



The Criterion

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Evangelization Supplement

What is in a toolbox for evangelization? See page 11. Read our annual supplement, pages 9-12.

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Touched by Providence

College program that helps save wild horses also changes human lives

By John Shaughnessy

SAINT MARY-OF-THE-WOODS—For most of her life, Jennifer Steager never imagined that the path to living her dream and drawing closer to God would lead her to Saint Mary-of-the-Woods College and a wild mustang named Indigo.

Until three years ago, the 32-year-old Steager had lived in California, where she taught American history to junior high and high school students. Seeking a change in her life and her location, she moved to the Terre Haute area, where she hoped to find a new teaching job and an affordable place in the country so she could raise horses.

Yet, at the time, she didn't know that Saint Mary-of-the-Woods College is located nearby, that it has one of the finest college equine programs in the country, or that the college is involved in a U.S. Bureau of Land Management effort to save wild mustangs.

As the Sisters of Providence are prone to say, Steager's life journey is the kind that has been touched by Providence.

"I've talked to a couple sisters here," Steager says with a smile as she stands in one of the horse barns on campus. "I told them I wish I had known about this place when I was in high school. They told me there's a reason that I'm here now. I may have taken the long road, but I'm doing now what I've always dreamed of doing."

Her dream is to teach and train horses for a living. And on this blustery, sun-streaked spring day, Steager has found the horse of her dreams, thanks to an



After moving from California three years ago, Jennifer Steager has found a new path in life as a student at Saint Mary-of-the-Woods College, where she has drawn closer to God and begun to live her dream as a horse owner by adopting a wild mustang named Indigo.

adoption program involving wild mustangs—horses that have been described as "the living symbol of the pioneer spirit of America."

The horse is named Indigo, one of eight mustangs that were brought to the college in March from Wyoming, Florida and Montana.

The eight horses were selectively gathered from public lands—administered by the Bureau of Land Management—where the mustang populations were overcrowded, according to Lynn Hughes, Saint Mary's director of college relations.

See PROGRAM, page 8

Bishops launch new campaign against embryonic stem-cell research

WASHINGTON (CNS)—As the National Institutes of Health continued to gather comments on the draft guidelines that would permit federal funding of embryonic stem-cell research, the U.S. Conference of Catholic Bishops launched a new campaign urging support for ethical cures and treatments that "we can all live with."

The "Oppose Destructive Stem-Cell Research" campaign online at www.usccb.org/stemcellcampaign also encourages Web users to contact Congress and NIH to express opposition to the draft guidelines.

May 26 is the NIH deadline for public comment on the draft guidelines, which would allow the use of federal funds for stem-cell research on embryos created for reproductive purposes at in vitro fertilization clinics and later discarded.

Donald M. Raibovsky, an NIH spokesman, said a total of 13,503 comments on the stem-cell guidelines had been received as of May 8.

The home page for the bishops' new campaign outlines the reasons that the proposed guidelines are considered unacceptable and provides links to USCCB resources on stem-cell research in English and Spanish.

In a video on the site, Cardinal Justin F. Rigali, chairman of the USCCB Committee



Cardinal Justin F. Rigali

on Pro-Life Activities, said the U.S. bishops "will be writing to Congress and the administration about the need to restore and maintain barriers against the mistreatment of human life in the name of science, and we urge other concerned citizens

to do the same."

The campaign Web site says the proposed guidelines, drawn up after President Barack Obama's March 9 executive order reversed the Bush

See STEM CELLS, page 3

During Holy Land pilgrimage, pope appeals for peace

JERUSALEM (CNS)—Passing the midpoint of his Holy Land pilgrimage, Pope Benedict XVI celebrated an open-air Mass in Jerusalem, prayed at the Western Wall and visited one of Islam's most sacred shrines.

The pope's events on May 12 underscored his message that Jerusalem, a meeting ground for Christianity, Judaism and Islam, must again become a city of peace. It was his second day in the holy city after four days in Jordan.

The pope made a morning visit to the Dome of the Rock, sacred to Muslims as the place from which Mohammed ascended to heaven. He told Islamic leaders there that Christians, Muslims and Jews have a "grave responsibility" to expand dialogue and mend divisions.

The pope then went to the Western Wall, a site sacred to Jews as the remains of the Second Temple, and placed a written prayer in a crevice between the massive stones. It asked God to "hear the cry of the afflicted, the fearful, the bereft; send your peace upon this Holy Land, upon the Middle East, upon the entire human family."

The 82-year-old pontiff stood in silent prayer before the wall for two minutes, much as his predecessor, Pope John Paul II, had done nine years earlier.

In the evening, the pope celebrated Mass for several thousand people in the Josafat Valley beneath the Mount of Olives next to the walls of the Old City. In his homily, he

See HOLY LAND, page 14



Pope Benedict XVI leaves a written prayer at the Western Wall, Judaism's holiest prayer site, in the Old City of Jerusalem on May 12. The prayer appealed to God to bring "your peace upon this Holy Land, upon the Middle East, upon the entire human family."

Archbishop announces clergy, parish assignments

Official Appointments

Effective May 31, 2009

Rev. Uzoma E. Uwakwe, associate pastor of Holy Spirit Parish in Indianapolis, to U.S. Army military chaplain with service to troops in Iraq and Afghanistan.

Effective July 1, 2009

Rev. Joseph G. Riedman, administrator of Holy Spirit Parish in Indianapolis and dean of the Indianapolis East Deanery, granted permission to retire.

Rev. Harold A. Ripperger, administrator of St. Mary Parish in Lanesville, granted permission to retire.

Rev. John S. Maung, in residence and offering sacramental assistance at Holy Spirit Parish in Indianapolis, granted permission to retire.

Rev. Mr. Jeremy M. Gries, being ordained to the priesthood on June 6, 2009, to associate pastor of St. Monica Parish in Indianapolis.

Rev. Mr. John J. Hollowell, being ordained to the priesthood on June 6, 2009, to chaplain of Cardinal Ritter Jr./Sr. High School in Indianapolis with residence and providing sacramental assistance at St. Malachy Parish in Brownsburg.

Rev. Mr. Peter A. Marshall, being ordained to the priesthood on June 6, 2009, to associate pastor of St. Barnabas Parish in Indianapolis.

Rev. Mr. Sean R. Danda, being ordained to the priesthood on June 27, 2009, returning to Pontifical North American College in Rome to complete graduate studies.

Rev. Mr. Christopher Waderton, being ordained to the priesthood on June 27, 2009, to associate pastor of Holy Spirit Parish in Indianapolis.

Rev. Jonathan P. Meyer, administrator of St. Anne Parish in Jennings County and St. Joseph Parish in Jennings County, to pastor of St. Anne Parish in Jennings County, St. Joseph Parish in Jennings County and St. Mary Parish in North Vernon.

Rev. Thomas G. Kovatch, administrator of St. Teresa Benedicta of the Cross Parish in Bright, to pastor of St. Teresa Benedicta of the Cross Parish in Bright.

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

Rev. William M. Williams, administrator of St. Michael Parish in Brookville and Holy Guardian Angels Parish in Cedar Grove, to pastor of St. Michael Parish in Brookville and Holy Guardian Angels Parish in Cedar Grove.

Rev. Stephen W. Giannini, vicar of Clergy and Parish Life Coordinators: Formation and Personnel, vice chancellor, archdiocesan judge of the Metropolitan Tribunal and providing sacramental assistance at St. Barnabas Parish in Indianapolis, to pastor of St. John the Evangelist Parish in Indianapolis while continuing as vicar of Clergy and Parish Life Coordinators: Formation and Personnel, vice chancellor and archdiocesan judge of the Metropolitan Tribunal.

Rev. Patrick J. Beidelman, pastor of SS. Peter and Paul Cathedral Parish in Indianapolis and director of liturgy for the archdiocesan Office of Worship, to vice rector of Bishop Simon Bruté College Seminary in Indianapolis, with residence there, and sacramental assistance at St. Anthony Parish in Indianapolis and Holy Trinity Parish in Indianapolis, while continuing as director of liturgy for the archdiocesan Office of Worship.

Rev. Daniel B. Donohoo, spiritual director of Bishop Simon Bruté College Seminary in Indianapolis and archdiocesan judge of the Metropolitan Tribunal, to pastor of SS. Peter and Paul Cathedral Parish in Indianapolis, while continuing as spiritual director of Bishop Simon Bruté College Seminary in Indianapolis and archdiocesan judge of the Metropolitan Tribunal.

Rev. Rick Nagel, associate pastor of Our Lady of the Greenwood Parish in Greenwood, associate director of Vocations and associate director of Young Adult Ministry, to chaplain of Indiana University-Purdue University Indianapolis (IUPUI) and director of Young Adult and College Campus Ministry, with residence and providing sacramental assistance at St. John the Evangelist Parish in Indianapolis.

Rev. Aaron Jenkins, chaplain of Father Thomas Scecina Memorial High School in Indianapolis and associate pastor of Holy Name of Jesus Parish in Beech Grove, to associate director of Vocations and continuing as chaplain of Father Thomas Scecina Memorial High School in Indianapolis, with residence at Holy Spirit Parish in Indianapolis.

Rev. Msgr. Paul D. Koetter, pastor of St. Monica Parish in Indianapolis and dean of the Indianapolis West Deanery, to pastor of Holy Spirit Parish in Indianapolis.

Rev. Todd M. Goodson, pastor of St. Ambrose Parish in Seymour and administrator of Our Lady of Providence Parish in Brownstown, to pastor of St. Monica Parish in Indianapolis.

Rev. Scott E. Nobbe, associate pastor of St. Monica Parish in Indianapolis, to administrator of St. Ambrose Parish in Seymour and Our Lady of Providence Parish in Brownstown.

Rev. Joseph M. Feltz, pastor of St. Lawrence Parish in Lawrenceburg, administrator of St. Mary of the Immaculate Conception Parish in Aurora and dean of the Batesville Deanery, to pastor of St. Malachy Parish in Brownsburg.

Rev. Gerald Okeke, associate pastor of St. Lawrence Parish in Lawrenceburg and St. Mary of the Immaculate Conception Parish in Aurora, to associate pastor of St. Andrew Parish in Richmond, St. Mary Parish in Richmond and Holy Family Parish in Richmond, which comprise the Richmond Catholic Community in Richmond.

Rev. William C. Keebler Jr., associate pastor of St. Andrew Parish in Richmond, St. Mary Parish in Richmond and Holy Family Parish in Richmond, which comprise the

Richmond Catholic Community in Richmond, returning to the Diocese of Peoria, Ill.

Rev. Daniel J. Staublin, pastor of St. Malachy Parish in Brownsburg, to pastor of St. Lawrence Parish in Lawrenceburg.

Rev. Stephen D. Donahue, pastor of St. Mary Parish in North Vernon, to pastor of St. Mary of the Immaculate Conception Parish in Aurora.

Rev. Paul D. Etienne, pastor of St. John the Evangelist Parish in Indianapolis, and vice rector of Bishop Simon Bruté College Seminary in Indianapolis, to pastor of St. Paul Parish in Tell City and St. Mark Parish in Perry County.

Rt. Rev. Timothy Sweeney, O.S.B., pastor of St. Paul Parish in Tell City, returning to Saint Meinrad Archabbey in St. Meinrad.

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

Rev. Mathew J. Choirapanthiyil, O.C.D. Cap., chaplain of Marian College in Indianapolis, to chaplain of Providence Jr./Sr. High School in Clarksville and administrator of St. Augustine Parish in Leopold, St. Martin of Tours Parish in Siberia and Holy Cross Parish in St. Croix.

Rev. Guy Mansini, O.S.B., pastor of St. Isidore the Farmer Parish in Bristow and Holy Cross Parish in St. Croix, to pastor of St. Isidore the Farmer Parish in Bristow.

Rev. Adrian Burke, O.S.B., pastor of St. Boniface Parish in Fulda, St. Meinrad Parish in St. Meinrad and St. Martin of Tours Parish in Siberia, to pastor of St. Boniface Parish in Fulda and St. Meinrad Parish in St. Meinrad.

Rev. J. Peter Gallagher, chaplain of Cardinal Ritter Jr./Sr. High School in Indianapolis and sacramental assistance at St. Anthony Parish in Indianapolis and Holy Trinity Parish in Indianapolis, to associate pastor of St. Ann Parish in Indianapolis and St. Joseph Parish in Indianapolis, and prison ministry.

Rev. Robert J. Robeson, rector of Bishop Simon Bruté College Seminary in Indianapolis and sacramental assistance at St. Malachy Parish in Brownsburg, to sacramental assistance at St. Anthony Parish in Indianapolis and Holy Trinity Parish in Indianapolis, and continuing as rector of Bishop Simon Bruté College Seminary in Indianapolis.

Rev. William G. Munshower, chaplain of Cathedral High School in Indianapolis while being retired from active parish ministry, to part-time sacramental minister at St. Andrew the Apostle Parish in Indianapolis and continuing as chaplain of Cathedral High School in Indianapolis.

Rev. Clifford R. Vogelsang, retired, to part-time sacramental minister at St. Andrew the Apostle Parish in Indianapolis.

Rev. Oscar Anguiano, Hispanic ministry for Holy Spirit Parish in Indianapolis and St. Gabriel the Archangel Parish in Indianapolis, returning to the Archdiocese of Guadalajara, Mexico.

Rev. Juan José Valdez, Hispanic ministry for the Archdiocese of Indianapolis, returning to the Archdiocese of Guadalajara, Mexico.

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

Photo reprints from anniversary Mass are available for purchase online

Photo reprints from the archdiocese's 175th anniversary Mass on May 3 are available for purchase on our Web site.

Five members of *The Criterion's* editorial staff photographed the event, and they captured images from throughout the Mass, including:

- Confirmands
- First communicants
- Special groups (lay groups, religious, jubilee couples and interfaith guests)
- Musicians and choirs.

To view the photos, log on to www.archindy.org/photos. For more information, call 317-236-1577 or 800-382-9836, ext. 1577. †



5/15/09

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1,332 students to graduate at Catholic high schools in archdiocese

Criterion staff report

This spring, Catholic high schools in the archdiocese will graduate 1,332 students.

Here is a listing of graduation-related information for the 10 Catholic high schools—seven archdiocesan and three private—in the archdiocese that will have graduating classes this year.

The 11th Catholic high school in the archdiocese—Providence Cristo Rey High School in Indianapolis—is in its second year of existence and won't have any graduates this year.

Bishop Chatard High School in Indianapolis has a graduating class of 165 seniors.

The Baccalaureate Mass will be on May 29 at 6:30 p.m. at the school.

The graduation ceremony will be on May 31 at 2:30 p.m. at the school.

The class valedictorian is John Bryant, the son of Henry and Sherrill Bryant of St. Pius X Parish.

The class salutatorian is Ruth Maust, the daughter of Rodney and Martha Maust.

The archdiocese will be represented at the graduation by Msgr. Joseph F. Schaedel, vicar general, and Peggy Elson, associate director of Catholic schools and the director of the Teaching Advancement Program.

Brebeuf Jesuit Preparatory School in Indianapolis has a graduating class of 198 seniors.

The Baccalaureate Mass will be on May 17 at 5 p.m. at the school.

The graduation ceremony will be on May 28 at 7 p.m. at Clowes Memorial Hall at Butler University in Indianapolis.

The archdiocese will be represented at the graduation by Kathy Mears, associate director of Catholic schools and learning resources.

Cardinal Ritter Jr./Sr. High School in Indianapolis has a graduating class of 108 seniors.

The Baccalaureate Mass will be on May 28 at 7 p.m. at St. Michael the Archangel Church in Indianapolis.

The graduation ceremony will be on May 29 at 7 p.m. at the school.

The class valedictorian is Paul Fesenmeier, the son of Drs. Jim and Jane Fesenmeier of St. Malachy Parish in Brownsburg.

The class salutatorian is Mary Elizabeth

Jones, the daughter of Tony Jones and Macharri Vomdran-Jones of St. Malachy Parish in Brownsburg.

The archdiocese will be represented at the graduation by Ron Costello, superintendent of Catholic schools.

Cathedral High School in Indianapolis has a graduating class of 337 seniors.

The Baccalaureate Mass will be on May 16 at 10 a.m. at the school.

The graduation ceremony will be on May 17 at 1 p.m. at the Murat Centre in Indianapolis.

Four students are class valedictorians: Lauren Buchanan, the daughter of Raven and Pama Buchanan of Immaculate Heart of Mary Parish in Indianapolis; Elizabeth Kelly, the daughter of Patrick and Anne Kelly of Our Lady of Mt. Carmel Parish in Carmel, Ind., in the Lafayette Diocese; Katie Laine, the daughter of Michael and Michele Laine of St. Monica Parish in Indianapolis; and Alec MacDonell, the son of Eldred and Elizabeth MacDonell of St. Simon the Apostle Parish in Indianapolis.

There are three class salutatorians: Laura Braswell, the daughter of Charles and Barb Braswell; Emily Collins, the daughter of Bryan and Helen Collins of St. Pius X Parish in Indianapolis; and Lisa Edwards, the daughter of Steve and Cathy Edwards of St. Pius X Parish in Indianapolis.

The archdiocese will be represented at the graduation by Peggy Elson.

