like I get the best of both worlds.”

She credits her education and her friends at St. Simon School and Cathedral for keeping her grounded in her life.

“These schools have taught me many life lessons and morals that I will definitely carry with me the rest of my life,” she says. “Going to a Catholic school really shaped who I am as a person and I am very thankful for that.”

That Catholic education is a foundation that her parents have tried to give to Samantha and her younger sister, Jessica.

“Sam has a strong foundation of faith,” her mother says. “Just like all parents, Ed and I have tried to teach her to be a good person and to do the right thing at all times. The core

values of a Catholic education and her faith are the building blocks of who she is.”

Cavanaugh has seen Samantha display those values in her religion class.

“She’s a spiritual kid,” Cavanaugh says. “Her faith is very much a part of her. She’s real. I remember teaching some meditation techniques in my class. She just grinned. She uses them in gymnastics. The whole God dimension is very much a part of her life. We pray every day in my class. We ask if anyone has intentions. Her prayers are always for other people—for her sister, for someone in her family, for her friends. There’s no ego in that child, no guile.”

Still, Samantha will ask for God’s help in Philadelphia.

“The whole USA team says a prayer before the competition,” she says. “I feel like it gives me an extra boost of confidence and I know God will be with me through the whole meet.”

Cavanaugh believes that Samantha will have more than a few people asking God to help her perform at her best during the Olympic Trials. The selections for the U.S. women’s gymnastics team that will head to the Olympics will be officially announced on July 20.

“I’m sure the whole Cathedral family will be praying for her,” Cavanaugh says. “It’s so exciting when someone you



The Peszek family is all smiles in this family photo. From left are Luan, Jessica, Ed and Samantha.

know is at this incredible level.”

Someone who is pursuing the dream of a lifetime.

“I have been dreaming of this since I was a little girl,” Samantha says. “To accomplish my wildest dream would be the most incredible thing I could ever imagine.” †

BISHOPS

continued from page 1

“John and Mary Catholic have the right to have prayers that are clear and understandable,” said Bishop Donald W. Trautman of Erie, Pa.

The stem-cell document had a much easier path, with few amendments, little debate and a 191-1 vote of approval. It is designed to set the stage for a later, more pastoral document explaining why the Catholic Church opposes some reproductive technologies.

“Even our opponents admit that ours is one of the most effective voices against destroying human embryos for stem-cell research,” said Archbishop Joseph F. Naumann of Kansas City, Kan., who introduced the document.

“The issue of stem-cell research does not force us to choose between science and ethics, much less between

science and religion,” the document says. “It presents a choice as to how our society will pursue scientific and medical progress.”

In response to a question, Archbishop Naumann said the document did not address the topic of the adoption of so-called “spare embryos” that would otherwise be destroyed when not needed for *in vitro* fertilization. He said “the Holy See is itself reflecting on this topic, and we hope to have guidance” from the Vatican before commenting on that issue.

Reporting on the causes and context study, which is expected to be completed by December 2010, researcher Karen Terry said she and her colleagues at John Jay have found some correlations between the frequency of child sex abuse by priests and the increase or decline in societal patterns of divorce, premarital sex and illegal drug use.

It remains to be seen, however, whether the various phenomena are “shaped by the same social factors,” Terry said.

The Orlando meeting also marked the first of two scheduled meetings between the bishops’ Committee on the Protection of Children and Young People and representatives of the nation’s priests to discuss how the clergy sex abuse scandal has affected the bond between bishops and their priests.

“Some felt guilty by association,” while others felt their fellow priests who were accused of wrongdoing were not treated fairly or with pastoral concern, Bishop Gregory M. Aymond of Austin, Texas, told Catholic News Service after

the closed-door listening session on June 12. The second session is to take place in November in Baltimore.

Bishop Aymond is chairman of the Committee on the Protection of Children and Young People.

In a voice vote on June 12, the bishops gave permission for the doctrine committee to begin revising the “Ethical and Religious Directives for Catholic Health Care Services” to reflect recent Church documents on medically assisted nutrition and hydration.

The documents include a 2004 address by Pope John Paul II to an international congress on the vegetative state and a 2007 response by the Vatican Congregation for the Doctrine of the Faith on questions raised by the USCCB on artificial nutrition and hydration.

The “modest revision” will later be brought to the full body of bishops for a vote.

In another voice vote, they designated National Catholic Charities Sunday in 2010 to mark the 100th anniversary of the network of Catholic charitable agencies.

Bishop Michael P. Driscoll of Boise, Idaho, episcopal liaison to Catholic Charities USA, said each diocese will be encouraged to hold its own observance of the 100th anniversary and all Catholics will be urged “to publicly affirm that they will take positive steps to reduce poverty.”

In a written ballot, the bishops agreed, 187-3, to a proposal by the Committee on Divine Worship to replace the Spanish word “vosotros” with “ustedes” in Spanish-language Masses in the U.S. to reflect the usage more common in Latin America and the Caribbean. The change must be approved by the Vatican.

Although both words mean the plural “you” in English, “vosotros” is “no longer current speech” in most of the Spanish-speaking world, except in Spain, said Bishop Arthur J. Serratelli of Paterson, N.J., chairman of the bishops’ Committee on Divine Worship.

The bishops also voted, 140-0, to keep the 2009 assessment on dioceses to fund the work of the USCCB at the 2008 level of just over \$10 million. †

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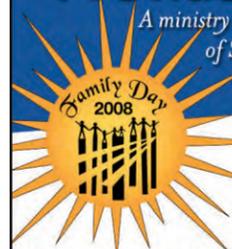
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Carmelite Sister Jean Alice McGoff, prioress, enjoys spending time in the gardens at the Monastery of the Resurrection.



The Carmelite nuns of the Monastery of the Resurrection helped pour sidewalks and do other work on the gated property. The Carmel was founded in 1922 in New Albany and moved to Indianapolis in 1932.

A prayerful presence

June 21 Mass and open house to celebrate Carmelites' ministry before move

By Mary Ann Wyand

Life becomes a prayer.

That is the essence of Carmelite spirituality, which is helping nine nuns of the Monastery of the Resurrection in Indianapolis as they prepare to move to their new home on the motherhouse grounds of the Sisters of the Third Order of St. Francis in Oldenburg on June 30.

The Indianapolis Carmel invites the public to help them enter "this new phase of God's plan for us" by joining them in prayer on June 21 during a 10 a.m. Mass of Thanksgiving celebrated by Father Frank Bryan, chaplain of Marian College, at their chapel. An open house follows the liturgy until the 5 p.m. vespers at the historic monastery at 2500 Cold Spring Road.

Msgr. Joseph F. Schaedel, vicar general, said the sisters are pleased that the archdiocese has purchased the 17-acre monastery property for use as the Bishop Simon Bruté College Seminary.