Father Michael Shawe Memorial Jr./Sr. High School in Madison has a graduating class of 24 seniors.

The Baccalaureate Mass will be on May 29 at 7 p.m. at the Father Hilary Meny Gymnasium at the school.

The graduation ceremony will be on May 31 at 1 p.m. at the gymnasium.

The top two students in the class are Michael Swartz, the son of Mickey and Julie Swartz, and Kelsi Ward, the daughter of Don and Debbie Ward. Both are members of Prince of Peace Parish in Madison.

The archdiocese will be represented at the graduation by Kathy Mears.

Father Thomas Sccecina Memorial High School in Indianapolis has a graduating class of 82 seniors.

The Baccalaureate Mass will be on May 27 at 7 p.m. at Our Lady of Lourdes Church in Indianapolis.

The graduation ceremony will be on May 28 at 7 p.m. at the school.

The class valedictorian is Emily Bernstein, the daughter of Alan and Betsy Bernstein of Our Lady of Lourdes Parish in Indianapolis.

The class salutatorian is Carter Chambers, the daughter of James Chambers and Ora Hamilton of Our Lady of Lourdes Parish in Indianapolis.

The archdiocese will be represented at the graduation by Msgr. Schaedel and Rob Rash, the associate director of Catholic schools, administrative personnel and professional development.

Oldenburg Academy in Oldenburg has a graduating class of 51 seniors.

The Senior Mass will be on May 18 at 2 p.m. at the Chapel of the Sisters of St. Francis in Oldenburg.

The archdiocese will be represented by Annette "Mickey" Lentz, executive director of Catholic education and faith formation.

The Baccalaureate Mass and graduation will occur together on May 31 at 1 p.m. at the chapel.

Our Lady of Providence Jr./Sr. High School in Clarksville has a graduating class of 104 seniors.

The Baccalaureate Mass will be on May 17 at 2 p.m. at Our Lady of Perpetual Help Church in New Albany.

The graduation ceremony will be on May 31 at 5 p.m. at the school.

The class valedictorian is Chelsea Faith Koebel, the daughter of John and Camille Koebel of St. Paul Parish in Sellersburg.

The class salutatorian is Darin Christopher Habermel, the son of Frank and Mary Habermel III of Holy Family Parish in New Albany.

The archdiocese will be represented at the graduation by Ron Costello.

Roncalli High School in Indianapolis



Seniors Kelsie Thomas, left, and Meghan Wall of Archbishop Spalding High School in Severn, Md., adjust Brent Winkler's cap before their graduation ceremony at the Cathedral of Mary Our Queen in Baltimore on May 24, 2007. More than 1,300 students will graduate from 10 Catholic high schools in the Archdiocese of Indianapolis this month.

has a graduating class of 245 seniors.

The Baccalaureate Mass will be on May 29 at 6 p.m. at Our Lady of the Greenwood Church in Greenwood.

The graduation ceremony will be on May 30 at 10 a.m. at the school.

The class valedictorian is Kaitlyn Griffin, the daughter of Tim and LeRaye Griffin of St. Barnabas Parish in Indianapolis.

The class salutatorian is Curtis Vercruysse, the son of John and Sheila Vercruysse of St. Barnabas Parish.

The archdiocese will be represented at the graduation by Msgr. Schaedel and Mickey Lentz.

Seton Catholic Jr./Sr. High School in Richmond has a graduating class of 18 seniors.

The Baccalaureate Mass will be on May 28 at 6 p.m. at St. Andrew Church in Richmond.

The graduation ceremony will be on May 29 at 7 p.m. at the school.

The class valedictorian is Thor Smith, the son of Donna Smith of St. Andrew Parish in Richmond.

The class salutatorian is Dawn Smith, the daughter of Donna Smith of St. Andrew Parish in Richmond.

Thor and Dawn are brother and sister.

The archdiocese will be represented at the graduation by Rob Rash. †

U.S. Catholics implored to pray against 'culture of death'

WASHINGTON (CNS)—The prefect of the Supreme Court of the Apostolic Signature at the Vatican told about 1,300 Catholics on May 8 that they must pray for the U.S. political leadership to change course from policies leading the nation into an "anti-life" and "anti-family" culture.

During the sixth annual National Catholic Prayer Breakfast in Washington, U.S. Archbishop Raymond L. Burke also called the prospect of the University of Notre Dame granting President Barack Obama an honorary degree "the source of the greatest scandal," and questioned the Indiana institution's Catholic identity for honoring a politician who supports legal abortion.

Archbishop Burke, former archbishop of St. Louis, expressed his disapproval that a majority of U.S. Catholic voters cast their ballot for Obama in last November's election, and said they should reflect on the direction the country has taken since he has been in office.



Archbishop Raymond L. Burke

The archbishop mentioned a policy that allows funding for overseas family planning groups that provide abortions, and moves by several states to make same-sex marriage legal.

He called on U.S. Catholics to have "open eyes to the gravity of the situation in our nation," and to be "clear and uncompromising" in a mission of ridding the country of the "great evils of contraception ... and so-called same-sex marriage."

As the keynote speaker of the prayer breakfast that drew Catholics from around the nation—as well as politicians and ambassadors from several countries—the archbishop spent most of his speech denouncing Obama's support for legal abortion and embryonic stem-cell research and Catholic politicians who vote for "anti-family" legislation, such as same-sex marriage.

In another apparent reference to Notre Dame, Archbishop Burke said Catholic schools and universities must not honor those who push an agenda that goes against moral law, adding that a university that would give Obama an honorary degree is "not worthy of the name Catholic."

The archbishop—who is the first American to lead the Vatican supreme court—also said it is patriotic to vote based on Catholic values, and said nothing could justify casting a ballot for a candidate who supports "anti-life" and "anti-family" legislation, which he deemed "cooperation in evil."

He called on members of the audience to pray the rosary and not to get discouraged in their fight to reverse the nation's "culture of death."

Judith Kimmerling of Portland, Ore., was among the hundreds of Catholics who gave Archbishop Burke a standing ovation as he concluded his keynote address.

"This is the first time I've come to this breakfast, and I felt that it was important for me to get here this year with all of the troubling things happening in our country," said Kimmerling, a 59-year-old member of Holy Trinity Parish in Portland. "This just highlights so many blessings we have during these very difficult times. I need this kind of thing to fill me up."

Other featured speakers at the prayer breakfast included Latin-rite Archbishop



Justice Antonin Scalia

Jean Sleiman of Baghdad, Iraq, and Supreme Court Justice Antonin Scalia, whose son—Father Paul Scalia of St. John the Beloved Parish in McLean, Va.—gave the invocation at the event.

The Catholic justice urged members of the audience to have the courage to practice their faith proudly, even when others suggest the virgin birth of Jesus and his resurrection are anything but miracles.

Scalia said he has heard people in "educated circles" say that traditional Catholics "are poorly educated and easily led," but told the audience to hold on to their faith and "have the courage to suffer the contempt of the sophisticated world." †

STEM CELLS

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administration's prohibition on stem-cell research involving the destruction of human embryos, "would—for the first time—use taxpayer funds to encourage the killing of embryonic human beings for their stem cells.

"This marks a new chapter in divorcing biomedical research from its necessary ethical foundation, respect for human life at all stages," it adds.

"Even if, like the embryos targeted by the NIH policy, an embryo may be at risk of being abandoned by his or her parents in a fertility clinic, that does not give researchers or the government a right to kill that human being—much less a right to make the rest of us subsidize that destructive agenda," the campaign materials say.

The campaign also features three new ads for Web and print use, each focusing on the advances made in stem-cell research that does not involve the use of embryos.

"Embryonic stem cells have been hyped," says one of the ads. "But it's the adult stem cells that are showing hope. So where's the future?"

On the campaign Web site, the bishops said members of Congress and the Obama administration have plans to expand stem-cell research.

"They want to obtain stem cells by destroying human embryos specially generated for research through in vitro fertilization or cloning procedures—a 'create to kill' policy," they said. †



Rev. Msgr. Raymond T. Bosler, Founding Editor, 1915 - 1994

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Editorial



CNS photo/Emanuela De Mei, Catholic Press Photo

Mary Ann Glendon, president of the Pontifical Academy of Social Sciences, speaks during a press conference on Catholic social teaching and human rights at the Vatican on May 6. Glendon, who recently decided not to accept a prestigious award from the University of Notre Dame, avoided commenting on U.S. President Barack Obama's economic policies. She was to have received the Laetare Medal from Notre Dame on May 17, the same day the president is scheduled to give the commencement address and receive an honorary degree.

A steward of the truth

On April 27, Mary Ann Glendon, a Harvard University law professor and former U.S. ambassador to the Vatican, wrote to Holy Cross Father John Jenkins, president of the University of Notre Dame, to inform him of her decision to decline Notre Dame's most prestigious honor, the Laetare Medal.

Ambassador Glendon's letter is a clear and concise statement of her support for the "U.S. bishops' express request of 2004 that Catholic institutions should not honor those who act in defiance of our fundamental moral principles" and that such persons "should not be given awards, honors or platforms which would suggest support for their actions."

The ambassador goes on to say that the bishops' request, "which in no way seeks to control or interfere with an institution's freedom to invite and engage in serious debate with whomever it wishes, seems to me so reasonable that I am at a loss to understand why a Catholic university should disrespect it."

People of good will can, and do, disagree about Notre Dame's decision to honor President Barack Obama.

Father Jenkins insists that this is simply one more in a long line of Notre Dame honors for American presidents. He says that Notre Dame does not agree with all of President Obama's positions or decisions, and that the university remains unequivocally pro-life.

Some bishops support Father Jenkins' decision, although a large number, including Bishop John D'Arcy of the Diocese of Fort Wayne-South Bend, have openly criticized Notre Dame.

Ambassador Glendon says she was dismayed by the news that Notre Dame planned to award an honorary degree to "a prominent and uncompromising opponent of the Church's position on issues involving fundamental principles of justice."

The ambassador also objected to Notre Dame's efforts to use her participation in the commencement ceremony as part of its justification for the decision to honor President Obama. Talking points issued by Notre Dame implied that her brief acceptance speech would "somehow balance the event."

The Jesuit newsweekly, *America*, has characterized the criticism of Notre Dame's action as a veiled expression of partisan politics on the part of conservative Catholics.

We disagree.

Ambassador Glendon's decision to decline Notre Dame's Laetare Medal is much more than simply a statement of her political views. It is, in fact, a profound expression of Christian

witness—making it a form of martyrdom.

Rather than participate in a ceremony that she believes compromises fundamental moral principles, or be seen as part of its justification, the ambassador sacrificed her own interests and refused the honor.

Ambassador Glendon did not have to decline the Laetare Medal. No one would have questioned her acceptance of this well-deserved honor. No one would have doubted her uncompromising support for fundamental moral principles.

When Bishop D'Arcy announced that he would not attend Notre Dame's commencement for the first time in 25 years, he made a point of saying that he had encouraged Ambassador Glendon to go ahead and accept the university's Laetare Medal.

But after wrestling with her conscience for many weeks, the ambassador decided that she could not support, in any way, the university's disregard for what she considers the "settled position" of the American bishops on this important issue. Her decision to refuse the Laetare Medal was a public witness to her faith.

The Church teaches that "the duty of Christians to take part in the life of the Church impels them to act as *witnesses of the Gospel* and of the obligations that flow from it. This witness is a transmission of the faith in words and in deeds. Witness is an act of justice that establishes the truth or makes it known" (*Catechism of the Catholic Church*, #2472).

One who gives witness to the truth, especially when it is unpopular, is exercising a special kind of stewardship, a guardianship of the fundamental principles of justice that should govern all individual decisions and public actions on behalf of the common good.

That's what Ambassador Glendon has done. She has exercised responsible stewardship of one of our faith's most fundamental truths—the dignity and inviolability of human life from the moment of conception to the moment of natural death.

Let's pray that the witness provided by Mary Ann Glendon will emerge as the saving grace of this unfortunate incident, which has divided our Church at a time when unity and solidarity are sorely needed.

Let's pray, too, that all people of good will can come to recognize the fundamental moral obligation that we have, as Christians and as citizens, to protect and defend all human life.

—Daniel Conway

Be Our Guest/Jim O'Connell

A Christian Super Bowl victory for those who see with eyes of faith

As I entered Lucas Oil Stadium in Indianapolis on May 3 with members of Our Lord Jesus Christ the King Parish in Paoli for the celebration of 175 years for the Archdiocese of Indianapolis, I was awed by the surroundings.

Those to be confirmed, along with their sponsors, navigated to their assigned section on the floor while parents, relatives and friends were seated in the arena section.

I was Jack's sponsor. He chose Paul as his confirmation name.

Jack loves football. I shared a football image with him: "Jack, imagine that you are the quarterback for the Indianapolis Colts and you're playing for the AFC Championship against the New England Patriots. You are behind by three points. It is the fourth quarter, and you are exactly on this spot. It is third down and one yard to go with less than two minutes on the clock.

"You put your hands under center Jeff Saturday and begin your cadence: red 34, blue 99, hike, hike, hike.

"You look up and see all the people around you, and they are cheering and roaring for you to come up with a first and 10. What would you do?"

Jack's eyes lit up, and he took in the sight and felt the emotion of playing on this field that he was standing on for the first time.

He looked all around and visualized the image in his mind. He saw the bright lights, the banner overhead that proudly displayed the Colts' Super Bowl victory in 2006, the crowd and the end zone.

He then asked, "Are Marvin Harrison and Reggie Wayne in my lineup?"

I assured him they were, and he confidently said, "I'd pass for the first and 10."

We were letting our imaginations run wild with football thoughts until we heard the African drum call to worship.

I began to see the similarities and differences between football and religion as the celebration unfolded.

The similarities are the uniforms, sacrifice and discipline, collaboration, teamwork, roles of particular players, and individual skills and unity amidst diversity.

Football players have uniforms that they wear representing their team. The clergy wore the same vestments representing their team.

It takes hard work, sacrifice, a team effort, collaboration and solidarity to play football. It certainly took a team effort, collaboration, sacrifice and solidarity to put a celebration like the 175th anniversary Mass together.

The offensive line battles the defensive line to create an opening for their running backs to run through, or drop back and block to protect the quarterback to pass.

The Knights of Columbus and the laity reminded me of offensive lineman who protect the quarterback and running backs as

they escorted the clergy to the altar.

The priests who were sent out during Communion made me think of the wide receivers running a specific pattern to catch the ball and take it into the end zone. The priests' specific pattern was to take Jesus to everyone in the stadium.

The talents and skills of each professional football player demonstrate the diversity and uniqueness of the team.

The prayers of the faithful illustrated this concept very well. They were said in Latin, Spanish, Igbo, Korean, German, Vietnamese, French, Italian and Latvian. This diversity reminded me of Thomas Merton's epiphany when he went to Louisville, and, standing on a street corner, looked around and noticed all the people. In the midst of the crowd, he realized his oneness with humanity. The prayers of the faithful encapsulated this diversity and oneness in the midst of unity and solidarity.

The differences that I came away with on the drive home were vast.

Professional athletes are motivated by a contract that rewards them here and now. The majority of people attending the Mass were volunteers motivated by a covenant based on love and a heavenly reward.

The memory and glory of football players and team victories are short-lived, whereby the memory and glory in celebrating heroic spiritual lives and events will last indefinitely.

For example, I do not know who was in power in the 12th century, but I do know that St. Francis of Assisi lived during that era and I know his accomplishments.

I imagine Blessed Teresa of Calcutta will be remembered longer than particular players—even Peyton Manning—for the Colts and their Super Bowl victory.

Lucas Oil Stadium is typically loud, boisterous, fast-paced and filled with cheering fans on game day.

On May 3, I imagine that was the quietest the stadium has ever been with 25,000 people attentively listening to the silence and mystery of the Holy Spirit descending upon the crowd.

My original thoughts were transformed after attending the 175th anniversary celebration.

I entered the stadium with the secular thought of how glorious it is to be a professional athlete, and left with the feeling of how fortunate and lucky I am to have my Catholic faith, heritage and support of my fellow Christian sisters and brothers throughout central and southern Indiana. I wouldn't trade it for all the money in the world. The secular is so passing, but the spiritual is everlasting.

It was indeed a Christian Super Bowl victory for those who see with the eyes of faith.

(Jim O'Connell is a member of Our Lord Jesus Christ the King Parish in Paoli.) †

Letter to the Editor

The 'vine' was missing part of its 'branches' at 175th anniversary Mass celebration on May 3

I was filled with joy, peace and wonder as I participated in the 175th anniversary Mass at Lucas Oil Stadium in Indianapolis on May 3.

For me, it was an affirmation of the love of our Lord for his Church and, hopefully, an inspiration for our youth to see the mega-church assembled together under one roof.

I also, however, was saddened by the number of parishes that chose not to participate in this uplifting event.

In my deanery alone, less than half of the parishes sent candidates to be confirmed.

Some of the reasons I heard were: "Too much of a hassle," "It's going to be a fiasco," and "Why do we have to drive all the way to Indianapolis?"

Several parishes stated that they confirmed two classes last year so that they wouldn't "have to be bothered with it this year."

The *Catechism of the Catholic Church* states that one of the three aspects of the Church as the Body of Christ is "the unity of all her members with each other as a result of their union with Christ." I believe that it would be prudent for some of the parishes in the archdiocese to re-examine this explanation of Church.

The "vine" was missing some of its "branches" on May 3, and they were in my prayers.

Bill Unruh
Director of religious education
St. Mary-of-the-Knobs Parish
Floyds Knobs

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Pursuing our vision for the future of the local Church

Last week, I wrote about our need to carry Christ's mission into the future. This week, I am providing a sketch of the priorities which will guide our mission of evangelization for the next five years.

The priorities are extracted from our most recent strategic plan, which was developed in consultation with many folks in various venues around the archdiocese. Implementation of the following priorities sets our vision and agenda.

The first priority is to emphasize the **evangelization and the multicultural** dimension of our mission in all archdiocesan secretariats and agencies, that is to say, in every aspect of carrying on our shared mission.

We are a community of many ethnic origins with enriching cultural backgrounds.

Evangelization, proclamation of the Gospel of Christ, is everything we do as Church, beginning with evangelizing ourselves.

Secondly, every group and venue of consultation for developing our strategic plan placed **vocational recruitment** as their first specific priority.

We need to mainstream the priority in our catechetical programs, and we must continue to feature religious vocations in our youth ministry program.

A new emphasis will be given pride of place in our now developing young adult ministry and campus ministry programs. This has heretofore been an area that had not seen a great deal of development. During Lent, we featured a day of vocational discernment of the priesthood. Eleven young adults signed up.

The FOCUS campus mission program is an

effective nationwide lay movement on college and university campuses, and has a proven record of eliciting priesthood and consecrated religious vocations. We are launching a special campus ministry initiative and the FOCUS program on the Indiana University-Purdue University Indianapolis campus beginning in late summer.

Bishop Simon Bruté College Seminary is doing well in a short time. We will have a full house in the fall. We already face the need to do some renovating to provide more housing. The college seminary has been effective in reviving a culture of vocation, priestly vocation in particular, at the high school level.

During last Advent, we sponsored a priesthood reflection day for seniors and juniors. Twenty-three young men attended. It is clear that we need to craft a development and fundraising program for Bishop Bruté Seminary.

The response to our Called by Name program in our parishes has been gratifying. More than 400 names of young women and young men were submitted. We are featuring several dinners for nominees around the archdiocese.

Thirdly, like evangelization, our **Mission of Charity** is virtually everything we do. Three major agenda will preoccupy our attention.

I suggest that our education and catechetical mission in center city Indianapolis and elsewhere is a significant means of "preventative care," that is, a way to break the cycle of poverty. In order to accomplish this goal, we need to secure our mission in the Mother Theodore Catholic Academy Schools.

From an "immediate care" perspective, we need to secure the stability of our new and expanded

Holy Family Shelter now under construction.

Also from an "immediate care" perspective, we will feature our Spreading Hope in Neighborhoods Everywhere (SHINE) project. This is a special initiative promoted by Catholic Charities to be launched this fall.

A fourth area of priorities has to do with **Mission Advancement**. Needless to say, if we are to carry on our mission of evangelization and ministry of charity, we need a support structure to generate the resources we need to do so.

The conclusion of two major capital and endowment campaigns gives us the opportunity to restructure our central Stewardship and Development secretariat. We are at a new juncture, and how to proceed is under study.

Our mission advancement effort includes the renewal of our Annual Appeal, which supports our shared ministries. The goal in this regard is to further encourage stewardship as a way of life. We also want to craft a significant planned giving initiative in cooperation with our parishes.

Around 14,000 volunteers helped us in our recent successful Legacy for Our Mission: For Our Children and the Future campaign. We want to enhance opportunities for our volunteers to continue offering valuable time and talent to our mission.

Not surprisingly, a fifth priority is to **Pursue New Funding Resources**. Our archdiocese makes

a significant contribution as good citizens within our boundaries. We want to renew and expand our relationships in the corporate and professional community. This involves identifying community leaders to help us.

We are aware of the growing funding needs of our parishes everywhere, especially those supporting Catholic schools.

Finally, we want to provide for the needs of our retired priests. The Retirement Fund needs to be increased.

Like our founders, Mother Theodore Guérin and the Servant of God Bishop Simon Bruté, we place our confidence in Divine Providence, and we will pursue our vision for the future of our local Church.

We can do it. †

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

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

Archbishop Buechlein's intention for vocations for May

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

En pos de nuestra visión para el futuro de la Iglesia Local

La semana pasada escribí acerca de la necesidad de llevar la misión de Cristo hacia el futuro. Esta semana les ofrezco un bosquejo de las prioridades que guiarán nuestra misión de evangelización por los próximos cinco años.

Estas prioridades han sido extraídas de nuestro plan estratégico más reciente que fue desarrollado en conjunto con muchas personas de diversos ámbitos en toda la arquidiócesis. La implementación de las siguientes prioridades determina nuestra visión y nuestros objetivos.

La primera prioridad es hacer énfasis en la **evangelización y la dimensión multicultural** de nuestra misión en todas las secretarías y agencias arquidiocesanas, es decir, en cada aspecto de llevar a cabo nuestra misión conjunta.

Somos una comunidad de diversas herencias étnicas y con procedencias culturales muy ricas.

La evangelización, la proclamación del Evangelio de Cristo, es la esencia de lo que hacemos como Iglesia, comenzando con la propia evangelización.

Segundo, todos los grupos y ámbitos de consulta para el desarrollo de nuestro plan estratégico identificaron el **reclutamiento vocacional** como su primera prioridad específica.

Debemos transformar esta prioridad en algo convencional en nuestros programas catequísticos y debemos continuar destacando las vocaciones religiosas en nuestro programa de ministerios para jóvenes.

Se dará un nuevo énfasis al lugar de honor que ocupa nuestro incipiente ministerio de jóvenes adultos y los programas de ministerio en las universidades. Hasta ahora, esta área no ha experimentado mucho desarrollo. Durante la Cuaresma tuvimos un día de discernimiento vocacional al sacerdocio. Once jóvenes adultos se inscribieron.

El programa misionero para universidades, FOCUS, es un movimiento laico muy efectivo en los campus e institutos universitarios de todo el

país, que posee una trayectoria reconocida en el desarrollo de las vocaciones al sacerdocio y a la vida religiosa consagrada. Estaremos lanzando una iniciativa especial del ministerio universitario, así como también el programa FOCUS en el campus de Indianápolis de Indiana University-Purdue University, a finales del verano.

El Seminario Universitario Obispo Simón Bruté se ha desempeñado positivamente en un corto tiempo. En el otoño tendremos una ocupación completa. Ya enfrentamos la necesidad de realizar algunas remodelaciones para ofrecer más viviendas. El seminario universitario ha sido muy efectivo en revivir la cultura de las vocaciones, especialmente la vocación al sacerdocio, en el ámbito de las escuelas secundarias.

Durante la pasada temporada de Adviento, patrocinamos un día para la reflexión sobre el sacerdocio para los estudiantes del penúltimo y último año. Asistieron veintitrés hombres jóvenes. Resulta evidente que debemos diseñar y desarrollar un programa para recaudar fondos para el Seminario Obispo Bruté.

La respuesta a nuestro programa Called by Name (Llamado por su nombre) de nuestras parroquias ha sido gratificante. Se presentaron más de 400 nombres de hombres y mujeres jóvenes. Auspiciamos varias cenas para los candidatos en toda la arquidiócesis.

Tercero, al igual que la evangelización, la **misión de la caridad** es prácticamente todo lo que hacemos. Nuestra atención se concentra en tres objetivos principales.

Propongo que nuestra educación y nuestra misión catequística en el corazón de la ciudad de Indianápolis, así como en otros lugares, sea un medio importante para ofrecer "cuidados preventivos," es decir, una forma para romper el ciclo de la pobreza. Para poder lograr este objetivo, debemos afianzar nuestra misión en las escuelas académicas católicas Madre Theodore.

Desde el punto de vista de los "cuidados urgentes" debemos lograr la estabilidad de nuestro

nuevo y ampliado Albergue Sagrada Familia (Holy Family Shelter), que se encuentra ahora en construcción.

Asimismo, continuando con la óptica de "cuidados urgentes," destacaremos nuestro proyecto Spreading Hope in Neighborhoods Everywhere (SHINE, Diseminando la Esperanza en todos los Barrios). Se trata de una iniciativa especial, patrocinada por las Caridades Católicas que se emprenderá en el otoño.

La cuarta área de prioridad tiene que ver con el **fomento de la misión**. Se sobreentiende que si queremos llevar a cabo nuestra misión de evangelización y el ministerio de la caridad, necesitamos una estructura de apoyo para generar los recursos necesarios para lograrlos.

La culminación de dos campañas importantes para recaudar capital y donaciones nos ofrece la oportunidad de reestructurar las secretarías de mayordomía y desarrollo. Nos encontramos en una nueva encrucijada y estamos estudiando cómo proseguir.

Los esfuerzos para el desarrollo de nuestra misión incluyen la renovación de nuestra Reunión Anual que brinda apoyo a nuestros ministerios compartidos. En este sentido, la meta consiste en promover aún más la mayordomía como estilo de vida. También deseamos diseñar una importante iniciativa de donación planificada, en conjunto con nuestras parroquias.

Cerca de 14.000 voluntarios nos ayudaron en nuestra más reciente y exitosa campaña Legado de nuestra Misión: para los niños y el futuro. Deseamos ampliar las oportunidades para que nuestros voluntarios continúen ofreciendo su valioso tiempo y sus talentos para nuestra misión.

No es de sorprender que la quinta prioridad sea

procurar nuevas fuentes de financiación.

Nuestra arquidiócesis realiza importantes aportes como buenos ciudadanos, dentro de nuestra circunscripción. Deseamos renovar y expandir nuestras relaciones con las comunidades corporativas y profesionales. Esto supone la identificación de líderes comunitarios que nos ayuden.

Estamos conscientes de las crecientes necesidades de nuestras parroquias, especialmente aquellas que dan apoyo a escuelas católicas.

Por último, queremos proveer para nuestros sacerdotes retirados. El fondo de jubilación debe crecer.

Al igual que nuestros fundadores, la Madre Theodore Guérin y el Siervo de Dios, el Obispo Simón Bruté, depositamos nuestra confianza en la Divina Providencia e iremos en pos de nuestra visión para el futuro de nuestra Iglesia Local.

Podemos hacerlo. †

¿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 Indianápolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

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

La intención de vocaciones del Arzobispo Buechlein para mayo

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

Events Calendar

May 15-17

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **90th anniversary celebration**, Fri., "Remember When," fish fry, noon-7 p.m., Sat., youth activities, games, food, 9 a.m.-5 p.m., Sun., Mass and reception, 10 a.m.-noon. Information: 317-632-9349.

St. Joseph Parish, 125 E. Broadway, Shelbyville. **Parish festival**, games, rides, food, Fri. 5-11 p.m., pork chop dinner, Sat. noon-11 p.m., barbecue chicken, Sun. noon-8 p.m., turkey dinner. Information: 317-398-8227.

May 15-20

Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **"Make a Difference Week,"** women 20-35 years old, week of service, prayer, personal and group reflection, no charge to participate, housing and meals provided without cost, registration due May 9. Information: 800-860-1480 or jhoward@spsmw.org.

May 16

Nativity of Our Lord Jesus Christ Parish,

7225 Southeastern Ave., Indianapolis. Father Louis Gootee chapter, Knights of Columbus Council #13105, **"The Chicken Festus,"** 1-11:30 p.m., chicken dinner, music, games. Information: 317-357-1200.

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. MOMS Ministry, **children's clothing and equipment sale to benefit the Diocese of Port-au-Paix in Haiti**, 8 a.m.-2 p.m. Information: 317-319-5012.

Saint Meinrad Archabbey, recreation field, 200 Hill Drive, St. Meinrad. Tri-parish youth group **TAC annual 5K run/walk, "Runnin' with the Lord,"** 6:30 a.m. registration, 7:30 a.m. race, \$15 per person. Information: 812-431-7038.

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants Pro-Life Mass**, Father Robert Robeson, 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.

May 16-17

Kokomo High School, 2501 S. Berkley, Kokomo, Ind. (Diocese of Lafayette). **Indiana Holy Family Catholic Conference, "Building the Domestic Church through God, Family and Love,"** \$30 teen (not registered with family), \$50 adult, \$90 married couple, \$115 per family. Information: 765-865-9964 or www.holyfamilyconference.org.

May 17

Holy Cross Parish, Kelley Gymnasium, 125 N. Oriental St., Indianapolis. **13th annual Health Fair**, blood drive, 11:30 a.m.-1:30 p.m. Information: 317-637-2620, ext. 406, or jerlenbaugh@holycrossindy.org.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **90th anniversary Mass and brunch**, 10 a.m. Information: 317-632-9349. St. Paul Parish,

798 N. Dearborn Road, New Alsace. **Ladies Sodality, hot breakfast bar buffet**, 7:30 a.m.-noon, free-will donation. Information: 812-623-2349.

Seton East School, Richmond Catholic Community, 701 N. "A" St., Richmond. **Charismatic prayer group**, 7 p.m. Information: dicksoncorp@parallax.ws.

Saint Meinrad Archabbey and School of Theology, 200 Hill Drive, St. Meinrad. **Organ concert**, Frederick Hohman, organist, 3 p.m., no charge. Information: 800-682-0988 or news@saintmeinrad.edu.

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **Monte Cassino pilgrimage, "Mary, Mother of the Church,"** Benedictine Brother John Glasenapp, presenter, 2 p.m. Information: 800-682-0988 or e-mail news@saintmeinrad.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, noon, 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.

May 18

House of Joseph, 523 Fabyan, Indianapolis. St. Barnabas Parish, **Catholic Charities caregiver support group meeting, "Medicare Update,"** 5:30 p.m. Information: 317-236-1536.

May 20

Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Mass**, 2 p.m. Information: 317-784-4439.

May 21

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

May 22

Holy Trinity Parish, corner of Holmes and St. Clair St., Indianapolis. **"500" Block Party**, music, food, 5-11 p.m. Information: 317-631-2939.

May 24

St. Paul Parish, 9798 N. Dearborn Road, Guilford. **"Theology of the Body,"** for children in seventh grade and older, parents and adults, Father Jonathan Meyer, presenter, 6:30-8:30 p.m. Information: 812-623-0121 or mschmid@nalu.net.

May 25

Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Memorial Day Mass**, noon. Information: 317-784-4439 or jdawson@buchanangroup.org.

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Memorial Day Mass**, noon. Information: 317-574-8898 or mwilliams@buchanangroup.org.

Retreats and Programs

May 15-16

St. Bernadette Retreat Center, 4838 Fletcher Ave., Indianapolis. **Office for Pro-Life Ministry, retreat for youths 14 years of age and older, "Change We Can Believe In!"** Father James Heyd, presenter, \$25 per

student. Information: 317-236-1521, 800-382-9836, ext. 1521, or www.archindy.org/prolife/index.html.

May 15-17

Mount St. Francis Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. **"Women's Retreat."** Information: 812-923-8817. †

Parish schedules holy hour during Notre Dame's commencement

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., in Indianapolis will have a holy hour from 2 p.m. to 3 p.m. on May 17 that is open to the public.

The holy hour will take place at the same time as the 2009 commencement ceremony at the University of Notre Dame in South Bend. President Barack Obama is scheduled to deliver the commencement address and receive an honorary degree during the ceremony.

Notre Dame's invitation to the president has caused controversy for the Church in the United States and upset Catholics due to his support of legalized abortion and

embryonic stem-cell research.

Msgr. Joseph F. Schaedel, vicar general and pastor of Our Lady of the Most Holy Rosary Parish, said those participating in the holy hour are encouraged to pray for President Obama, all government leaders, the University of Notre Dame and all Catholic educational institutions.

They are also encouraged to pray for a change of hearts and in reparation to the Sacred Hearts of Jesus and Mary for the outrages committed against the Church and God's precious gift of human life.

For more information, call the parish at 317-636-4478. †

Archdiocesan Fiscal Management and Discipleship Conference is June 11

The archdiocesan Fiscal Management and Discipleship Conference will be held on June 11 at the Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove.

The conference is open to all parish administrators, finance council members, stewardship council members, business managers, bookkeepers and volunteers that help with bookkeeping or stewardship duties.

Registration begins at 8:30 a.m. Archbishop Daniel M. Buechlein will be the main celebrant for a 9 a.m. Mass.

The day-long conference will feature a series of workshops and a roundtable discussion covering a wide range of topics.

The registration fee is \$35 per person and includes lunch. Registrations must be received by the June 6 deadline.

(For more information or to register online, log on to www.archindy.org/fmndc. Participants can also register or request more information by sending an e-mail to accountingservices@archindy.org or calling 317-236-1423 or 800-382-9836, ext. 1423.) †

Four West Deanery parishes change Mass times due to holiday and race

Four parishes in the Indianapolis West Deanery will change their Mass schedule for the Memorial Day weekend on May 26-27 due to the 92nd annual Indianapolis 500 race on May 24.

St. Christopher Parish, 5301 W. 16th St., Indianapolis—Mass will be celebrated at 4 p.m. and 5:30 p.m. on May 23. No Masses will be celebrated on May 24.