"The sisters are thrilled that [the monastery] will continue to be a place of prayer and Christian formation," Msgr. Schaedel said. "We in the archdiocese are so grateful for the prayerful presence of the sisters in the city of Indianapolis all these years, and we're also very grateful that they are not leaving the archdiocese."



Carmelite Sister Ruth Boyle folds an altar cloth in the chapel at the Monastery of the Resurrection. The sisters invite the public to join them for a Mass of Thanksgiving celebrated by Father Frank Bryan, the chaplain of Marian College in Indianapolis, at 10 a.m. on June 21 at the monastery chapel.



Carmelite Sister Betty Meluch plays the organ during liturgies in the monastery chapel.



Carmelite Sister Teresa Boersig gives a treat to Lucy, the nuns' black Labrador Retriever.

In 2007, the Indianapolis Carmel marked 85 years as a Carmelite foundation and 75 years of contemplative prayer at the fortress-style stone monastery with six towers.

"Our official name, Carmel of the Resurrection, has defined our years in Indianapolis," explained Discalced Carmelite Sister Jean Alice McGoff, the prioress. "We have seen extraordinary new life, and have met hundreds of friends as we shared our lives of prayer through our liturgies and publications."

For seven years, Sister Jean Alice said, the Carmel's popular Web site at www.praythenews.com has enabled the cloistered sisters to reach out to the world via the Internet to spread the life-giving power of contemplative prayer. Their Web site ministry will "retire" this month.

"Our prayer enables us to see God both as mysteriously transcendent," she said, "and yet visible and moving through the events of history. ... We have seen the fruitful spread of contemplative prayer in the last decade or so, but our hope for new members has not been fulfilled and we have gradually faced the need to move to a new place better suited to our age and our small numbers."

Sister Jean Alice said the preservation of the monastery as sacred space for the archdiocesan seminarians fulfills the nuns' dream that the property be maintained for a religious purpose.

"There is much loss and sadness for us in this decision as well as for those of you who have invested so much in our being here in the heart of Indianapolis," she said. "Our loss is being tempered by our loving welcome to Oldenburg, our long history of friendship with the Franciscan sisters, and the good health and energy that will allow us to continue to live our community life and maintain our identity as Carmelites."

Franciscan Sister Barbara Piller, congregational minister of the Sisters of St. Francis in Oldenburg, said the Franciscan sisters are very happy to have the Carmelite nuns and their black Labrador Retriever, Lucy, live on the first and second floors of Theresa Hall on the motherhouse grounds.

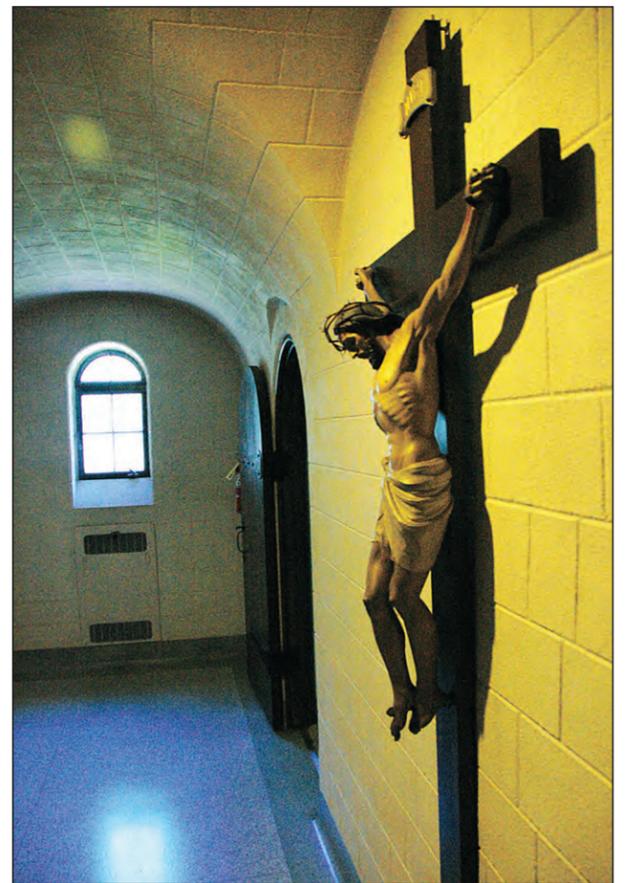
Theresa Hall is named for Mother Theresa Hackelmeier, the foundress of the Oldenburg Franciscans. "We feel that it's going to make this space even more holy than it is," Sister Barbara said, "and just a wonderful place for people to come and be in the presence of God through the prayers of their sisters and the prayers of our sisters. We hope that we can be good neighbors to them."

The Franciscan sisters responded with "a spontaneous standing ovation" during their March 1 vote on whether to share their campus with the Carmelite nuns, Sister Barbara said, and they are looking forward to worshipping together at the Chapel of the Immaculate Conception.

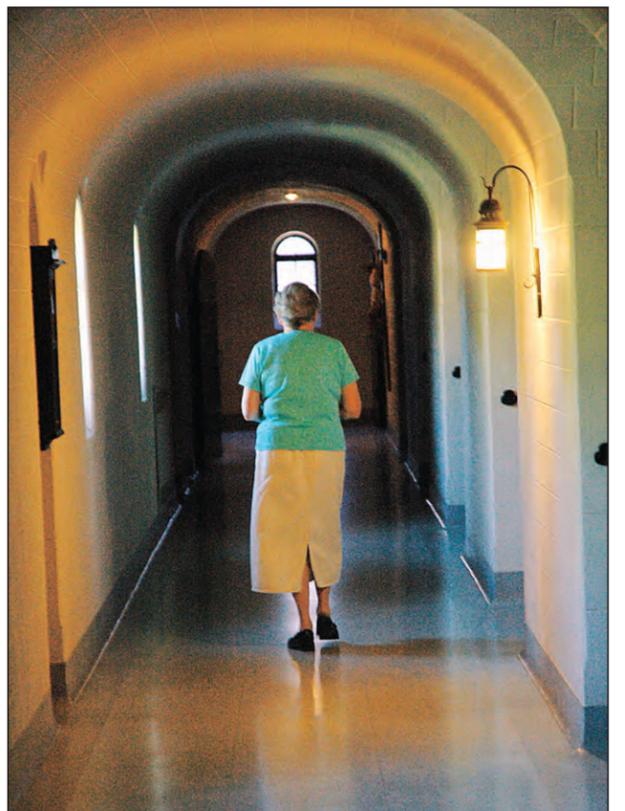
"Part of our [Franciscan] charism is prayer and presence," she said, "and we feel that their monastic life will fit right in with the life that our sisters try to live here once they become residents of our motherhouse again. We hope that we will be able to offer them health care facilities when they need it."

Like the name of their Indianapolis Carmel, Sister Jean Alice said, the nuns are looking forward to a new beginning, a geographical "resurrection," in historic Oldenburg, the "Village of Spires," in scenic southeastern Indiana.

(Log on to www.criteriononline.com for a related story about the Carmelite sisters' life of contemplative prayer.) †



This crucifix is one of many reminders of Christ throughout the interior of the historic Carmelite monastery.



Carmelite Sister Jean Alice McGoff, prioress of the Indianapolis Carmel, walks along one of the many corridors in the Monastery of the Resurrection.

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Indiana State University / Mary Kristine Fisk - Indiana University at Bloomington / Ethan Flint - Miami University, Oxford / Natasha Simone Ford - Indiana University at Bloomington / Meghan Elizabeth Freier - Indiana University at Bloomington / Hannah Goelzer Freihofer - Indiana University at Bloomington / Christopher J Gargula - Ball State University / Ryan Eugene Gates - Ithaca College / John T Geisse - Purdue University / Alexander Redmond Gianaris - Loyola University Chicago / Jameson Matthew Givan - DePauw University / Anthony Clyde Gomez - Northeastern University / Rachel Lauren Goot - New York University / Katherine Elaine Gorman - Indiana University at Bloomington / Rachel Jacqueline Gould - University of Southern California / Dustin Trevor Gray - Indiana University at Bloomington / Kathara Jane Green - Indiana University at Bloomington / Brooke Michelle Greenspan - Indiana University at Bloomington / Aaron Robert Gregori - Indiana University at Bloomington / Paul Allen Grubbs - 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Members of the Class of 2008 were granted a total of \$10,478,587 in scholarships and were accepted at 159 colleges and universities.

They have accepted offers of admission at 60 colleges and universities and scholarship packages totaling \$2,680,230.

BREBEUF JESUIT
LEARN, LEAD & SERVE

Faith *Alive!*

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The Eucharist is a free gift of God to his people

By Jem Sullivan

“Buy one, get one free!” says a billboard outside a nearby shopping mall. Many people are wary when they see the word “free” in advertising. Yet the offer of “free” goods is still used to entice customers to buy products.

The “Eucharist is a free gift of God,” writes Pope Benedict XVI in his apostolic exhortation on the Eucharist, *Sacramentum Caritatis* (“Sacrament of Charity”).

So what does it mean to believe that the Eucharist is a “free gift of God?” How is the Eucharist the “source and summit” of the Church’s life? Can the Eucharist be the “source and summit” of my life? How does attending Mass on Sunday concretely affect and change the way we live during the rest of the week?

These are just some of the questions taken up by Pope Benedict in *Sacramentum Caritatis*. Released in February 2007, this papal reflection draws on conclusions of the 11th Ordinary General Assembly of the Synod of Bishops held in Rome in October 2005, looking at what the Eucharist truly is, where it comes from, and why Catholics continue to draw from it spiritual nourishment for daily life.

Pope Benedict begins his meditation by noting that the Eucharist is “a sacrament of charity.” This phrase points

us to the heart of every liturgy, for the Eucharist is above all a feast of God’s love made visible in the person of Christ Jesus in the power of the Holy Spirit.

The Eucharist is also a celebration of the assembled community only when it is first a celebration of the wonders of God’s love, freely and perfectly realized in the life and person of Jesus.

This is what Pope Benedict means when he writes, “The first element of eucharistic faith is the mystery of God himself, Trinitarian love. ... In the Eucharist, Jesus does not give us a ‘thing,’ but himself; he offers his own body and pours out his own blood” (#7).

What fuller and more freely given gift of God can we hope to receive!

Pope Benedict echoes previous popes and Church councils when he affirms the primacy of Christ’s gift in these words: “The Eucharist is a mystery to be celebrated. ... Our faith and the Eucharist both have their source in the same event, Christ’s gift of himself in the paschal mystery” (#34).

So each time we join in the Church’s eucharistic worship, we partake of nothing less than the life, death and resurrection of Jesus, who creates among us a powerful bond of faith. Jesus instituted the Eucharist at the Last Supper when he anticipated his cross, death and resurrection. Now the pattern of Christ’s life, death and resurrection becomes a pattern for our daily lives.

St. Augustine reminds us that each time we receive Christ in the Eucharist we become Christ to the world.

Pope Benedict also said that the Eucharist is the “source and summit of the Church’s life,” thereby resounding the words of the Second Vatican Council. In this free gift of divine love, we find contained the “entire spiritual wealth of the Church” (#16).

CNS photo/Paul Haring



A woman receives Communion during Pope Benedict XVI’s Mass on April 17 at Nationals Park in Washington. In his apostolic exhortation, *Sacramentum Caritatis*, the pope taught that the Eucharist is “a free gift of God.”



CNS photo/Reuters

A man prays during a Mass at a Catholic church on the outskirts of Changzhi, China, last December. Pope Benedict XVI has written that full, active and conscious participation in the Eucharist “must be understood in terms of a greater awareness of the mystery being celebrated and its relationship to daily life.”

As such, there exists a deep connection between Christ’s self-gift on the cross, the Eucharist and the Church.

“The Church is able to celebrate and adore the mystery of Christ present in the Eucharist precisely because Christ first gave himself to her in the sacrifice of the cross,” said Pope Benedict (#14), adding that “active participation” in the liturgy refers to more than external activity during the Mass. It “must be understood in terms of a greater awareness of the mystery being celebrated and its relationship to daily life.”

Full, conscious and active participation in the Eucharist extends to the depths of our being, the inner recesses of the heart, where we strive daily for conversion, where we encounter God’s

healing presence and learn to make an offering of our entire lives to God and to those in need.

Full, conscious and active participation in the Eucharist extends to ... the inner recesses of the heart where we strive daily for conversion ... and learn to make an offering of our entire lives to God and to those in need.

Sacramentum Caritatis reminds us that the Eucharist is “a reality that surpasses all human understanding,” and that every great renewal of the Church has in some way been linked to a “rediscovery of belief in the Lord’s eucharistic presence” (#6).

The world promises “free” deals and “free” products, but only God offers us the truly free

gift of divine love.

(Jem Sullivan teaches in the Pontifical Faculty of the Immaculate Conception at the Dominican House of Studies in Washington. She is a writer, speaker and catechetical consultant.) †

Discussion Point

We know Christ through the Eucharist

This Week’s Question

How is the Eucharist the source and summit of the life and mission of the Church?

“Through the Eucharist, we get to know Christ. He’s infused in us. We’re joined in union with him. That’s how we get our graces to grow his kingdom.” (Denise Helm, Bonita Springs, Fla.)

“We’re consuming the body of Christ, which is what makes our Church what it is. It is our central belief, which makes us stand out from other religions. [Jesus] came down for us and left the Eucharist behind for us.” (James Kuklok, St. Wendel, Minn.)