St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis—Mass will be celebrated in English at 4 p.m. and 5:30 p.m. on May 23, in

Spanish at 7:30 p.m. on May 23, and in English at 7:30 a.m. on May 24.

St. Michael the Archangel Parish, 3354 W. 30th St., Indianapolis—Mass will be celebrated at 4 p.m. and 5:30 p.m. on May 23 and at 7:30 a.m. on May 24.

Holy Trinity Parish, 2618 W. St. Clair St., Indianapolis—Mass will be celebrated at 4:30 p.m. on May 23. No Masses will be celebrated on May 24.

For information about Mass changes at other parishes in the area, call the parish offices. †



Submitted photo by Linda Auguststein

May crowning

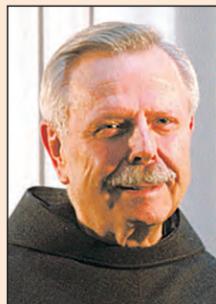
Resident Ethel Snyder crowned a statue of the Blessed Virgin Mary during a May crowning ceremony on May 2 in the care center at St. Paul Hermitage in Beech Grove. Assisting Snyder are, from left, Pat Ruth, her daughter, and Ave Maria Guild members Emily Gutzwiller Vance and Sharon Gartrell, the guild president. Participants sang songs honoring Mary as guild member Shirley Dreyer played the piano.

Conventual Franciscan brother to celebrate jubilee of solemn vows

Conventual Franciscan Brother Larry Eberhardt will celebrate the 50th jubilee of his profession of solemn vows as a member of the Conventual Franciscans Province of Our Lady of Consolation, based in Mount St. Francis, during a Mass of Thanksgiving at 11 a.m. on

May 24 at Incarnation of Our Lord Church, 2229 Lower Hunters Trace Road,

in Louisville, Ky. A native of Massillon, Ohio, Brother Larry was born on July 8, 1935, to the late Richard and Hilda Eberhardt. He entered the province's novitiate in 1954 after studying at the former Mount St. Francis Minor Seminary in 1950. Brother Larry professed his simple vows in 1956 and solemn vows in 1959. His ministries include teaching religion, working in formation of his province's postulants and simple professed, and serving as office manager for several of the province's ministries based at Mount St. Francis and other sites. He currently serves as the province's archivist, and is the guardian of the St. Francis of Assisi Friary in Louisville. †



Br. Larry Eberhardt, O.F.M. Conv.

‘Run for Vocations’ team inspires thousands—again

By Mike Krokos

The number of participants more than doubled.

The amount of prayer for the group grew, too.

But for members of the “Run for Vocations” team that took part in the One America 500 Festival Mini-Marathon on May 2 in Indianapolis, nothing was more significant than being a witness for Christ and vocations.

Just as important was the opportunity to reflect on the Scripture verse that guided the team this year: “I have competed well; I have finished the race; I have kept the faith” (2 Tm 4:7).

“Nothing has taught me more about what it means to be completely dependent upon God than these months of running [while training for the race],” said Erica Heinekamp, a member of Our Lady of the Greenwood Parish in Greenwood, who is also a member of Communion and Liberation, an Italian-based Catholic lay movement.

“Miracles like a downhill slope, or a light breeze, or a water station would all be signs that God wanted me to finish the race and, in fact, [that] Christ was running there with me.”

Father Rick Nagel, archdiocesan associate vocations director, the team’s organizer, said that 205 people signed up to be a part of this year’s “Run for Vocations” team, up from 90 people in 2008. Among the group this year were 10 seminarians

from Saint Meinrad School of Theology in St. Meinrad, and six seminarians from Bishop Simon Bruté College Seminary in Indianapolis.

The “Run for Vocations” team was made up of people who participated in the mini-marathon, commonly known as the “mini,” or in the Finish Line 500 Festival 5K, which is run at the same time.

More than 30,000 prayers—Hail Marys, Our Fathers, novenas, rosaries and Masses being offered, to name a few—were pledged for the team. That figure nearly matched the 35,000 participants who competed in the 2009 mini-marathon.

“We were above last year’s” prayer pledges, Father Nagel noted.

“It’s really a beautiful part of it, just to know people can participate in their prayer commitments,” he added.

Prayer was also at the heart of the team’s activities the night before the race.

Archbishop Daniel M. Buechlein was the primary celebrant during a Mass for vocations on May 1 at St. John the Evangelist Church in Indianapolis.

“Friends, what is our finish line?” the archbishop asked in his homily. “Since the day of our baptism, the day we were united to Christ in a very special way, our goal is



Archbishop Daniel M. Buechlein celebrates Mass on May 1 at St. John the Evangelist Church in downtown Indianapolis for members of the “Run for Vocations” team that participated in the One America 500 Festival Mini-Marathon on May 2.

union with him, ultimately in the kingdom of heaven.

“And on the way, each of us has a unique call, and we share a call to holiness. When all is said and done, in all the ups and downs of our lives, our finish line is union with Jesus Christ in the kingdom of the Father.”

Nineteen priests, including some who were members of the “Run for Vocations” team, concelebrated the Mass. About 230 people attended the liturgy. A pre-race pasta dinner took place afterward. The dinner was sponsored by the Serra Club of Indianapolis. Members of Bishop Chatard High School’s vocations promotion club SERV (Students Encouraging Religious Vocations) also volunteered at the Mass

and dinner.

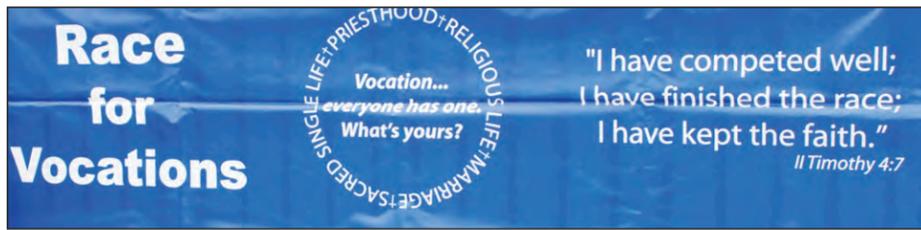
During the mini-marathon, “Run for Vocations” team members—who again wore shirts with the printed message “Vocation ... Everyone has one. What’s yours?”—were consistently affirmed and asked questions, Father Nagel said.

One team member, a student at Indiana University-Purdue University in Indianapolis, was mistaken for a priest by some other runners, who asked for his blessing, Father Nagel said.

“He laughed,” Father Nagel said, “and told them, ‘I’m not a Father [priest].’ And they responded, ‘Well, you should be.’”

Though the “Race for Vocations” is a young adult-sponsored activity, the team is

See VOCATIONS, page 14



This banner shares the Scripture verse that guided the “Run for Vocations” team this year.

Eighth-graders learn about vocations during spring field trip

By Sean Gallagher

BEECH GROVE—In the spring near the end of the academic year, it is not uncommon for students to go on field trips to museums, zoos or other places outside a school that are good for learning.

The eighth-graders at St. Barnabas School in Indianapolis did just that on April 16 to learn more about the priesthood and religious life.

The eighth-grade boys visited Bishop Simon Bruté College Seminary in Indianapolis. The eighth-grade girls went to Our Lady of Grace Monastery in Beech Grove to learn about the Benedictine sisters and meet representatives from several other communities of women religious.

St. Barnabas Parish’s vocations committee and Father Randall Summers, the parish’s administrator, helped organize the field trip.

“It seems a shame for a Catholic school to let their students come out without ever experiencing what the priesthood or religious life is about,” Father Summers said. “People have a lot of different images when they think of studying for the priesthood or being in religious life. Some

of them are probably as far away from the truth as they could possibly be.”

Eighth-grader Amanda McClellan learned things about religious life that she didn’t expect when she toured Our Lady of Grace Monastery.

“I kind of expected it to be more like a work place or a headquarters,” Amanda said. “But this was the sisters’ home and it actually felt like home. It was a lot more welcoming than I think you would expect.

“One sister was into the arts and so she decorated all the tablecloths for them. And they all helped her. And so they had it decorated the way that they wanted it.”

The eighth-grade girls met sisters from a number of religious communities in the archdiocese, including the Sisters of Providence of Saint Mary-of-the-Woods, the Sisters of St. Francis based in Oldenburg, the Little Sisters of the Poor and the Daughters of Charity.

“I think a lot of times people stereotype them,” said eighth-grader Olivia Curtis. “They think that they’re this holy, kind of boring people. But you got to see how they really are. They’re just normal, everyday people that have decided to do that kind of stuff with their life.

“And there are a lot of options with what they do. That was good for us to hear.”

While the eighth-grade girls were visiting Our Lady of Grace Monastery, the eighth-grade boys were learning about being a seminarian at Bishop Bruté Seminary.

Just visiting the seminary caught the imagination of the boys. It had previously served as the Carmelite Monastery of the Resurrection and was built to look much like a medieval or renaissance building.

“It looked like a medieval castle, and I thought there’d be sentries up in the guard towers,” said eighth-grader



Benedictine Sister Carol Falkner, right, prioress of Our Lady of Grace Monastery in Beech Grove, speaks on April 16 with eighth-grade girls from St. Barnabas School in Indianapolis during a field trip the class made to learn about religious vocations.

Jack Hosty.

But when he went inside, he met two young men who were St. Barnabas eighth-graders not too long ago—Seminarian Timothy Wyciskalla and Anthony Chastain, who is discerning a possible call to the priesthood. Both men are also students at the nearby Marian College.

“[They] are just eight years older than you,” said eighth-grader David Buerger. “It was like, ‘Wow, two people from St. Barnabas, where I am right now, are there. It’s just breathtaking to think about it.’”

Wyciskalla, who is finishing up his junior year at Bishop Bruté, was glad to show students from his old school around the seminary.

“It’s neat,” he said. “I can remember when I was in the eighth grade. We never had an opportunity like this. ... It’s good that the parish is promoting vocations in the way that it is and bringing them out here.”

Although impressed by the seminary’s

building, Jack left thinking that becoming a seminarian wasn’t something out of a fantasy.

“On that whole trip, I was noticing that this is definitely possible for anybody my age to really decide if this is what God wants me to do,” he said.

Debbie Perkins, the principal at St. Barnabas School, thought the field trips were a definite success.

“The kids all came back with pretty much the same idea—that it was very different than what they had expected,” she said. “So whenever you can change perceptions and clarify those things, it’s a good idea.”

(For more information about Bishop Simon Bruté College Seminary, log on to www.archindy.org/bsb. For more information about Our Lady of Grace Monastery, log on to www.benedictine.com.) †



Seminarian Timothy Wyciskalla, left, speaks on April 16 with eighth-grade boys from St. Barnabas School at Bishop Simon Bruté College Seminary in Indianapolis, where he is a junior. He is also a member of St. Barnabas Parish.

Forgiveness is integral to resurrection experience, author says

By Mary Ann Wyand

SAINT MARY-OF-THE-WOODS—
Respect everyone.

To do that, St. Joseph Sister Helen Prejean of New Orleans explained, you have to reflect on the Gospel teachings and consider both sides of the cross of Christ.

Jesus reaches out to us from the cross, Sister Helen noted, to remind us to respect the sanctity and dignity of all human life—even the lives of murderers.

“A crucifix is so much a part of our faith,” she said during an interview on Easter Monday, April 13, at the motherhouse of the Sisters of Providence. “There’s one in every church, and I had never thought of it as the symbol of execution until I got involved with the people on death row.”

The author of *Dead Man Walking* and *The Death of Innocents—An Eyewitness Account of Wrongful Executions* said she is writing her third book, *River of Fire*, about her spiritual journey to death row.

“I love being here [at Saint Mary-of-the-Woods],” Sister Helen explained. “This was my place of awakening. This was my [experience of] St. Paul being thrown off the horse and getting into the Gospel of Jesus.”

Her spiritual conversion began when the Sisters of St. Joseph of Medaille in New Orleans traveled to Saint Mary-of-the-Woods during the summer of 1980 for a retreat on the Gospel and social justice led by Notre Dame de Namur Sister Marie Augusta Neal.

“I was fighting [the retreat] every inch of the way up here on the bus,” Sister Helen recalled. “This had been bottling up in the community about social justice being an integral part of the Gospel. I thought charity

was fine. I said, ‘We’re nuns. We’re not social workers. ... I’m spiritual. I’m apolitical.’ ... On the second day, Sister Marie Augusta said, ‘Jesus preached good news to the poor’ [Mt 11:5, Lk 7:22]. ... She said integral to the Good News to poor people was that they would be poor no longer. ... She said that not to take a stand on the issues where injustice is involved is to support the status quo.

“I was about prayer and being spiritual, ... but I realized that to follow Jesus, to really imitate Jesus, I had to get in touch with the poor,” she said. “They were right at my back door at our motherhouse in New Orleans. There were 10 major housing projects. ... I moved into the St. Thomas housing project and began to live as neighbor with African-American people. The way they were Christ to me taught me what it means to be Christ to others. And, of course, it was the Gospel opening up to poor people that got me to death row. ... I became grateful and then I wanted to serve the poor there.”

In 1982, Sister Helen began serving as the spiritual adviser for death-row inmate Patrick Sonnier, who was convicted of killing two teenagers and sentenced to die in the electric chair at the Angola State Prison in Louisiana.

Their friendship and his execution led her to write *Dead Man Walking* in 1993, which became a national bestseller then a movie in 1996.

“Forgiveness is so integral ... to the experience of resurrection,” Sister Helen explained. “The victim and family members are on one side [of the cross] and the perpetrator and family members are on the other side. Christ reaches his hands out to



St. Joseph Sister Helen Prejean of New Orleans prays before the remains of St. Theodora Guérin on April 13 at the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Actress Susan Sarandon earned an Academy Award for her portrayal of Sister Helen in the 1996 movie version of her book, *Dead Man Walking*. The play by that name is now offered without charge to student groups to present on stage as an educational program.

everyone. The Gospel is that comprehensive. [But] our culture loves dualities and polarities, one side or the other. ‘You kill, you die.’ Enemies have to be killed. But reconciliation goes to a place that is beyond understanding.”

In New Jersey, she said, the relatives of 62 murder victims testified before judicial committees to help end the death penalty.

“That is what helped New Jersey do away with the death penalty,” Sister Helen said. “Without their voices, without their witness, that would never have happened. God worked through those people.”

On April 14, Sister Helen spoke during Human Rights Day at Indiana State University in Terre Haute.

She also presented a keynote address on “What’s Next for the Faith-based Anti-Death-Penalty Movement?” on May 7 at the Associated Church Press convention in Indianapolis.

Her personal conversation with the late Pope John Paul II about ending the death

penalty was reported throughout the world. The pope changed the text of the *Catechism of the Catholic Church* to include the statement that the death penalty should be rare, if not nonexistent, because society has the means to protect people from violent offenders with prison sentences.

“Practically speaking, we’re beginning to shut the death penalty down in the United States,” Sister Helen said. “Sixty-four percent of the American public does not support the death penalty. There is a huge regional disparity between the deep South states that practiced slavery and now do 80 percent of the executions, and other parts of the country.

“The death penalty is really based on the assumption that there are some people who are not fit to live among us,” she said. “We make a judgment. ... Our God is a God of life. We have to be people for life. The way of Jesus is always the way of persuasion and the way of community support and the way of love.” †

PROGRAM

continued from page 1

When the mustangs first arrived at Saint Mary’s, they kicked, they wanted to jump over the gates of the pen, and some even had a tendency to bite. Steager remembers how scared Indigo was the first time she saw the horse.

“I couldn’t get in the pen with him,” she says. “I couldn’t touch him. Humans were scary to him.”

Yet after a week of working with Indigo, Steager began to notice a difference in the horse and herself.

“I just fell in love with him,” says

Steager, who is also a medic in the Indiana Air National Guard. “He’s very smart, he’s very curious and he has a sense of humor. He’ll do silly things to get my attention. The neatest thing is that he trusts me. He comes looking for me. He wants to be touched. He wants to be loved.”

For six weeks, she cleaned his stall daily and fed him twice a day. She also trained Indigo at least five days a week in trotting, cantering and standing quietly while tied.

Training instructor Sara Schulz noticed the growing connection between Steager and Indigo. She marvels at the transformation that Indigo and the other horses have made during the training period.

There’s an element of faith at work during the process, Schulz says.

“I look at a horse as one of those magnificent creatures that only God could create,” says Schulz, who has taught 13 years at Saint Mary’s. “The horses put their care and well-being in our hands.”

After the six weeks of training, Indigo and the seven other yearling mustangs were put up for adoption in late April. Bidding began at \$125, a fee set by the Bureau of Land Management.

Four of the mustangs were claimed by the family of John Webb, a horse owner who lives near the college. Three of the horses were for three of his grandchildren—Jake, Emily and Jia. In a touch of serendipity, Jia is adopted, just like her mustang, Sanchez.

“I’ve always had horses, but I’ve never adopted mustangs,” Webb says. “I always thought it would be cool. It’s something for the grandkids and me to do together. We’re building shelters and stalls for them.”

Webb’s daughter, Maggie Higgins, adds, “We just love the mustangs. Just the fact that they needed a good home and someone to love them, that’s what drew us to them.”

Steager felt the same way with Indigo. She placed a bid to adopt the horse she had trained. Then she sweated as she saw other people eye Indigo. In the end, her bid won.

“I’ve always been fascinated with



Saint Mary-of-the-Woods College student Valorie Vaal helped train Leroy Brown, a wild mustang who has been adopted by a family who lives near the college.

mustangs,” she says. “Being a history teacher, I’ve always taught about them being an integral part of American history. I never thought I’d own one.”

That’s the path of Providence, the sisters at Saint Mary’s would say. Steager has learned to believe.

“It’s always been easier for me to find my faith and talk to God when I’ve been outside,” she says. “When I work with horses, I see God at work. The mustangs have been through hard times. They’ve survived for hundreds and hundreds of years. They’ve adapted and overcome.”

“I see a lot of God’s patience and love in me trying to work with them, and also in what they return to me.” †

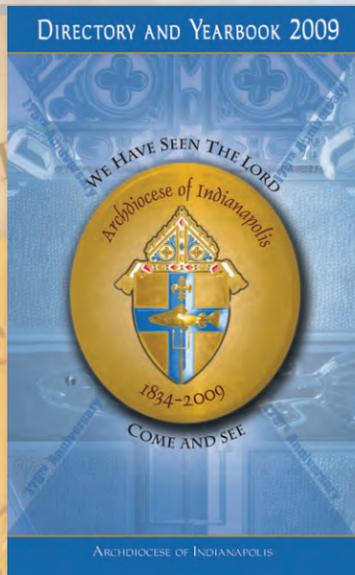
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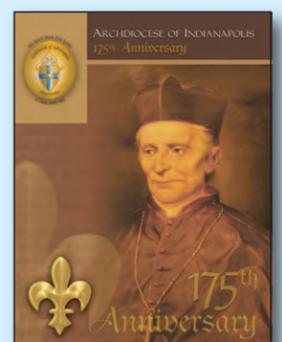
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Individuals and parishes need to evangelize

By Ken Ogorek

Evangelization has been around as long as the Good News itself. We can be happy forever thanks to the suffering, death and resurrection of Jesus Christ. Why, then, would we talk about a New Evangelization? Pope John Paul II articulated where evangelization needs to head in the 21st century and beyond. A new evangelization will help bring about the new springtime of Christian faith that Pope John Paul saw coming and of which we already see signs.

We all need to be evangelized constantly throughout our lives. The New Evangelization brings special focus to three specific groups of us with three related yet separate needs.

Although his Church has been active for over 2,000 years, we occasionally encounter folks who, practically speaking, have never really heard about Jesus. This group is sometimes called the unchurched.

People in this predicament deserve to have at least a basic message about our Savior delivered to them in various ways.

Individual Christians can and should look for opportunities to connect with the unchurched around them on simple, human levels—always ready to mention what a difference Jesus and his Church make in everyday life. Parishes should develop strategies to evangelize their neighbors who have this real, urgent need.

Sometimes due to alienation, sometimes due to indifference, sometimes for no clear reason at all, many baptized Catholics cease any meaningful practice of our faith.

Especially in so-called developed countries—materially developed at least—the distractions of everyday life often lure Catholics to a fantasy world, a world where God doesn't matter, where life imitates TV sitcoms, where pleasure and happiness are mistaken as identical.

This group requires special attention. With focused efforts from individual Christians and parish evangelization committees—Does your parish have one?—by God's grace the alienated can become "re-verts," coming home to the Catholic faith of their youth, coming home to joy, coming home to salvation.

Even the most well-formed, conscientious Catholics need to be reminded constantly that our hope of salvation from sin and death is the suffering, death and resurrection of our Father's only Son, Jesus, the one Savior of the world. This Good News needs to permeate various ministry efforts and parish life in general so that by the Holy Spirit's power it penetrates our culture—building God's kingdom as fully as possible until it is fully realized when Christ comes again in glory.

This doesn't happen by accident. Parishes need to continually seek ways of evangelizing each active member of Christ's local Body. Although the specific needs of practicing Catholics, the alienated and unchurched may differ, under the umbrella of parish evangelization committees, their right to hear the Good News proclaimed will be fulfilled.

Evangelization and catechesis are closely related. More and more parishes, schools and apostolates are exploring this relationship in very fruitful ways.

Our archdiocese has a storied history of evangelization efforts. As we seek to establish and reinvigorate parish evangelization efforts, we know that seeds sown and watered by faithful women and men of the past are bearing fruit today. May the seeds we sow and the faith we nurture be fruitful in God's time—helped along by 151 parish evangelization teams.

(Ken Ogorek is the archdiocesan director of catechesis. Evangelization is one of his administrative responsibilities.) †

College students take initiative in proclaiming the Gospel on campus

By John Shaughnessy

At Christmas, the Catholic college students sang carols at nursing homes and sold candy canes on campus, raising money to make the holiday a special one for a family in need.

On Valentine's Day, they sold carnations to help support pro-life efforts, and they've also prayed for expectant mothers as they've kept vigil outside an abortion clinic.

Still, the proudest moment of this school year for the members of the Catholic Student Association at the University of Indianapolis came at Easter when two non-Catholic students chose to enter the Church.

"It was wonderful," says Scott Knust, the president of the Catholic Student Association at the University of Indianapolis. "We just try to be a presence on campus, to teach the real truth of Catholicism. Not just to teach it, but to live it and help people be transformed—myself as well—into the image and likeness of Christ."

The efforts at the University of Indianapolis reflect the increased commitment that Catholic college students and the archdiocese are making to deepen the faith of other Catholic students and to evangelize to non-Catholic students.

Since July 1, 2008—at the request of Archbishop Daniel M. Buechlein—Father Rick Nagel and Mary Schaffner have been leading a renewed archdiocesan effort to connect with young people, including making campus ministry visits to Butler University in Indianapolis, Marian College in Indianapolis, Indiana University-Purdue University Indianapolis, Indiana University in Bloomington, DePauw University in Greencastle, and Indiana State University in Terre Haute.

"What the students are doing inspires me," says Mary Schaffner, the program coordinator of the archdiocese's young adult ministry. "It's what all Catholics should be doing. I'm struck by how important it is to them to evangelize and



Butler University students Colin Brodmerkel, left, and Ann Govert share in a discussion about their Catholic faith in a meeting on Oct. 30, 2008, with Father Rick Nagel, the director of young adult ministry for the archdiocese. The archdiocese's young adult ministry program has deepened its commitment to connecting with college students this year, meeting with students at Butler, Indiana University, Marian College, Indiana State University and Indiana University-Purdue University at Indianapolis.

be a true disciple of Jesus Christ. Rather than just doing things, they're trying to be a presence."

She shares the story of how Catholic students at Indiana State took a different approach to collecting cans of food for

the poor.

"They said they just weren't doing it as a social service project," Schaffner notes. "They were doing it as a spiritual service—taking the presence of Jesus Christ to the

See COLLEGE, page 12

Parishes organize evangelization efforts

By Sean Gallagher

Pete Cerar, a member of St. Simon the Apostle Parish in Indianapolis, sees himself as an average Catholic, just your regular 41-year-old father of four.

Jerry Laue, a member of Annunciation Parish in Brazil, is a small-town hospital administrator who heard a priest make a challenge from the pulpit and took him at his word.

These are men who love their Catholic faith and want to help others love it as much as they do. And they're working to spread that love through formal groups that their parishes have established recently.

These evangelization teams are helping active parishioners grow in their knowledge and love of their faith, are seeking to invite inactive Catholics back into the heart of the Church and are reaching out to those who are not active in any faith tradition.

For Cerar, though, it all boils down to one simple goal.

"If I can help more people get to heaven, that's all the better for everybody."

Cerar, Wendy Braun and other members of St. Simon's evangelization team have been making several efforts to achieve that objective.

They're helping to build up adult faith formation opportunities, putting "everyday evangelization" suggestions in the parish bulletin, experimenting with using

name tags at Mass to foster a more welcoming atmosphere, and making phone calls to registered parishioners who haven't been at the parish recently.

It's this last initiative that has Braun excited.

She said that the phone calls were simply focused on finding out how the people were doing and if the parish could do anything to help them.

"We've had a really good response from that," Braun said. "It was really worth it. None of us were really comfortable doing this. But it's something that we got better at."



Jerry Laue



Wendy Braun



Father Todd Goodson, pastor of St. Ambrose Parish in Seymour and Our Lady of Providence Parish in Brownstown, preaches during a Sunday Advent Mass on Dec. 2, 2007, at St. Ambrose Church in Seymour. Annunciation Parish in Brazil and St. Simon the Apostle Parish in Indianapolis have launched formal evangelization efforts that have recently focused on inviting inactive Catholics and others outside their parishes to Mass.

"People really appreciated the calls. Some people are coming back to church."

Reaching out to the margins of the parish and beyond is an important part of evangelization, but Cerar sees just getting active parishioners simply to talk regularly about their faith as an important preparation for that.

"As I grow stronger in my Catholic faith, I recognize that if I can share [my faith] openly with others, it makes it easier for others to start sharing also," he said. "If a guy like me, ... [can do it], it's OK to do faith sharing before a parish council meeting

See PARISHES, page 12

Focus on faith

Sacramental preparation helps people grow closer to God

By Mary Ann Wyand

"If you knew God would be somewhere, wouldn't you want to go to see him?"

That's No. 2 on the list of the "Top 10 reasons to go to Mass" published in *The Catholic Herald* in April as part of the Archdiocese of Milwaukee's "Living Our Faith—See You at Mass" evangelization campaign. Their campaign theme is "A love beyond belief. Act on it."

The Eucharist, first and foremost, and sacramental preparation for baptism, first Communion, reconciliation, confirmation and marriage are excellent opportunities to evangelize individuals, couples and families, explained Ken Ogorek, director of catechesis for the Archdiocese of Indianapolis.

"It's good to offer different reasons and a variety of benefits for celebrating Mass," Ogorek said. "Some of these reasons speak to the fact that God loves us so much that whatever he asks of us is for our benefit. He would never ask anything of us that wasn't going to help us and heal us and make us whole."

"So when we see in sacred Scripture and sacred Tradition that worshipping him on a weekly basis, if not more often, is one of his central commands," Ogorek said, "... we know that the more important his command, the more central it is to our own happiness, health and welfare. He wants us to be happy so he asks of us what will help us to have peace and happiness and joy."

Ogorek likes to remind people that "God gave us the Ten Commandments, not the Ten Suggestions."

Following those commandments enables people to have a personal relationship with God, he said, and Catholics who have lapsed in the practice of their faith need to be reminded of that.

"On a weekly basis, we need to gather with our sisters and brothers in Christ and worship him in his Real Presence," Ogorek said. "The sacraments aren't man-made.

The sacraments are gifts to us from God. They are entirely unique ways of encountering God. ... The grace of the sacraments is very real, and we only hurt ourselves if we deny ourselves that grace, that help, that loving power from God.

"There are few guarantees in life," he said, "and we know that suffering and family difficulties of one form or another are bound to enter every family's life. ... The sacraments help us maintain a basic sense of peace. ... The Lord spoke often of the lost sheep and the joy in heaven over any one person who repents and reconnects with God."

Marty Williams enjoys nurturing people in the faith as well as nurturing his crops and livestock.

In addition to farming, Williams serves as the administrator of religious education at St. Augustine Parish in Leopold. He and his wife, Charlena, also volunteer as a sponsor couple for marriage preparation classes at St. Michael Parish in Cannelton.

"It's very important that couples grow together in the faith," he explained. "They need to nurture one another's faith needs."

Williams said participating in the sacraments together is the best way for engaged and married couples to do that.

"We have had engaged couples that have been pretty far apart in their faith, even to the extent of having different religions, and it's just amazing to me how our [marriage preparation] program brings them closer together," he said. "So many times, the non-Catholic partner has joined the Catholic Church just from the things that have been said and done in the marriage preparation classes."

Often, he said, parents who have lapsed in their Mass attendance return to active participation in the Church when their children prepare to receive sacraments.

"Once their kids get involved in the first Communion class, we notice a big change in the family's habits of coming to

Photo by Sean Gallagher



Sacramental preparation offers unique opportunities for individuals, couples and families to reconnect with their faith in new ways. As parents prepare for their child's baptism, first reconciliation and first Communion, they receive a refresher course in the teachings of the Catholic Church and often become more active in practicing their faith.

church," Williams said. "Learning about the faith with their children is an opportunity for rebirth and reconnecting."

Jennifer Buell has served as the administrator of religious education at Annunciation Parish in Brazil for three years, and enjoys helping parents reconnect with their faith through refresher opportunities made possible by sacramental preparation for their children.

"I think that's what tends to happen as we get older," Buell said. "We may have had religious education when we were young, but some teenagers fall away [from the Church] once they're confirmed then lose the opportunity to continue learning."

"They come back for marriage preparation or, in the case of parents, have forgotten some of [the Church teachings] over time," she said. "So as their children go through the sacramental preparation

classes, they relearn what they have forgotten and it is an opportunity for them to reconnect with their faith in new ways."

Volunteer catechists also grow in their faith, Buell said, by teaching parish religious education classes for children.

Lisa Whitaker, the coordinator of religious education at St. Joseph Parish in Clark County for three years, said parents ask a lot of faith-related questions as their children prepare to receive sacraments.

"We have a strategic plan to re-evaluate and rework all of our parish sacramental preparation programs," Whitaker said. "We're looking at new ways to include opportunities to evangelize, and to share Christ's life-giving and transformational power, especially through the grace of the sacraments. ... We want to extend the Church's hands as the Body of Christ, be a welcoming community, and help affirm and inform people in the Catholic faith." †

Top 10 reasons to go to Mass

- 1 It's the most intimate and personal way to make a connection with Jesus Christ and his sacrifice on the cross.
- 2 If you knew God would be somewhere, wouldn't you want to go to see him?
- 3 Sure, times are tough, but we all have plenty to be thankful for. Go to Mass to say, "Thanks!"
- 4 Some of the greatest people in history were Mass-goers—Blessed Mother Teresa of Calcutta and Pope John Paul II.
- 5 Want to lower your blood pressure and live longer? Attend Mass. Researchers have discovered a direct link.
- 6 People who invest money secure their retirement. People who invest in their prayer life secure eternity.
- 7 Life is complicated. Get directions for life at Mass.
- 8 Need someone to talk to? God listens.
- 9 It's the best way to pray for your family and friends.
- 10 One of the Ten Commandments instructs, "Make Holy the Sabbath."

(Reprinted with permission from *The Catholic Herald* and the Archdiocese of Milwaukee, Wis. To read their evangelization stories, log on to www.livingourfaith.net.) †

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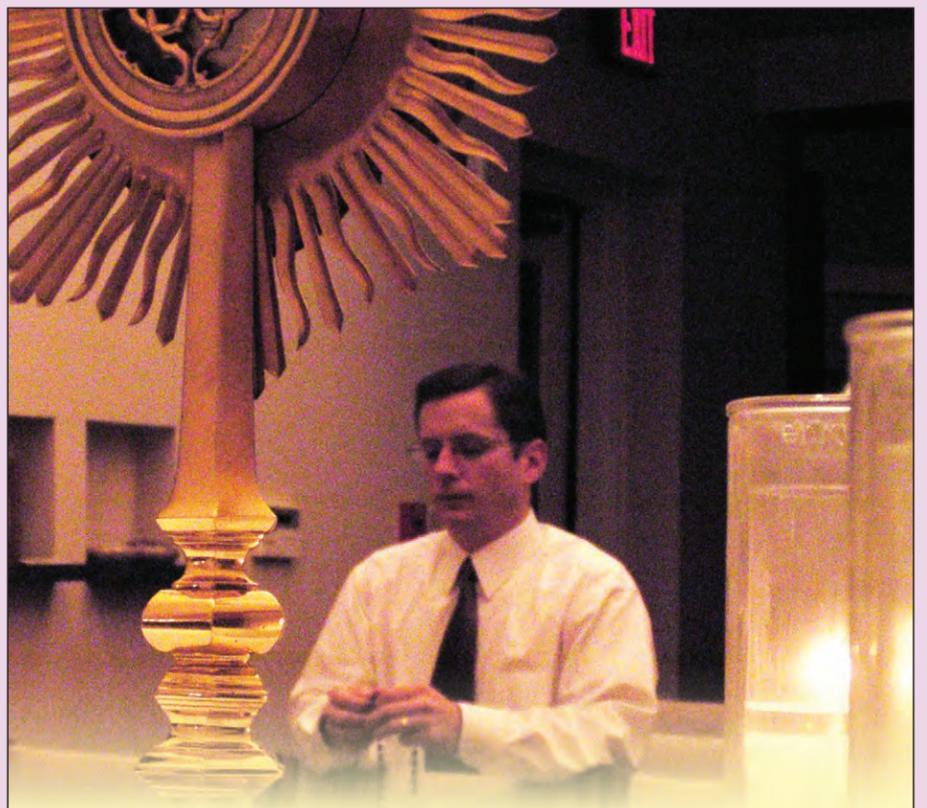


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- Compassionate responses to the problems that led them away from the Church
- Understanding that faith is renewed in God's time
- Setting out Catholic reading material in your home

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Also check out www.CatholicsComeHome.org, a Web site geared for inactive Catholics or those who are discovering the Catholic faith for the first time.