“The Eucharist represents both the humanity and divinity of Jesus. We take in his Real Presence through grace. ... This

sacramental reminder of the life and death of our Lord is what gives us strength ... to love as Jesus loved.” (Jean Gray, Stamford, Conn.)

“At the Last Supper, Christ said, ‘This is my body, and this is my blood.’ We are the body [of the Church], and if we miss receiving the Eucharist we miss being part of the body.” (Marianne Cote, Tukwila, Wash.)

Lend Us Your Voice

An upcoming edition asks: Are there occasions when you feel as though faith and reason are in conflict with regard to a particular issue in your own life? What do you do then? Does it matter?

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. †



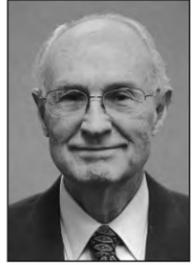
CNS photo by Gregory A. Shemitz/Long Island Catholic

From the Editor Emeritus/John F. Fink

Possible U.S. saints: Eusebio Francisco Kino

(Fourth in a series of columns)

Both the United States and Mexico can legitimately claim Jesuit Father Eusebio Francisco Kino.



His statue is in Statuary Hall in the U.S. Capitol for the state of Arizona, although he did much of his work in the Mexican state of Sonora. His cause for beatification and

canonization has been open for a long time, probably too long for it to happen, but he's still on the list.

He wasn't Spanish as you would expect from his name, but rather an Austrian from the Italian Tyrol. His real name was Kuhn, with Kino being the Spanish form.

After becoming a member of the Jesuit's German province, he distinguished himself in the study of mathematics, cartography and astronomy. He taught mathematics at the University of Ingolstadt. However, he

wanted to be a missionary like his model, St. Francis Xavier. He got his wish and went to Mexico in 1681.

He taught in Mexico City for a while then went to Baja, California, where he founded scores of towns and cities. Then, from 1687 until his death 24 years later, he worked in vast territories in northern Sonora in Mexico and southern Arizona, New Mexico and California.

Professor Herbert Bolton of the University of California called him "the most picturesque missionary pioneer of all North America—explorer, astronomer, cartographer, mission builder, ranchman, cattle king, and defender of the frontier."

He is credited with more than 50 expeditions as he and his comrades explored the country between the Magdalena and Gila rivers and the Colorado River to the Gulf of California.

No one has ever calculated the thousands of miles he must have traveled on horseback. He traveled 30 to 40 miles a day, including stops to preach and baptize. He is credited with baptizing 4,500 Pima Indians. He opened trails that are roads today. He kept careful journals of his

travels and observations, and his papers are preserved in the Huntington Library in San Marino, Calif.

Father Kino's maps were the most accurate of the time, and they and several books he wrote brought him fame in Europe. He also began 19 cattle ranches in southern Arizona and northern Mexico. He introduced European grains and fruits. Wheat culture in California began with a handful of seed that he sent across a desert to a Yuma chief who had once befriended him. A mission he began in 1698 was famed for its fields of wheat and herds of cattle, sheep and goats.

He built the Church of San Xavier del Bac outside of Tucson, but not the elaborate church that is there now. It was built between 1783 and 1797 by Franciscans. It remains a popular tourist site and still serves Indians in the area.

Father Kino died at age 66 while on one of his travels. He rode out from his mission in Dolores, northern Mexico, to dedicate a chapel. He became ill during his Mass and died there on March 15, 1711, with a calfskin as a mattress and his pack saddle for a pillow. †

For the Journey/Effie Caldarola

Social justice in theory and in action

Quick: Name three papal encyclicals on social justice.



Having trouble? I confess, before I took Christian ethics as part of my graduate studies in pastoral studies, I would have flunked this test, too.

When my classmates and I gave our presentations on Catholic social justice

documents during a marathon weekend session, the first presenter wore a jogging suit, hummed the theme to *Rocky*, and handed us all bottles of water. This was her way of saying, "We're going to cover some distance here, folks."

And we did. Whew!

We started with Pope Leo XIII, who in 1891 expressed the Church's concern with the wider world as he commented in "*Rerum Novarum*" on the horrific working conditions brought about by industrialization. And we marched—jogged or slogged—all the way to Pope John Paul II's "*Sollicitudo Rei Socialis*" ("On Social Concerns").

We heard popes, bishops' synods and the Second Vatican Council talk about the rights of workers, the right to organize and join unions, and the right to private property. We heard popes discuss the merits or demerits of capitalism, communism and socialism. We were reminded that our faith commits us to the dignity of all.

We heard popes defend life, not just in warning against abortion, but against the death penalty, nuclear arms, the arms race. We heard our Church proclaim a preferential option for the poor. We heard Pope John Paul urge us to stand in solidarity with the poor, shoulder to shoulder.

The morning after my marathon weekend, I woke up to find an amazingly coincidental article on the front page of my newspaper. A local nurse has started an orphanage in Ethiopia.

She operates a nonprofit from Anchorage and, with \$40,000 this year, made it possible to house and educate 43 children in Ethiopia. According to *The Anchorage Daily News*, there are more orphans in Ethiopia than there are people in Los Angeles.

How did an ordinary woman decide to do this?

Although her religious affiliation wasn't mentioned, she grew up, said *The Daily News*, in a family committed to acts of charity. As a result, she occasionally volunteered for a medical group that helps refugees in places like Uganda or Ethiopia.

Three years ago, while volunteering in Ethiopia, she met a man who was letting 43 children live in his yard.

When she returned to Alaska, the man and his desperate wards haunted her sleep. Now she is providing a primitive orphanage, with the only swing in the village, and people around Anchorage are helping her care for these children.

How do I relate this story to our marathon on social justice?

First of all, notice where this woman developed her sense of social obligation. As Catholic parents, we are our children's first teachers, and a sense of social justice must be part of our teaching.

Second, our social justice tradition teaches us that it is not enough to just write a check. Charity and justice are not the same thing: One helps the poor. The other brings them into communion with us.

Pope John Paul urged us to stand shoulder to shoulder with the poor. The nurse in Anchorage did that and it moved her to act, and proved the enormous power of just one person.

(Effie Caldarola writes for *Catholic News Service*.) †

The Joyful Catholic/Rick Hermann

You are made new in God's garden of life

(Editor's note: This week, we begin a new monthly column, "The Joyful Catholic," by Rick Hermann of St. Louis. A Catholic author, speaker and life coach, his popular columns appear nationwide. His e-mail address is RH222@sbcglobal.net.)

In my garden, a clay tablet reads, "A kiss of the sun for pardon, the song of the birds for mirth, one is nearer God's heart in a garden, than anywhere else on Earth."



Each spring, I feel a sense of wonder as I plant my secluded garden.

I enjoy turning the moist ground with my shovel, preparing it to

receive the seeds of new life.