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- Dedicate time for prayer every day
- Participate in adult faith formation opportunities
- Commit to go to confession about once a month

Check out www.lighthousecatholicmedia.com for many reasonably priced audio CDs that can educate you and others about the faith. †

PARISHES

continued from page 9

or an athletic practice. Maybe it will be OK for other dads, moms, guys and gals to do it as well."

Braun also sees the evangelization team as helping people involved in the varied ministries of the parish see the ways in which they can evangelize others in their particular activities.

"We see ourselves as resources to help all these other folks in the parish, first of all, recognize that what they're doing is Catholic evangelization as we understand it, and then just to help them think about it in light of that," she said. "Presented that way, people have wonderful ideas. They just hadn't thought about it before."

Father Dominic Chukwudi, a former administrator of Annunciation Parish, inspired Laue when he challenged his parishioners in a homily to become evangelizers.

"I really took [him] seriously," Laue said. "I thought, 'I'm going to go out and make contact with several [inactive Catholics] and find out, kind of on my own, what were the issues and what we can do to invite them back in a way that they don't necessarily feel that they're being under a microscope.'"

Laue eventually joined other parishioners with a similar desire to form its evangelization committee.

And, in an outreach effort similar to their counterparts at St. Simon Parish, they sent out greeting cards during Lent to several registered parishioners they hadn't seen at church for a while, inviting them to come back for Easter.

Annette Durchholz, a member of the committee, liked the results she saw.



Annette Durchholz

"I noticed on Easter that there were a couple of people that I personally had sent cards to that were in church that I hadn't seen for a long time," she said. "That made me really excited."

"I'm really excited just by the small success so far to see what we're going to do in the future."

Getting people to come to Mass is an important part of evangelization for Laue.

He's invited some Protestant co-workers at St. Vincent Clay Hospital in Brazil, where he works, to come to Mass with him.

In fact, Laue hopes to see in the future the celebration of what he has called a "friendship Mass," where literature that explains the Mass to non-Catholic friends is given out in advance.

"It would be a celebration of friendships and to expose people, to get them into our doors to at least have them understand our

faith better," he said.

Ken Ogorek, the archdiocese's director of catechesis, said you don't have to look any further than the Bible to learn the priority that parishes should put on formal evangelization efforts.

"I often think that of all the things that Jesus could have said immediately before ascending to the Father, of all the last-minute clarifying instructions he could have given, he was pretty specific: Go everywhere, baptize everyone, teach them everything," Ogorek said. "Part of being a parish is permeating the area and really encouraging people to enter the life of the Church."

He also said that the benefits of organized evangelization initiatives in a parish spread far and wide.

"Every time we engage in evangelizing activity, it helps to renew our own faith, our own enthusiasm for the Lord and his Church," Ogorek said. "So even though we tend to think of evangelization as something that



A volunteer bastes ribs on a grill during the annual Midsummer Festival at St. Christopher Parish in Indianapolis. Pete Cerar, a member of St. Simon the Apostle Parish in Indianapolis and a member of its evangelization team, said parish social events like summer festivals or picnics can be opportunities for faith communities to evangelize.

we do for them, whoever they are, I would say that the more that we focus on evangelizing activity, the more benefit that we ourselves receive." †

COLLEGE

continued from page 9

people they were helping, and also to the people who were helping them."

She also mentions conversations with Catholic students at Indiana University in Bloomington who want to establish at the beginning of the next school year a more visible and welcoming presence to all students, no matter what their faith background.

That was the approach that Knust and a core group of about 20 other students at the University of Indianapolis have taken for the past three years on campus.

The Catholic Student Association created car pools on campus so that Catholic students could have a ride to nearby Good Shepherd Church on Sundays for Mass. They performed service projects, raking leaves for the elderly in the fall. They also held a Bible study session on Monday evenings.

"One thing that bugs me about Catholics is that we tend not to read the Bible as much as we should," said Knust, 22, who also competed in track and field

in college as a pole vaulter. "If you want to try to find out what God wants for you, it's in Scripture. When you're talking to Protestants, that's where you have to start. It's essential to help you stand up for your faith."

Lindsey Loffer was another leader of the Catholic Student Association this year, a year in which she and another non-Catholic student entered the Church at Easter.

"I was so hungry for the Eucharist and being part of everything in the Church," said Loffer, who is 22.

Her path to becoming a Catholic in college has also made her realize just how important it is to help Catholic college students keep their faith and deepen it during this crucial time in their lives.

"People are so vulnerable at this age," she says. "They're away for the first time from the guidance of their parents. That's why we try to reach freshmen in the first six weeks they're on campus."

"If you don't connect with them and let them know that they can continue to grow in their faith, they'll fall away. I've seen so many people fall away because they start to get involved with the wrong crowd and

wrong activities."

As dedicated as the members of the Catholic Student Association are to their faith, they are also equally "very inviting," says David Wilson, the parish life coordinator at Good Shepherd Parish in Indianapolis.

"Their faith is deep, and they're very sincere in bringing other students into the faith and encouraging other Catholics on campus to deepen their faith," Wilson says. "They're wonderful. No one is telling them to do this. This is all self-initiated on their part."

Knust believes it's the best way for Catholics to approach their faith in college and in their lives.

"You have to be a voice for Christ and the Church," he says. "You want people to know what Christ did for them. The more people know about Jesus Christ, the better. The more we follow him, the better."

Having graduated in early May, Knust will pursue a master's degree in education, hoping to become a physics teacher in high school.

Submitted photo



Members of the Catholic Student Association at the University of Indianapolis pose for a photo at Good Shepherd Church in Indianapolis. Good Shepherd Parish has been a spiritual home for members of the association, a group that works to deepen the faith of Catholic students and to bring non-Catholics to the faith.

He leaves college knowing that two students have already agreed to continue the leadership of the Catholic Student Association on campus. He also mentions that Father Nagel plans to help him get involved with the archdiocese's efforts to connect with college students and other young adults.

"I'm looking forward to it," Knust says. "We want to reach out and show them the importance of developing their faith." †

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'Treasuring Womanhood'

Catholic women acquire 'spiritual weapons' at conference

By Ann Margaret Lewis
Special to The Criterion

About 500 Catholic women came seeking "spiritual weapons" at the sixth annual "Treasuring Womanhood" conference on April 18 at the Indiana Convention Center in Indianapolis.

This year's event was focused on helping women build spiritual strength to combat a culture that is often bent on the destruction of souls, especially the souls of a woman and her family.

A highlight of the daylong conference, which featured a recitation of the rosary as well as opportunities for confession and adoration of the Blessed Sacrament, was a Mass celebrated by Msgr. Joseph F. Schaedel, vicar general.

"[The term] 'Spiritual weapons' ... does not conjure up gentle feminine images," Msgr. Schaedel said in his homily. "Nor does 'weapons' seem to fit with the Christian message. ... But because we are Christians, we have a spiritual fight on our hands."

And for that fight, he said, "we must be united, ... we must pray Mary's own strategy—the rosary, ... and we must participate in Divine Mercy, particularly the seven spiritual works of mercy."

Keynote speaker Johnette Benkovic shared a similar message. "God is calling an army of women, an army of holy women, to convert this culture through your femininity," she told conference participants.

Later, quoting Pope Paul VI's address to women from the Second Vatican Council, Benkovic added, "It is for you to save the peace of the world."

Benkovic, who lives in Oldsmar, Fla., and is the founder and president of Living His Life Abundantly and host of the show *The Abundant Life* on EWTN, was the first speaker to address the conference.

In her dynamic and often poignant presentation, she reflected on Ephesians

(Eph 1:3-4), which says that we are given every grace and blessing to surmount the challenges we face in life.

Speaking of St. Louis de Montfort's prediction that great saints will come in the latter days wielding the powerful tools of Scripture and the rosary to bolster their spiritual fortitude, she told her audience, "You have been chosen by God, you have been equipped by God, you have been

named by God, and I say, 'Go get 'em!'"

Another keynote speaker, author Elizabeth Ficocelli of St. Pius X Parish in Reynoldsburg, Ohio, offered a presentation on Marian apparitions throughout the last two centuries as well as the spiritual weapons that the Blessed Mother has given to her children through them, including the rosary, the Miraculous Medal and the brown scapular.

Ficocelli reminded conference attendees that Mary continues to care for her daughters, providing them with numerous ways to receive divine grace, the key to combating spiritual decay.

Keynote presenter Mercy Father Christopher J. Crotty of Auburn, Ky., a

frequent speaker about the Church's teachings of the Holy Spirit and a leader of healing missions, delivered an energetic talk that explored personal healing through the sacraments and frequent prayer as a means of growing in sanctity.

He shared several personal stories of his healing ministry in the prison system in Kentucky, and how such deep spiritual healing among inmates resulted in conversions and the growth of an almost monastic holy brotherhood within prison walls.

"When we speak of spiritual warfare," Father Crotty said, "this is the first step—to surrender to our Lord Jesus Christ as we are. Because when we surrender everything over to Christ, we're taking any territory that was in the devil's hands."

Father Crotty concluded the conference with exposition of the Blessed Sacrament

'You have been chosen by God, you have been equipped by God, you have been named by God, and I say, "Go get 'em!"'

— Keynote speaker
Johnette Benkovic



Johnette Benkovic



Fr. Christopher J. Crotty, C.P.M.



Msgr. Joseph F. Schaedel celebrates Mass during the "Treasuring Womanhood" conference on April 18 at the Indianapolis Convention Center. Also pictured, from left, are Msgr. Harold Knueven, administrator of St. Mary Parish in Greensburg; altar server Timothy DeCrane, a member of Our Lady of the Most Holy Rosary Parish in Indianapolis; and Father Luca Amandua, a priest visiting from the Diocese of Arua, Uganda.

and a healing service in which he blessed and prayed over attendees with a reliquary crucifix. He ended the prayers with solemn Benediction.

The "Treasuring Womanhood" conference was attended by women from parishes throughout the archdiocese.

Violinist Teresa Fletcher, a member of Our Lady of the Greenwood Parish in Greenwood and a junior at the University of Indianapolis, was part of the music ministry for the event. She spoke eagerly about this program, which was her second conference, and said her enthusiasm from last year's program convinced her mother and sister to attend "Treasuring Womanhood" with her this year.

"It just helps me have a greater appreciation for my faith," Fletcher said. "And it helps me to know that I'm not the only female out there who believes these things."

Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Ministry and emcee of the program, agreed.

"The call to holiness is a constant theme at all the 'Treasuring Womanhood'

conferences," Sister Diane said. "The speakers offer the best in authentic Catholic spirituality and theology."

Our Lady of the Most Holy Rosary parishioner Kathy Denney of Indianapolis, a conference organizer, said the success of "Treasuring Womanhood" is due to its dedicated

volunteer staff and the priests who come every year to hear confessions.

"And to have each year Sister Diane as emcee and Msgr. Schaedel as our homilist probably does as much to make the conference a success as the wonderful speakers do," Denney said. "I say that in truth, and it comes from the women themselves."

(Ann Margaret Lewis is a member of Our Lady of the Most Holy Rosary Parish in Indianapolis.) †



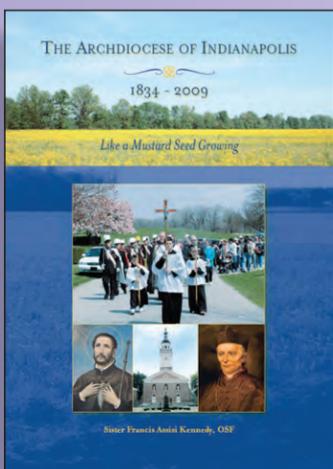
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HOLY LAND

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called for the city to regain its vocation “as a prophecy and promise of that universal reconciliation and peace which God desires for the whole human family.”

Sadly, in today’s Jerusalem, he said, “hope continues to battle despair, frustration and cynicism, while the peace which is God’s gift and call continues to be threatened by selfishness, conflict, division and the burden of past wrongs.”

Like many papal events, the Mass was tinged with politics. Welcoming the pope, Latin Patriarch Fouad Twal of Jerusalem said Palestinians dream of a “free and independent” state of their own while the people of Israel dream of living in peace and security.

The patriarch said the Catholic community is shrinking, mainly because of emigration due to the “unjust occupation” of Palestinian land by Israel and “all its humiliation.”

The pope’s first day in Jerusalem on May 11 was a busy one, and it began with a remembrance of Jewish suffering under the Nazi extermination campaign and a strongly worded warning about new forms of anti-Semitism.

Speaking at a welcoming ceremony at Ben Gurion International Airport in Tel Aviv, the pope said he had come to honor the memory of the 6 million Jewish victims of the Holocaust and “to pray that humanity will never again witness a crime of such magnitude.”

“Sadly, anti-Semitism continues to rear its ugly head in many parts of the world. This is totally unacceptable,” he said.

As Israeli President Shimon Peres and Israeli government leaders listened, the pope then urged a negotiated peace settlement that

will allow Israelis and Palestinians to “live in peace in a homeland of their own, within secure and internationally recognized borders.”

Meeting with Peres at the presidential palace in Jerusalem the same day, the pope spoke about the sensitive topic of security, saying the term needs to be understood not simply as “the absence of threat,” but as inseparable from justice and peace.

In a visit to the Yad Vashem Holocaust memorial, Pope Benedict prayed silently before the eternal flame in the Hall of Remembrance, and said the suffering of Jews under the Nazi extermination campaign must “never be denied, belittled or forgotten.”

The pope called the Holocaust an atrocity that disgraced mankind and said the Church is committed to working tirelessly “to ensure that hatred will never reign in the hearts of men again.”

He met with six Holocaust survivors, who later expressed their appreciation for the pope’s gesture. But some Jewish leaders said they were disappointed that the German pope made no mention in his talk of the Nazi perpetrators of the Holocaust.

That evening, the pope told a group of interreligious dialogue experts that, in a world that has in some ways become “deaf to the divine,” religions must give common witness to God’s rightful place in the world. The event was marred by a Muslim sheik’s denunciation of Israeli policies, which prompted some Jewish representatives to walk out.

The pope began his eight-day trip in Jordan, where he walked a pilgrim’s path, energizing its minority Christian population and building bridges to the moderate Muslim world.

Arriving at Amman’s airport on May 8, he said he had come as a Christian pilgrim and with “deep respect” for the Muslim community. It was Pope Benedict’s first trip

to an Arab country.

The pope paid tribute to interfaith dialogues launched by Jordanian leaders, saying they have advanced an “alliance of civilizations between the West and the Muslim world, confounding the predictions of those who consider violence and conflict inevitable.”

The pope’s first stop in Amman was the Regina Pacis center, a Church-run facility for the disabled, and it underscored the charitable role played by Jordan’s minority Christian population in cooperation with Muslims. Arriving to loud cheers, he waded into a huge crowd of well-wishers as a band played the “gerpe”—a Jordanian bagpipe—and tabla, or hand drums.

The following day, the pope visited the King Hussein Mosque in Amman, pausing briefly in what the Vatican called “respectful meditation” in a Muslim place of prayer.

In a speech afterward to Muslim academics and religious leaders, the pope warned of the “ideological manipulation of religion” that can act as a catalyst for tensions and violence in contemporary societies.

The pope traveled on May 9 to Mount Nebo, the place where Moses glimpsed the Promised Land before dying. He then rode his popemobile to the ancient biblical city of Madaba, where he blessed the foundation of the first Catholic university in Jordan.

The pope’s Mass on May 10 in an Amman



Pope Benedict XVI greets children at the end of Mass at a stadium in Amman, Jordan, on May 10.

soccer stadium that holds 25,000 people was the liturgical high point of his visit. In his homily, the pope preached as a simple pastor, recognizing the spiritual and material struggle of Christian families in the land where the Church was born.

Christians in the Holy Land have a special vocation to engage in dialogue and build new bridges to other religions and cultures, and to bear witness to the sacrificial love of Christ, “and thus counter ways of thinking which justify taking innocent lives,” he said.

Later in the day, the pope made his way to the Jordan River, where archaeologists believe they have identified the site of Jesus’ baptism by St. John the Baptist. He blessed the foundation stones of two Catholic churches—one Latin-rite and the other Melkite—to be built at the location and said the new construction was a hopeful sign for a Christian community that goes back to the Church’s beginnings. †

VOCATIONS

continued from page 7

open to people of all ages. Father Nagel said this year’s group included people from all walks of life. The team also included two families with young children and a cancer survivor who walked the 5-kilometer portion of the race, Father Nagel noted.

Ruth Hurtle, a member of St. Jude Parish in Indianapolis, made the event a family affair. She convinced her brothers and sisters and their spouses to join her training group of 14 runners.

“All four of us and our spouses finished the race. Some ran, some walked, and some did both, but we all crossed the finish line,” said Hurtle, whose training group logged more than 2,000 miles in preparation for the race. “Being able to share the training with them and being able to promote an awareness of vocations was very inspiring.”

The Lafayette Diocese, which joined this year’s effort to promote the “Run for Vocations” team, sponsored a tent in

Military Park in Indianapolis near the mini’s finish line, where members of the team met after the race.

“That was a real blessing to the whole thing because there was a sense of community afterward,” Father Nagel said.

While the team’s ultimate goal is building up a culture of vocations in the archdiocese, Father Nagel said he has found the “Run for Vocations” experience to be “very humbling” both years.

“I see the love that people have for the Church, and that they want good priests and want good religious, and good and holy people to serve the Church,” he said.

People also want the sacredness of marriage to be reclaimed, Father Nagel said.

“One of the greatest feedbacks we get from this outreach is that people often say, ‘Father, thank you for including marriage and sacred single life.’ I think that what that’s done is help people really think about priesthood and religious life as well.”

As the “Run for Vocations” T-shirt reminds us, we all have a vocation.

“I think it’s an awesome thing to bring the sacred into the secular,” Father Nagel said, “and remind people that we ought to be a culture of vocations.”

(For more information on the “Run for Vocations” team, log on to <http://indyteamvocations.blogspot.com>.) †



Left, Agena Hurtle, a member of St. Roch Parish in Indianapolis, participates in the One America 500 Festival Mini-Marathon on May 2.

Right, Seminarian Martin Rodriguez, a senior at Bishop Simon Bruté College Seminary and member of St. Mary Parish, both in Indianapolis, takes part in the One America 500 Festival Mini-Marathon on May 2.

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Catholics seek to promote religious values in European Union

By Jonathan Luxmoore

The European Union (EU) is an economic and political union of 27 independent sovereign member-states.

To join the EU, a country must have a stable democracy, a market economy able to compete within the EU, respect human rights and abide by EU law.

With almost 500 million citizens, the EU generates roughly 30 percent of the nominal gross world product. It has a single market through standardized laws that guarantee the freedom of movement of citizens, goods, services and money.

The euro is the common currency of 16 of the EU's member-states.

When voters go to the polls this June to elect a new European Parliament—the only directly elected body of the EU with some 785 members who are elected once every five years—they'll try to make sense of the competing signals currently emerging from their continent's institutions.

In a spring appeal, heads of Catholic associations and pastoral councils, for example, called on politicians and parties to offer a "truly European vision."

"Only a united Europe can respond to current challenges by expressing its innermost values of justice and peace," said the prominent lay signatories, who included Michel Camdessus, a French former World Bank chairman. "Let's support candidates who have dedicated themselves to defending policies inspired by respect for human dignity—toward a Europe in a spirit of greater solidarity, respect for future generations and generosity."

But not all Catholics are convinced that an ever closer union is a good idea. Nor are they sure the EU can be relied on to foster the perspectives and priorities upheld by the Church.

Catholics like the French Robert Schuman and Italian Alcide De Gasperi were conspicuous among the EU's founding fathers back in the 1950s and helped ensure that it reflected Christian values after the horrors of World War II.

As the focus shifted to trade and business, however, many felt the bloc had strayed from its ethical purposes and become dominated by technocratic elites with little sympathy for religious faith.

Today, Church leaders insist that the EU's core values—human rights, the rule of law, solidarity, subsidiarity and democracy—all correspond with Catholic social teaching.

But Churches weren't even mentioned in EU documents until the late 1990s, while countries like France and Belgium have resisted any explicit acknowledgment of the continent's Christian roots.

In 2005, a controversial 780-page Constitutional Treaty, mapping out the EU's future, contained a brief preamble reference to Europe's "cultural, religious and humanist inheritance" as well as an article recognizing the "identity and specific contribution" of Christian communities, and pledging an "open, transparent and regular dialogue" with them.

This owed much to campaigning from Catholic Ireland, Poland and Italy, and to the support of sympathetic countries, such as Germany and the Czech Republic.

It also reflected lobbying by the Brussels-based Commission of the Bishops' Conferences of the European Community (COMECE), which is headed by a Dutch bishop, Adrianus van Luyn, with Polish and Irish vice-chairmen.

Yet the required consensus for the constitution was blocked when French and Dutch voters rejected it.

At a December 2007 summit in Lisbon, Portugal, heads of state and government came up instead with a new Reform Treaty, streamlining the bloc's workings and allowing the appointment of an EU president and foreign minister.

It contained the same pledges to Churches, as well as a Charter of

Fundamental Rights committing the European Union to "respect cultural, religious and linguistic diversity."

This latest treaty has since been ratified by 23 of the EU's 27 member-countries. However, it too was rejected in a referendum last June, this time by Irish voters, and has been criticized for merely repeating formulations from the discarded constitution.

The upcoming elections to the European Parliament, whose German chairman, Hans-Gert Pottering, has personally defended Christian teaching, will be crucial in determining what happens next.

Secular EU officials can argue that religious identities shouldn't be stressed. Though four out of five Europeans still describe themselves as Christians in surveys, this bears no

relation to active Church membership.

Against such a background, the EU isn't opposed to Christian voices, the officials maintain. But it expects those voices to reflect an understanding of Europe's pluralistic society.

In answering the challenge, much will depend on the quality and conviction of the Church's message.

In their spring appeal, the lay Catholic leaders said current hardships offered a "unique opportunity" to reassess neglected values. But they said "courageous initiatives" were needed too to ensure that the European Parliament and other EU institutions genuinely "embody the citizenry they represent."

"Once again, the task of building the edifice of Europe is a central issue for Europeans," the Catholics said. "Never before has the EU's mission—to serve as an agent of peace in the region and throughout the world—been as clear as it is today."

(Jonathan Luxmoore is a British journalist covering Catholic Church affairs in Europe from Oxford and Warsaw.) †



Trappist monks cast their ballots in a nationwide referendum on the proposed European Constitution in Godewaersvelde in northern France on May 29, 2005. French citizens voted 55 percent to 45 percent not to approve the constitution. Upcoming European Parliament elections in June may give an opportunity to European Catholics to promote the inclusion of Christian values in European Union policies, laws and any future constitution.

'As the [EU's] focus shifted to trade and business, ... many felt the bloc had strayed from its ethical purposes and become dominated by technocratic elites with little sympathy for religious faith.'

Discussion Point

The Church in Europe is struggling to survive

This Week's Question

Do you see the Church in Europe dying off? Will more Europeans return to the Church?

"Is the Church in Europe in trouble? Yes. Can it be revived? Yes. The effort has got to be made by all of us ... who ... have a servant's heart!" (S.E. May, Hartselle, Ala.)

"In Rome, when we went to Mass several times in regular community churches, they were almost empty. At St. Peter's, there were throngs of sightseers, but few went in for Mass. As for revival, I think Pope Benedict, with his remarks about world affairs, the AIDS epidemic in Africa, family love ... shows his awareness, and people are responding. That could have a positive effect on people coming back." (Annie DiDomenico, Oceanport, N.J.)

"I've read that in places like France, that was once so Catholic, churches are now almost empty. I think part of it is a result of the birth control teaching of the Church. ... Also, so many in the [current] generation don't go to church." (Flo Ryan, Brandon, Fla.)

"It seems like it will because so much of Europe is more Islamic. Our families are getting smaller and theirs are growing." (Eleanor Lichtenstiger, Akron, Ohio)

Lend Us Your Voice

An upcoming edition asks: If you did not have to work, how would you spend your days?

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. †



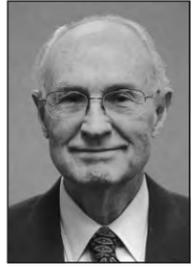
CNS photo/Peter Andrews, Reuters

From the Editor Emeritus/John F. Fink

Basic Catholicism: Traditions about Mary

(Fourteenth in a series of columns)

Here are some ancient traditions about Mary. Catholics do not have to believe in them all, but only the doctrines I wrote about last week. Early Christians, however, did believe them to be true.



Mary is believed to have been born in Jerusalem near the Bethesda Pools. Her parents were Joachim and Anne. Today, the Church of St. Anne, built by crusaders in the 12th century, is over the site.

Joachim and Anne were elderly when Mary was born. When Mary was 3, they took her to the Temple, as they promised to do before she was born, and left her there. Girls were raised in the Temple and given a thorough Torah education in exchange for performing various services for the priests. These girls, though, had to leave the

Temple before puberty because women could not be in the Temple when they were menstruating. So the priests looked for a husband for her among widowers. An older man was sought for her husband because Mary had taken a vow of virginity. Her husband was expected to protect her and to honor her vow.

Joseph, a carpenter from Nazareth, was chosen. He protested that he was old and already had six children, but he agreed to take Mary as his wife. The names of Joseph's four sons are in the Gospels of Matthew (Mt 13:55) and Mark (Mk 6:3): James, Joseph, Judas and Simon. His daughters are not named.

The Gospels tell us about the Annunciation, Mary's visitation to her relative, Elizabeth, the birth of Jesus, his presentation in the Temple, the escape into Egypt, the move to Nazareth, and the finding of Jesus in the Temple when he stayed there at the age of 12. They also tell us of Mary's role at the wedding feast at Cana and when she accompanied Jesus' brothers when they tried to take him back to Nazareth because they thought he was out of his mind.

She was at the foot of the cross when Jesus

was crucified. According to the Acts of the Apostles, she was also present when the Holy Spirit came upon those assembled in the Upper Room.

The building where the Upper Room was located became the first Christian church. Mary moved into a home across the street with the Apostle John and probably her stepson James, the first bishop of Jerusalem. The Byzantine church Hagia Sion was built over her home in 415, and crusaders replaced it with the Santa Maria Church. Today, the Dormition Abbey stands atop the excavations of those churches.

Mary died there and was buried in the Kidron Valley near the Garden of Gethsemane. From there, she was taken bodily to heaven. Today, the tomb is still venerated, but all that is left is the crypt of a basilica built in the fourth century.

Some Catholics, though, believe that she moved to Ephesus with the Apostle John and died there. It seems more likely, though, that John moved to Ephesus after Mary's death and her assumption into heaven. †

The Joyful Catholic/Rick Hermann

Making peace with people around you in our world

A little boy wrote this letter to God in Sunday School: "Dear God, I bet it is very hard for you to love everybody in the whole world. There are only four people in our family, and I can never do it."



This boy is learning one of the most noble challenges in life: how to get along with other people, especially those

near to you.

All families have difficulties communicating and getting along. This is the result of living in a fallen world in which we each tend to want our own way.

Growing up in my family, we were blessed because our parents taught us how to communicate openly and resolve conflicts.

We were not perfect, of course, but we were taught to resolve our differences. Disunity and estrangement were not options. We were expected to make peace.

So instead of brooding over whether or not to reconcile, we tried hard to practice forgiveness and conflict resolution.

For example, we were not allowed to give a careless apology. Our mother said, "Now look the other person in the eyes and mean it when you say it."

Sadly, many people get stuck at a distance from each other and never reconcile. The devil gleefully instigates this disunity and perpetuates it.

Once we realize who is fanning the flames of our disunity, we find it easier to come together and triumph over our differences.

I once met a man who attended Mass every day but admitted, "I had a fight with my brother and haven't spoken to him in 40 years."

How sad, I thought, that he had not allowed the love of Jesus to heal his heart.

Jesus instructs, "If anyone says 'I love God' but hates his brother, he is a liar; for whoever does not love a brother whom he has seen cannot love God whom he has not seen" (1 Jn 4:20).

We are created for love, meant for unity and called to peace.

Remember Jesus said the greatest commandment after loving God is "You shall love your neighbor as yourself" (Mt 22:36). The world is a marvelously different place when we take this to heart.

We get a beautiful reminder to practice this unity at every Mass when the priest says, "Let us offer each other the sign of peace."

This is a wonderful opportunity to experience the love of God. He created us to share this divine love.

I know a woman who turns around in her pew, smiling and waving to everyone in all directions. She radiates the way things were in the Garden of Eden. She is helping God's Kingdom to come and his will to be done, on Earth as it is in heaven.

Unfortunately, it is not always possible to make peace with everyone. Some people do not want to be reconciled, and you cannot force them. Love does not force people against their will.

Some people frown during the sign of peace or look down at the floor. Some are loners who seem to pray "Give me this day my daily bread" rather than "Give us this day our daily bread."

Let us pray that Jesus will enter the hearts of these strangers like he entered the locked room where his disciples were hiding in fear. They need to hear his healing words, "Peace be with you."

As we joyfully offer the sign of peace to be reconciled into the family of God, may our smiles fill us with the peace and love of Christ.

This is a foretaste of our eternal life to come, a welcome glimpse of heaven on Earth.

(Rick Hermann of St. Louis is a Catholic columnist and speaker. His e-mail address is rh222@sbcglobal.net.) †

The Green View/

Patricia and Conrad Cortellini

Peace with all of creation

(Editor's note: This week, we begin a new bimonthly column titled "The Green View." It is written by Patricia and Conrad Cortellini, members of Christ the King Parish in Indianapolis.)

"...Today the ecological crisis has assumed such proportions as to be the responsibility of everyone. ... This not only goes hand in hand with efforts to build true peace, but also confirms and reinforces those efforts in a concrete way. When the ecological crisis is set within the broader context of the search for peace within society, we can understand better the importance of giving attention to what the Earth and its atmosphere are telling us: namely, that there is an order in the universe which must be respected, and that the human person, endowed with the capability of choosing freely, has a grave responsibility to preserve this order for the well-being of future generations. I wish to repeat that the ecological crisis is a moral issue..."

— From Pope John Paul II's message for the World Day of Peace, Jan. 1, 1990.

Our beloved Pope John Paul II delivered this message to the world in 1990.



In other passages, he prophetically described the consequences of the worsening crises. He articulated the spiritual relationship between human activity and the whole of creation.

He argued that the ecological breakdown is caused by greed and

selfishness, which work contrary to the order of creation and, although he did not provide details, he described, in urgent language, what men and women of conscience must "now" do.

Remember, the "now" was nearly 20 years ago. Today, we stand two decades tardy.

Pope John Paul II died on April 2, 2005. His funeral brought together the single largest gathering of heads of state and religious leaders in history. They were joined by mourners of differing denominations numbering in excess of 4 million.

It was a beautiful and moving celebration—a ritual suited to the stature of the position and the man yet reserved, somber and respectful.

If the teachings of such a man, after 20 years, have only minimally altered the causes responsible for the ecological crisis, what can we, the average citizen, possibly do that would make a difference?

Even as we think on a global spiritual level, we can act practically on an individual local level. Many small acts can produce large consequences.

The first step is to begin to see the world through "green eyes." We personally have practiced this perspective, and find the view of our world much improved because the world appears more hopeful even as the economic times promise to worsen.

We have begun to consider all our life choices, large and small, with respect to the impact they have on the environment, and have come to realize that many of the perceived sacrifices have turned into blessings.

We traded our lawn for a wildlife habitat, bringing nature back into our lives while eliminating chemical pollution. We walk and bicycle as often as possible, reducing our carbon emissions, cleaning the air and remaining fit and healthy longer. We stopped watching television, left our house, and got to know our neighbors. We expected drudgery and sacrifice, but what we found was beauty and belonging.

In this column, we would like to share our "Green View" so that you too may come to appreciate its beauty. Eventually, you may develop "green eyes" of your own and begin to share the experience with others.

This way we, of the Catholic faith, may come to find peace with all of creation and with God the Creator, and gain the grace to spread Pope John Paul's urgent message beyond our family and our Church.

The ecological crisis is the responsibility of everyone. We can lead by embracing our own moral obligation, so that, even as we stand here tardy, we may help prevent the world from being too late. †

Faithful Lines/Shirley Vogler Meister

Pro-life writer and advocate shares sad story

Remember a news report in March about a plane crash in Montana that killed 14 persons, including the pilot?



If so, most readers probably don't know that these passengers were family members and friends of Irving Moore "Bud" Feldkamp III, who operates the nation's largest privately owned abortion chain.

The plane went down in Holy Cross Cemetery, owned by Resurrection Cemetery Association in Butte, Mont. The sad irony is that the Catholic cemetery contains a memorial for local residents to pray the rosary at a Tomb of the Unborn.

Although I am not sharing every detail that I read in a Christian Newswire report (www.christiannewswire.com), I must add that the crash victims included Feldkamp's two daughters, two sons-in-law, five grandchildren, four family friends and the pilot.

The plane, which was headed for a millionaires-only ski resort, the Yellowstone Club, crashed 500 feet from its

landing destination.

As a pro-life advocate, freelance journalist Gingi Edmonds sent this report to Christian Newswire. She is a writer and photographer based in Hanford, Calif., and writes a bimonthly pro-life column. For more information about her work, which includes speaking engagements, log on to www.gingiedmonds.com.

Edmonds also reported that Feldkamp had purchased Family Planning Associates in California, owns Allcare and Hospitality Dental Associates, and is chief executive officer of Glen Helen Raceway Park in San Bernadino, Calif.

She wrote, "The 17 California Family Planning clinics perform more abortions than any other abortion provider—Planned Parenthood included—and they perform abortions through the first five months of pregnancy. ... His business in the abortion industry was what enabled him to afford the private place that was carrying his family to their weeklong vacation."

Edmonds also noted that, "In my time working for Survivors of the Abortion Holocaust, I helped organize and conduct a weekly campaign where youth activists stood outside of Feldkamp's mini-mansion in

Redlands, [Calif.], holding fetal development signs and raising community awareness regarding [his] dealings in child murder for profit. Every Thursday afternoon, we called upon Bud and his wife, Pam, to repent, seek God's blessing, and separate themselves from the practice of child killing."