In my pockets, I carry my favorite seeds, including tomatoes, corn, peas, watermelons, cantaloupes and cucumbers.

I delight in each of their special shapes and qualities.

Some seeds prefer dry soil, others do better in wet soil. Some require full sun, others favor shade.

From experience, I know each of their unique requirements so I carefully plant

each seed in exactly the right spot in the garden.

One by one, I take each seed and push it deep into the sweet, fragrant earth with my finger. Next, I cover every one with fine, organic topsoil.

Finally, with my water hose, I soak the furrows and beds.

Now I wait in joyful anticipation. A miracle is in the making.

Sure enough, a few days later, little green sprouts magically pop up and reach toward the sun. Each new plant is a bountiful sign of the mystery of creation and the renewal of life. Soon my family will rejoice in an abundant harvest.

I am participating in the mystery of creation, cooperating with God and renewing the face of the Earth. This was the first job that God gave to Adam—to take care of the Garden of Eden.

I know God is the Master Gardener, and we are his seeds. He knows each one of us better than we know ourselves.

God knows exactly where to plant us, and he carefully chooses the perfect place.

As seeds, we only know that we find ourselves suddenly pushed down into darkness.

Naturally, we feel fearful and alone. In our distress, we wonder why God abandons

us this way. Doesn't he care that we are buried alive, we are suffocating, that we cannot move or see? We are anxious about our future, and we fear dying.

It is during this uneasy time that we should rest in the comfort which our Lord gives to each of us.

Jesus says, "Amen, amen, I say to you, unless a grain of wheat falls to the ground and dies, it remains just a grain of wheat; but if it dies, it produces much fruit" (Jn 12:24).

Christ invites us to die to our selfishness so that he may liberate his divine life hidden within us.

He calls us to let go of anger, greed and pride. As we die to our sinful vice, we are reborn in virtuous life.

In what way are you called to die to yourself today? Jesus promises to walk with you, watch over you and guide you.

We may rejoice that our hard shells are cracking, sprouting new life and gracefully rising toward the Son.

Our new life will be unimaginably more fruitful than the life we now live, producing the fruits and seeds of an ever-increasing harvest, surpassing our comprehension.

This is our life in Christ, bursting forth in endless abundance, lovingly cultivated by the mighty hand of God. †

Faithful Lines/Shirley Vogler Meister

Population institute's interesting census awareness

This month, the first two *Criterion* issues were dated June 6 and June 13. If



we were superstitious, we might think that this is unlucky, but, of course, as Catholic-Christians, we are not.

Many readers already know the traditional reasons why 13—especially if a calendar date falls on a Friday—is

considered to be unlucky, but some might wonder about the number 6.

Six in itself is OK, but if one triples it to 666, then it is widely recognized as a symbol for Satan.

Strangely, though, references to this occur "not only among apocalypticist Christian groups, but also in explicitly anti-Christian subcultures, such as that surrounding some heavy metal bands," according to the Wikipedia encyclopedia on the Internet.

The 666 is biblically based in the Book of Revelation (Rv 13:17-18), also known as the Apocalypse, which

cryptically asserts 666 to be the number of a specific man associated with "the beast," an antagonistic creature that appears about two-thirds into the apocalyptic vision. Interesting possibilities have been shared as to who this might be.

What is even more interesting and wonderful is the use of the number 6 in a recent press release from Christian Newswire. The item reveals that, according to the U.S. Census Bureau, the day before Mother's Day was the birthday of the world's 6,666,666,666th person.

Obviously, although the number might boggle the mind, it is not an unlucky number. According to Stephen Mosher, president of the Population Research Institute in Front Royal, Va., "Few people have the independence of mind to grasp what this number truly represents: A great victory over early death won by advances in health, nutrition and longevity."

Mosher asserts that even fewer people are aware that "the world's population will never double again. In fact ... it is already close to its apogee" (basically meaning as far as it can go).

The Population Research Institute (PRI) is celebrating the milestone pre-Mother's Day baby, and it wants governments "to look at human beings as resources to be cherished, not liabilities to be destroyed."

PRI was founded in 1989 by Benedictine Father Paul Marx, Ph.D. The institute strives to end human rights abuses committed in the name of "family planning," oppose outdated social and economic paradigms premised on the myth of overpopulation, inform the public about social and economic benefits of moderate population growth, and promote pro-natal and pro-family attitudes and policies worldwide.

Mosher has authored many books, including *A Mother's Ordeal* and *Population Control—Real Costs, Illusory Benefits*. Readers can contact the institute at pri@pop.org or www.pop.org or call 540-622-5240.

Isn't PRI's information much more interesting than superstitions?

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

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

The Sunday Readings

Sunday, June 22, 2008

- Jeremiah 20:10-13
- Romans 5:12-15
- Matthew 10:26-33

The Book of Jeremiah supplies this weekend's first reading.



Jeremiah wrote at a time when life was hard for God's Chosen People.

The land given by God to the people was unified under one ruler for a relatively short period of time, comparatively speaking. There was

only one Golden Age, namely the years of the reign of David and then the time of the rule of David's son, Solomon.

After Solomon, the country was divided. Weakened, often at odds with each other, the two resulting kingdoms never attained the level of prosperity and contentment that the single nation had known under David and Solomon.

Moreover, dismembered and quarrelling among themselves, the two Hebrew states were attractive prey for ambitious neighbors.

All this was bad enough. For prophets such as Jeremiah, the worst aspect was that the people had grown sluggish in their obedience to the Commandments and in their reverence for God. The prophets saw in this deflation in religious enthusiasm the principal threat to the future security of the people.

In other words, the people had brought bad times upon themselves.

This reading from Jeremiah reflects the sad state of affairs. It calls the people back to God. Only in being faithful to God will they assure their own security.

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

A verse read on this weekend (Rom 5:12), is one of the few biblical texts about which the Church infallibly and formally has spoken. The teaching of this verse is simple. Humans themselves brought sin and evil into the world via the sin of Adam. Jesus, and Jesus alone, brought salvation, repairing the damage inflicted by sin.

Matthew's Gospel provides the last reading.

To understand any Gospel text, it helps to recall that the Gospels were not written at the time of Jesus. None of the Gospels is a diary of the Lord's days on Earth, written each day as a record of all that had occurred.

Rather, they are recollections of Jesus, all written many years after Jesus was crucified by persons who either knew the

Lord or those with firsthand information from others who literally had heard Jesus and had met Jesus.

Therefore, the context surrounding the writing of each Gospel is important. It is not as if an Evangelist invented what was written and put his fiction forward as the teaching of Christ. Rather, each holy writer applied what Jesus taught to events of the day in which the Gospel was written.

Important in understanding this weekend's reading is knowledge of the peril facing the early Christians. The culture thought them to be fools and even worse. This is why the law turned against them, and they faced persecution as a result.

In this text, the Lord encourages the Apostles, bracing them for what they will encounter in a hostile culture. At a time when Christians, and so many others, were accorded no respect, it must have been most uplifting to know that God treasured every hair on their heads.

Reflection

Times have changed since the first Christians faced the hostility of their neighbors and of the mighty Roman Empire. Then again, times have not changed. Thankfully, Christians today, at least in this country, have no reason to fear that the police will suddenly be at their door to arrest them for the crime of Christianity.

However, the culture in which we live is boldly hostile to many of the basic ideals of the Gospel.

These readings speak to us. Just as Jeremiah warned his contemporaries, turning away from God is the doorway to disaster, and certainly to eternal death.

Paul reminds us that Jesus alone is the source of life and joy. The Lord encouraged the Apostles. He encourages us to be strong. The reward will be great. †

Readers may submit prose or poetry for faith column

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

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

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

Daily Readings

Monday, June 23

2 Kings 17:5-8, 13-15a, 18

Psalms 60:3-4, 12-13

Matthew 7:1-5

Vigil Mass of the Nativity of

John the Baptist

Jeremiah 1:4-10

Psalms 71:1-4a, 5-6b, 15ab, 17

1 Peter 1:8-12

Luke 1:5-17

Tuesday, June 24

The Nativity of John the

Baptist

Isaiah 49:1-6

Psalms 139:1b-3, 13-15

Acts 13:22-26

Luke 1:57-66, 80

Wednesday, June 25

2 Kings 22:8-13; 23:1-3

Psalms 119:33-37, 40

Matthew 7:15-20

Thursday, June 26

2 Kings 24:8-17

Psalms 79:1b-5, 8-9

Matthew 7:21-29

Friday, June 27

Cyril of Alexandria, bishop

and doctor

2 Kings 25:1-12

Psalms 137:1-6

Matthew 8:1-4

Saturday, June 28

Irenaeus, bishop and martyr

Lamentations 2:2, 10-14, 18-19

Psalms 74:1b-7, 20-21

Matthew 8:5-17

Vigil Mass of SS. Peter and

Paul, Apostles

Acts 3:1-10

Psalms 19:2-5

Galatians 1:11-20

John 21:15-19

Sunday, June 29

Peter and Paul, Apostles

Acts 12:1-11

Psalms 34:2-9

2 Timothy 4:6-8, 17-18

Matthew 16:13-19

Question Corner/Fr. John Dietzen

Catholic marriage must be celebrated as a sacred event

My granddaughter is planning a marriage next year and was looking forward to having the ceremony in a quiet area of a park which has been a special favorite of her family.



Her priest has told her that is not possible and that the wedding must be in the parish church, but we don't know why.

Her friend, also a Catholic, was married recently in a pavilion in another city, and it must have been approved. A local priest was present for the ceremony.

I try to stay out of it, but the whole family is upset because it doesn't seem fair. Why is a wedding like this all right for some but not for others? (Michigan)

First of all, the Catholic Church has regulations about where weddings take place because all marriages are sacred events and should be honored as such.

When two Catholics, or a Catholic and a baptized non-Catholic Christian, marry, we believe that it is the sacrament of matrimony.

As such, it is more than a private affair for the couple or the family. It is a celebration involving the entire Church, and therefore it should be in a place where the whole community commonly gathers for prayer, worship and the celebration of the sacraments or somewhere else that reflects that holiness.

In all its legislation on this subject, the Church tries to honor the dignity and holiness of what is happening, and at the same time provide as much freedom and flexibility as possible to couples and families celebrating a marriage.

Catholic regulations on where marriages should take place are as follows.

When the Catholic form of marriage is followed—that is, when a priest, deacon or bishop officiates at the ceremony—there are three possibilities.

First, a sacramental marriage—that is, between two Catholics or between a Catholic and a baptized non-Catholic—is normally to be celebrated in the parish

church. The bishop or pastor may also give permission for the wedding to take place in another Catholic church or chapel.

Second, the local bishop may also give permission between two Catholics or between a Catholic and a baptized non-Catholic to be celebrated—again by a deacon, priest or bishop—in another suitable place, like a Protestant church, a college chapel or even a private home.

Third, a marriage between a Catholic and a non-baptized person may be celebrated by a priest either in a Catholic church or another appropriate place—at home, for example, or at another church.

For the purpose of avoiding confusion, however, most bishops do not give this permission to have a wedding outside of a Catholic church.

For a serious reason, the bishop may dispense the Catholic partner in a mixed or interfaith marriage from the Catholic "form of marriage."

When this happens, the Catholic may be married validly in a public wedding ceremony by a non-Catholic clergy person, by a judge or by any other official legally qualified to perform marriages.

Once the dispensation is given, while the bishop could require other conditions, in practice the wedding may usually be celebrated anywhere—the church of the non-Catholic party, another church or place of worship, or another location.

Dispensations from the form of marriage are not uncommon today for a variety of reasons: among others, a family relationship between the non-Catholic partner and a Protestant minister, a desire to preserve family harmony or to obtain parents' consent to the marriage.

These are the barebones of worldwide Catholic policy. Individuals facing these decisions should read the above carefully and, most of all, discuss the matter with their parish priest as early in the planning process as possible to determine the application of these regulations in their local diocese.

For those interested, the policies are found primarily in Canon #1118 and Canon #1127.2, and in the 1993 ecumenical directory, #143-#160. †

My Journey to God

Days like Mirrors

Some days are like mirrors in which I see myself face to face in the cold light of life's pain and make a choice to live my life that day and stay myself or run away, trying to be someone else, denying who I am, one made carefully by God's hand, to his purpose.

I don't always understand that purpose on those days like mirrors when I cry, but I'm learning to remember who I am and lean on him, and try.

By Sandra Marek Behringer

(Sandra Marek Behringer is a member of St. Luke the Evangelist Parish in Indianapolis.)



CNS Photo Illustration by Don Blake/The Dialog

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

BAUERLA, Theodore J., 74, St. Augustine, Jeffersonville, June 7. Brother of Betty Ann Hutt, Gary and Frank Bauerla. Grandfather of one.

BELVIY, Carl H., 80, Holy Family, New Albany, June 4. Husband of Martha Belviy. Father of Mary and Patricia Stiller. Brother of Clarence Belviy. Grandfather of six. Great-grandfather of one.

BRUNO, Colby E., 29, St. Barnabas, June 3. Husband of Emily (Green) Bruno. Son of Thomas and Kim (Gray) Bruno. Grandson of Betty Bruno.

CAINE, Stella, 94, Christ the King, Indianapolis, June 4. Mother of Marcia Caine and Elaine Gardner.

CARVER, Elizabeth Rose, 77, St. Rose of Lima, Franklin, June 5. Wife of William Carver. Mother of Gloria Gebhart, Alisa Guinnup, Amy Jo, Denise, Dale and William Carver Jr. Sister of Marilyn Keller, Barbara Whitehead and Joseph Sinex. Grandmother of seven. Great-grandmother of two.

CREAMER, Mary L., 83, St. Anthony of Padua, Clarksville, May 27. Mother of Mary Adams, Kathy Fleshman, Sharon Hostetler and J. Michael Creamer. Sister of Joseph Shelton. Grandmother of nine. Great-grandmother of nine.

DYE, Paul Eugene, 51, Immaculate Heart of Mary, Indianapolis, June 5. Husband of Stacy Dye. Son of Phyllis Dye. Brother of Jeanne Riebe, Chip, Tom and Wes Dye.

GILLIN, Anna Frances, 72, St. Therese of the Infant Jesus (Little Flower), Indianapolis, May 27. Wife of Richard Gillin. Mother of Theresa Bundy, Catherine Traut, Daniel and Thomas Gillin. Grandmother of seven. Great-grandmother of two.

GIORDANO, Eugene, 78, St. Joseph, Rockville, May 22. Husband of Roseann Giordano. Father of Jacqueline Morgan and Pamela Giordano. Grandfather of one.

GREENE, Timothy Joseph, 59, St. Roch, Indianapolis, June 4. Husband of Mickey (Maynard) Greene. Father of Jenna and Timothy Greene. Son of Bernard Greene. Brother of Antoinette Wade, Bernie and Richard Greene. Grandfather of three.

HENDERZAHNS, Helen M., 93, St. Anthony of Padua, Clarksville, May 30. Mother of Janet, Dennis and James Henderzahns. Sister of Catherine Douglas.

JENKINS, J. Wilfred, 85, St. Joseph, Shelbyville, June 3. Father of Janna Carr. Brother of Ivan Jenkins. Grandfather of five. Great-grandfather of eight.

KIRK, Diane M., 66, Holy Family, New Albany, June 4. Wife of Jan Anthony Kirk. Mother of Tracy and Edward Lamb. Grandmother of seven.

KNIERIM, Patrick Joseph, 63, Annunciation, Brazil, May 30.

Husband of Janella (Price) Knierim. Father of Michelle Neese and Robert Knierim. Brother of Rosemary Littlefield, Poor Clare Sister Bernadine Knierim, Carmelite Sister Imelda Knierim and Robert Knierim. Grandfather of five.

MARTINEZ, Dario, 47, St. Gabriel the Archangel, Indianapolis, May 29. Husband of Angelica Martinez. Father of Dario, Jose and Sammary Martinez. Brother of Martina, Celestino, Jose and Manuel Martinez. Grandfather of one.

McDOWELL, Joan (Barrett), 73, St. Monica, Indianapolis, June 6. Mother of Colleen Flowers and Richard McDowell. Daughter of Evelyn Ley. Sister of Joy and Susan Lahti, Carol Larocque and Gary Barrett. Grandmother of seven.

MOSBY, Curtis F., 68, St. Paul, Tell City, June 1. Husband of Brenda (Paulin) Mosby. Father of Christopher and Mark Mosby. Brother of Margie Hagan.

O'CONNOR, Norma Jeanne (Wells), 80, Holy Name of Jesus, Beech Grove, June 5. Wife of Omer O'Connor. Mother of Peggy Novotany, Patricia, Christopher, Daniel and Michael Stahl. Sister of Don Wells. Grandmother of 15. Great-grandmother of six.

PARRY, Willifred (Burrows), 85, St. Lawrence, Indianapolis, June 8. Mother of Joellen Lee, Conne Opat, Roseanne Smith and Frank Parry. Sister of Babs Hybarger, Kack Moore and Lucy Truan. Grandmother of 11.

POWELL, Roberta, 68, St. Paul, Tell City, May 17. Mother of Teresa Sterchi and Dora York. Sister of Becky Richards, Dorothy Sanders and Jean Suhrheinrich. Grandmother of five.

RICHARD, Joseph M., 58, St. Paul, Tell City, May 15. Husband of Diana Richard. Father of Chad, Crag and Cris Arnold. Son of Katherin Richard. Brother of Kay Holman and Charles Richard.

RUBEY, James S., 75, St. Augustine, Jeffersonville, May 31. Father of Diana Sebastian and James Rubey. Brother of Theresa Russman and Maxe Duffy.

SCHNELKER, Cecilia, 92, St. Luke the Evangelist, Indianapolis, June 2. Mother of Carol Forssander, H. James and Philip Schnelker. Grandmother of 15. Great-grandmother of three.

SIMMONS, Elizabeth Zentko (Garrison), 90, Annunciation, Brazil, June 2. Wife of Thurman Simmons. Stepmother of one. Sister of Therese Newport, Mary Frances Sharp and Albert Zentko. Step-grandmother of two.

STEWART, Colleen M., 38, Sacred Heart of Jesus, Indianapolis, May 30. Mother of Chyla Stewart and Christopher Schaler. Daughter of Kathleen (Lynch) Schaler. Sister of Patrick Schaler. Granddaughter of Lucille (Fritz) Lynch.

STUEHREBERG, Crystal Ann, 67, St. Mary, Greensburg, June 15. Wife of Paul Stuehrenberg. Mother of Dale Gramman, Paula Pettit, Jodi Robbins and Paul Stuehrenberg Jr. Sister of Martha Weintraut and Edward Elliott. Grandmother of seven.

TAYLOR, Jonnae Nicole, 15, St. Joseph, Sellersburg, June 9. Daughter of John and Denise Taylor. Sister of Lydia, Austin, Layne and Nolan Taylor.

WARNER, Jacob Paul, infant, St. Malachy, Brownsburg, June 3.

Son of Paul and Jennifer (Codarmaz) Warner. Brother of Amelia and David Warner. Grandson of David and Carmen Codarmaz and Wally and Shirley Warner.

WHEATLEY, William E., 78, St. Paul, Tell City, June 1. Husband of Anna Wheatley. Father of Debbie Hess, Brenda Martin, Allen and Jim Wheatley. Brother of Marie Peter. Grandfather of 15.

WOOLSEY, Robert E., Jr., 41, St. Barnabas, Indianapolis, June 5. Husband of Charity Ann Carbonell-Woolsey. Father of Emma, Kaleigh, Madeline and Olivia Woolsey. Stepfather of Jamie Maher. Son of Margaret Woolsey. Brother of Debra Allard and Dawn Surber. †



Crucifix

This corpus carved from marble hangs from a black iron cross in the entry corridor at the Carmelite Monastery of the Resurrection in Indianapolis.



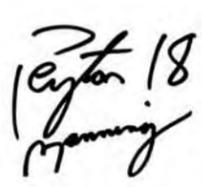


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Sandi Patel, Principal
SS Francis and Clare School Ministry
5901 Olive Branch Road
Greenwood, IN 46143

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St. Bartholomew Parish, a dynamic parish of 1600 families, in Columbus, Indiana, is seeking a full-time Coordinator in Youth Ministry to join our collaborative ministry team. This person is responsible for the coordination of a successful comprehensive program for youth in grades 7—12. Candidate must be a practicing Catholic who has demonstrated strengths in: leadership, teamwork, decision-making, creativity, and communication.



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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
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ymsearch_stb@yahoo.com

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Mr. Rob Rash, Office of Catholic Education
Archdiocese of Indianapolis
1400 North Meridian Street
Indianapolis, IN 46202-2367
317-236-1544

Seminary leader sees distinctiveness, need for unity in ministries

(Editor's note: This is the second 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

Priestly formation is the primary mission of Saint Meinrad School of Theology.

But it is not its only mission.

The school also forms men for the permanent diaconate, including the 25 men who will become the first men ordained permanent deacons for the Archdiocese of Indianapolis on June 28.

Lay men and women are also trained through Saint Meinrad to become ecclesial lay ministers.

Benedictine Father Denis Robinson, the seminary's new president-rector, reflected on the integration of these missions, the future of Saint Meinrad and other topics in a recent interview with *The Criterion*.

Q You were a priest of the Diocese of Memphis before entering Saint Meinrad Archabbey. How do you think that your experience as a diocesan priest will help you in guiding your formation of future diocesan priests?

A I know from my own experience and from my formation the dynamics of priestly life in a diocese. I know what it's like to work in a parish. I know how that has to play out in terms of work and prayer, and how those things have to be balanced.

Parish life is not a theory for me. It's something that I do know intimately. And I certainly think that plays into everything that I do. Every class I teach continually refers to the living experience of the priest on the ground.

Q Will you continue to teach in the classroom?

A Oh yes. I plan on teaching at least three courses a year.

Plus, I will also be continuing to work in our lay formation program and in our deacon program because I do think that it's important that the rector has his hand in all of that.

I'm just as much the rector of the deacon program as I am of the lay ministry program and of the seminary program.

Q You've been highly involved in Saint Meinrad in the formation of the laity and of permanent deacons as director of continuing education. How do you think that these aspects of the ministry of Saint Meinrad School of Theology will continue to be important in the future, and how might they continue to develop?

A The picture of ministry in the Church today is that threefold picture.

One, certainly the priesthood is the core. Then, the presence of permanent deacons continues to grow. [And] we can't really think of the Church today without lay ministry.

In other words, it's not an option to think of any one of these things as independent. We have to think of them in the same breath, as it were. That's the picture of ministry today.

The challenge for ministry, though, in terms of its

formation, is, one, we have to be able to articulate the distinctive nature of each of these vocations. Ministry is not something generic. It's embodied in a particular ministerial role [and] ministerial identity.

So the priest and the deacon and the lay minister each have a particular ministerial identity. And that has to be very clear and articulate.

I think one of the problems we sometimes face in Church life today is that the roles of these different ministers are not clear, and so, therefore, there is confusion. There's frustration. And if we don't understand who we are, we can't understand what we're supposed to be doing.

But the other thing is, we need to find an appropriate way to help these ministries begin to learn how to work together and integrate together.

One thing that is positive about Saint Meinrad is, while we don't have permanent deacons here on campus, for the most part—obviously our deacon programs are done in dioceses—the diaconate is very much in the minds of our seminarians because of our program.

While our lay ministry program is, for the most part, done apart from seminarians—in other words, in weekend courses—they very much have an understanding that, yes, lay ministry is a crucial component of the ministerial picture, that I, as a priest, will be going into.

And so even though we don't have formal structures for ... working these three ministries together, we do have, very much, the awareness of their presence and their importance in the life of the Church.

Q What's your vision of what Saint Meinrad School of Theology will be like five or 10 years from now?

A Well, I do think that our seminary population will continue to increase. And I do think it will become more diverse.

Right now, we have 12 different nationalities represented in our student body. That's not going to stop. That incredible multicultural vision, that world vision of the Church, is going to be foremost in the minds of young priests.

They're not just going to be ministering in a very parochial environment. They're going to have an awareness of the fact that there is a vibrant Church in Africa, in Korea, in Latin America, in Europe that they have a relationship with. They will have been formed with these people.

That's an incredibly positive, hopeful image for ministry in the future.

I also think that one of the strengths of Saint Meinrad is the fact that we continue to find ways to show the significance of the Benedictine heritage and helping the Benedictine heritage to come to the fore in terms of



Benedictine Father Denis Robinson, the new president-rector of Saint Meinrad School of Theology in St. Meinrad, preaches a homily on June 8 at the Mass of Thanksgiving of newly ordained Father Joseph Newton at Our Lady of the Greenwood Church in Greenwood. In the background are, from left, Father Newton and Msgr. Mark Svarczkopf, pastor of Our Lady of the Greenwood Parish.

providing a model for the priesthood.

Benedictines have always been at the service of the Church, and the service of the Church in parish life. That's certainly something that I think we want to continue, that we want to see grow, that we want to see strengthened. And I think Saint Meinrad is a very good place to do that at.

The third thing that I think I'd like to mention is our Institute for Priesthood and Presbyterates, the program for helping priests once they've been ordained and move through those first crucial years of ministry. That program has grown just tremendously since its founding a few years ago.

That ... will provide stronger priests for our dioceses because we're not dropping them on the day of their ordination. We're following through with them for seven years after ordination.

And that's going to make them stronger priests. It's going to make them more integrated into their diocesan setting, into their presbyterates. And it's already showing the signs of what it can do, and this is [to] strengthen the priesthood throughout the United States.

Q How do you see the relationship between the School of Theology and the Archdiocese of Indianapolis in the years to come?

A We are the archdiocesan seminary, in essence. We've always been the seminary for the archdiocese.

And I think that we know each other. We're related to each other.

That's our primary focus of service, helping our local Church to continue to strengthen the priests that are serving in it.

We serve other dioceses all around the country, and that's certainly important. But I think we're very committed to the Church of Indianapolis and have been for the past 150 years.

(To read part one of the interview with Benedictine Father Denis Robinson, log on to www.CriterionOnline.com.) †

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Positions Available

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

Saint Barnabas Catholic Church
8300 Rahke Road | Indianapolis, Indiana 46217

St. Barnabas Catholic Church in Indianapolis is seeking an individual to assist the Pastor in the pastoral ministry within the parish. Primary responsibilities would include ministering to those in the hospital, the homebound and those in nursing facilities. The successful candidate must possess excellent communication, interpersonal and organizational skills. Previous experience in pastoral work and a Bachelor's degree in theology or related field are preferred.

Please submit résumés to:
Fr. Randy Summers,
St. Barnabas Catholic Church,
8300 Rahke Road,
Indianapolis, In 46217.

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