She added, "Another source states that Bud Feldkamp visited the site of the crash with his wife and their two surviving children. ... As they stood near the twisted and charred debris, talking with investigators, light snow fell on the tarps that covered the remains of their children. The crash was near the site of the Tomb of the Unborn."

Perhaps the shock of the crash will soften the Feldkamps' hearts as Edmonds also suggested in the Christian Newswire piece. I am grateful that she gave me permission to share her story.

Please prayerfully follow her lead by learning more about Right to Life of Indianapolis by logging on to www.rtlindy.org or calling 317-582-1526.

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

Sixth Sunday of Easter/Msgr. Owen F. Campion

The Sunday Readings

Sunday, May 17, 2009

- Acts of the Apostles 10:25-26, 34-35, 44-48
- 1 John 4:7-10
- John 15:9-17

The Acts of the Apostles once more provides an Easter season liturgy with its first reading.



The reading relates an important lesson. Peter goes to the house of Cornelius, whose name suggests that he was a Gentile and likely a Roman. His relatives and guests that day probably also were

Gentiles and Romans.

For devout, loyal Jews, if anything was worse than being a Gentile, and of pagan stock, it was being a Roman. After all, Jews at the time were living under the crushing, unmerciful heel of Rome. Understandably, representatives of the Roman occupation especially were despised.

Yet, even these Gentiles understood what Peter was saying. God was reaching out to them, not only just to the Chosen People.

The lesson is that they understood Peter's proclamation of Jesus, and that Peter, the chief of the Apostles, accepted them in baptism.

When Cornelius attempts to pay homage to Peter, Peter stops him. Peter protests that he is only human. Peter is not God. However, he was Christ's appointed representative and possessed power given to him by Christ, the Son of God.

The First Epistle of John is the source of the second reading.

This reading has given Christians several of the best-known passages of the New Testament. It calls upon followers of Jesus to love each other. It states that God is love. God's love for humanity revealed itself in the gift of Jesus, and in the salvation achieved by Jesus for all who turn to God.

St. John's majestic Gospel furnishes the last reading.

It is a reservoir of theology presented in the most eloquent language.

The reading's message is frank and direct. If anyone truly loves God, then this person will keep his commandments. By observing his commandments, people live in God's love.

Living in God's love produces joy. Thus, living by his commandments, because of love for God, brings joy into human life.

As the reading concludes, Jesus declares that no love exceeds the love that impels a person to surrender life itself so that a friend may live.

"You are my friends," Jesus says. We are not slaves. For us, Jesus willingly submitted to death by crucifixion.

Through Jesus, God chose us to live in the most preferred and special role, that of being the friends of God.

Then, as the reading's last remark, Jesus instructs us "to love one another."

Reflection

The second reading makes quite clear the theological fact that loving is not simply an activity of God, but rather that God is love.

What does this mean? From God's very character, identity and reality, selfishness is absent. Insecurity, the root of selfishness, is absent. God has nothing to fear. He lives forever—forever giving life. God creates. God redeems.

When Christians are called to love each other, they are asked to be what they should be if their circumstances were not upset by sin. Love is much more than warm-heartedness or kind gestures. Loving God requires us to keep his commandments.

We are humans and God's children. Since Jesus was the son of Mary, a human, we are brothers and sisters of Christ in our human nature.

Created by God, with the Lord as our brother, we properly should mirror Jesus in our lives. He gave his life itself on Calvary as an act of love for us and an act of homage to God. Our love must be as intense.

How can we approach Jesus? Where can we find Jesus? Christ comes to us through and in the Church. In the sacraments and God's word, Jesus still lives. In the Church, the divine power given to Peter still lives. †

Daily Readings

Monday, May 18
John I, pope and martyr
Acts 16:11-15
Psalm 149:1-6a, 9b
John 15:26-16:4a

Tuesday, May 19
Acts 16:22-34
Psalm 138:1-3, 7c-8
John 16:5-11

Wednesday, May 20
Bernardine of Siena, priest
Acts 17:15, 22-18:1
Psalm 148:1-2, 11-14
John 16:12-15

Thursday, May 21
Christopher Magallanes, priest and martyr
Acts 18:1-8
Psalm 98:1-4
John 16:16-20

Friday, May 22
Rita of Cascia, religious
Acts 18:9-18
Psalm 47:2-7
John 16:20-23a

Saturday, May 23
Acts 18:23-28
Psalm 47:2-3, 8-10
John 16:23b-28

Sunday, May 24
The Ascension of the Lord
Acts 1:1-11
Psalm 47:2-3, 6-9
Ephesians 1:17-23
or Ephesians 4:1-13
or Ephesians 4:1-7, 11-13
Mark 16:15-20

Question Corner/Fr. John Dietzen

Sacraments are personal encounters between Jesus and God's people

Q We would like your comments on receiving the sacrament of reconciliation by telephone.



answer. (New Jersey)

A The answer to your question is not that complicated, but must be seen in light of our understanding of all the sacraments.

Sacraments are always fundamentally actions of Jesus Christ exercising his saving power in his Church.

By their nature as physical as well as spiritual actions, sacraments are always accomplished through the human ministers involved, and through the outward sign of word and sacrament that make them encounters between Jesus and the person receiving the sacrament.

The Church has always understood that this requires personal presence between the minister and the person receiving the sacrament.

As a priest cannot be ordained or a baby baptized over the telephone, so one cannot receive the sacrament of reconciliation that way.

It needs to be said, of course, that a person who cannot receive the sacrament of penance is not spiritually abandoned.

Even our catechisms have always made clear that a person's faith and trust in God, sorrow for sin, and desire for the Eucharist and reconciliation can bring the forgiveness and other spiritual blessings that these sacraments are intended to provide in times of need.

Q What is the Church's present position on the appearances of the Blessed Virgin in Garabandal?

A documentary on the subject was spiritually moving, but there were hints that the visions have not been approved. (Louisiana)

A Garabandal is another of the sites where some spiritual apparitions supposedly took place, but where competent religious authorities have

declared that claims of supernatural activity have, thus far at least, proved groundless.

For several months, beginning in 1961, children in Garabandal, in the Diocese of Santander in northern Spain, were said to have seen visions of the Virgin Mary.

She is reported to have repeated much of the messages she gave at Fatima, Portugal, in 1917 about the need for prayers and conversion of heart if the human race is to avoid disasters imminent in the world.

Following a series of investigations into the alleged appearances, the diocesan bishops there have all concluded that no supernatural bases for them have been established.

In the early 1990s, Bishop Jose Vilaplana Blasco responded to inquirers, noting that all previous bishops agreed that the phenomena experienced there could have a natural explanation and that, after consultation with the Congregation for the Doctrine of the Faith, he had no reason to judge otherwise.

He continued the practice of former bishops, allowing the Eucharist to be celebrated in the parish church without reference to the alleged apparitions.

It is important to note that when local Church authorities find no evidence of a supernatural character in such visions or appearances they mean precisely that and nothing more.

Unless explicitly stated, as it has been in some instances, the Church does not mean to forbid Catholics from observing, for example, the spiritual advice involved, which as I said most often only re-enforces the need for prayer and penance, which has always been an integral part of a good Christian life.

When the "third secret" of Fatima was publicized in 2000, then-Cardinal Joseph Ratzinger called it a symbol of the present struggles with evil political systems and the ultimate triumph of good.

As with any private revelation, he said, the message offers a help for living our faith, but it creates no new obligations of Catholic belief or practice.

(A free brochure answering questions that Catholics ask about the sacrament of penance is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612. Questions may be sent to Father John Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

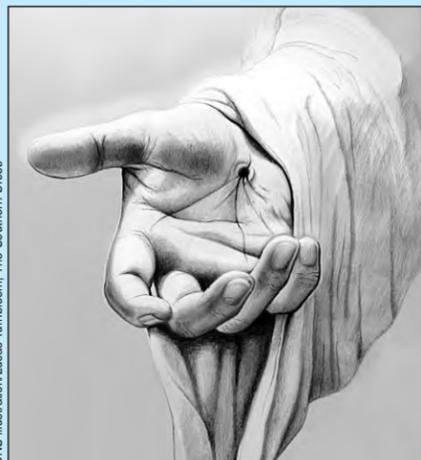
Seek the Lord

Another story of Jesus healing,
His work continuing,
And while Jesus longs for and
Goes to a deserted place to pray,
It is not the purpose for which He came.

It is not the actions of Jesus
I contemplate this day,
But rather that of the people,
And this reading's final phrase—
"People kept coming to him from
everywhere."

Jesus is to be sought and searched for,
Pursued and pressed upon.
We should stop at nothing to find and
follow Him.
We should climb to the top of a sycamore
tree.
Fish nets and boats we are to leave.
We should lower our friend through a
hole in a roof.
A garment's hem we are to reach for and
touch.

(Cathy Lamperski Dearing is a member of St. Barnabas Parish in Indianapolis. She wrote this poem after reflecting on a Gospel passage from Mark 1:40-45. The hand of the resurrected Christ is depicted in this illustration drawn by Lucas Turnbloom.)



We are to "keep coming to Him from
everywhere,"
Thus fulfilling our heart's purpose
And the purpose for which He came.

By Cathy Lamperski Dearing

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.

ADKINS, Barbara Jane (Wilson), 56, St. Joseph, Shelbyville, May 2. Wife of Donald Adkins. Sister of Beverly Adkins, Ricky and Sonny Wilson.

AULBACH, Irene E., 96, St. Michael, Brookville, April 30. Mother of John Aulbach. Sister of Edith Bohlander and Betty Brack. Grandmother of four. Great-grandmother of six.

BEAR, Louis Howard, 88, Prince of Peace, Madison, April 26. Father of Anita Butler and Janet Glesing. Grandfather of nine. Great-grandfather of 11. Great-great-grandfather of eight.

BUHR, William Henry, 86, St. Lawrence, Indianapolis, April 23. Husband of Geneva Buhr. Father of Marta Bailey, Dorothy Matthew, Rebecca Woerner and Rita Young. Grandfather of eight. Great-grandfather of 13.

BURKHART, Richard F., 82, St. Gabriel, Connorsville, April 22. Brother of Anna Ratz. Uncle of several.

CHAMBERLAIN, Ruth, 94, St. Andrew, Richmond, April 30. Mother of Jerry Chamberlain. Grandmother of three. Great-grandmother of four. Great-great-grandmother of one.

CREGOR, Douglas Evan, 60, St. Luke the Evangelist, Indianapolis, April 26. Husband of Ann Cregor. Father of Christie, Lauren, Jason, Matthew, Nicholas and Reid Cregor. Brother of John and Frank Cregor. Grandfather of two.

CROFTS, Betty Jane, 87, St. Therese of the Infant Jesus (Little Flower), Indianapolis, April 24. Mother of Patti Gutzmer, Betty Jo Wilson, Joseph and William Crofts. Grandmother of six. Great-grandmother of two.

ECKERLY, Stella M., 83, St. Bartholomew, Columbus, May 1. Wife of George Eckerly. Mother of Anne Lazarz, Susan O'Donnell, Edward and John Eckerly. Sister of Gertrude Stockman. Grandmother of nine. Great-grandmother of five.

FLEAGLE, Lawana, 78, St. Mary, Richmond, April 30. Mother of Sherry Jeffers, Daniel and David Fleagle. Sister of Janice Jackson. Grandmother of four. Great-grandmother of three.

GIESTING, Lynn Marie, 55, St. Mary, Rushville, April 26. Wife of Thomas Giesting. Mother of Paul and Robert Giesting. Daughter of Georgia Bredewater. Sister of John and Larry Bredewater.

GOHMANN, David E., 94, St. Mary, New Albany, May 2. Husband of Kathleen Gohmann. Father of Victoria Dodge, Paul and Stephan Gohmann. Brother of Joseph Gohmann. Grandfather of eight.

GOLDSMITH, Paul C., Sr., 76, St. Louis, Batesville, May 2. Husband of Vivian Goldsmith. Father of Dawn Giltz, Beverly Goldsmith-Bowling, David, Douglas and Paul Goldsmith Jr. Brother of Lorraine Foster. Grandfather of 12. Great-grandfather of 14.

GREEN, Jerry D., 83, St. Lawrence, Lawrenceburg, April 29. Husband of Wanda Green. Father of Tina Magee, Jodie Green-Jerger, Maria and Brian Green. Brother of Ruth Stegemiller and Bob Green. Grandfather of nine. Great-grandfather of one.

HAMPTON, Michael, 55, Holy Family, Richmond, May 3. Husband of Becky Hampton. Father of Vicki Browning, Rebecca and Matt Hampton.

Brother of Butch Hampton. Grandfather of three.

HAND, Charles Lee, 75, Holy Spirit, Indianapolis, April 27. Husband of Helena Hand. Father of Mary Beth and Larry Hand. Grandfather of one.

HENDRICKSON, Dora, 81, St. Mary, North Vernon, April 23. Mother of Diana Mezzanotte. Sister of Rosie Ketcham, Mary Kriete, Evelyn Stanley and George Hendrickson. Grandmother of two.

JUERLING, Timothy, 53, St. Andrew, Richmond, May 2. Son of Lucille Juerling. Brother of Frances Clark, Lu Dilly, Theresa Paulette, Margaret Ross, Kathleen Senese and Larry Juerling.

KEMPF, Alvin G., 91, St. Augustine, Jeffersonville, April 28. Father of Donna Cull, Sherry Osborne and Michael Kempf. Brother of Margaret Bode, Ginger McKune, Mary Jean, Ruth and R.E. Kempf. Grandfather of four. Great-grandfather of 11.

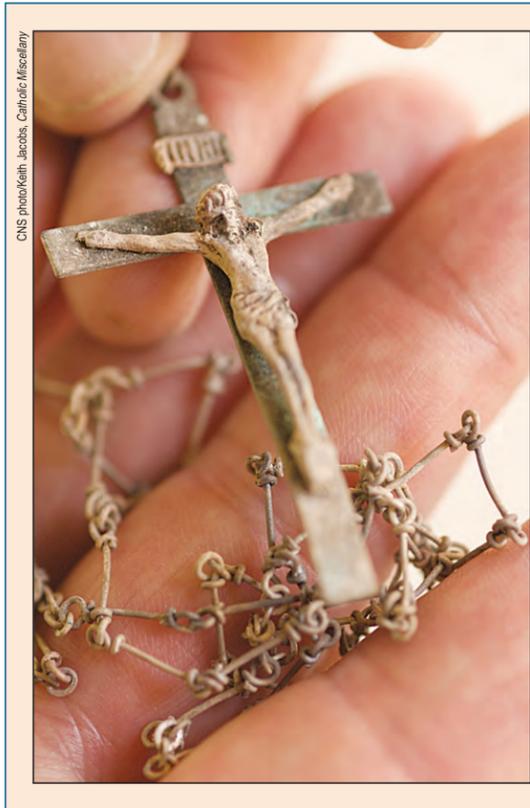
LaPINTA, Martha Jane, 88, St. Mark the Evangelist, Indianapolis, March 26. Mother of Judith Wirtz and Charles LaPinta. Grandmother of one.

LEIST, Paul J., 69, Holy Family, New Albany, April 25. Husband of Janet (Moore) Leist. Father of Patricia Cravens, Paula Wendt and Michael Leist. Brother of Mary Jefferies and Bob Leist. Grandfather of six. Great-grandfather of one.

NOLOT, Shirley Ann, 67, St. John the Baptist, Starlight, May 5. Mother of Pamela Adam, James and Joseph Nolot Jr. Sister of Paul and Robert Schladant. Grandmother of six. Great-grandmother of one.

RAYMANN, Sharon Lee, 74, St. Mark the Evangelist, Indianapolis, March 29. Wife of Joseph Raymann. Mother of Vicky Martin, Peggy Jo Ridgway, Connie Stradling, Joseph and Thomas Raymann. Grandmother of seven. Great-grandmother of nine.

ROBINETT, Ruth, 73, Good Shepherd, Indianapolis, April 30. Mother of Jacqueline, Renee, Christopher, Mark, Matthew and Scott Robinett.



Sister of James and Thomas Hayes. Grandmother of 14. Great-grandmother of nine.

ROTH, William F., 88, Holy Spirit, Indianapolis, April 23. Brother of Joan Holzer. Uncle of several.

SALLEE, Rita J., 49, St. Mary, Greensburg, April 27. Wife of Donald Sallee. Mother of Kathi Jo Sallee, Pamela Taylor, Katrina, David and Harold Powers. Sister of Mary Brogan, Angela Miller, Dot Perkins, Andy, Art, Donald, Harold, Jacob and Ray Powers. Grandmother of nine.

SCHMELZ, Charles Lee, 46, St. Mary, Lanesville, May 1. Son of Martha Schmelz. Brother of Daniel, Ted and Timothy Schmelz. Grandson of Mary Heinze.

SHOCKLEY, M. Therese (Quinn), 78, St. Therese of the Infant Jesus (Little Flower), Indianapolis, April 22. Mother of Mary Anne Black. Grandmother of six. Great-grandmother of five.

SPAETH, George, 80, St. Mark the Evangelist, Indianapolis, April 10. Husband of Clara (Hyle) Spaeth. Father of Cara Geary. Grandfather of five.

SPRINKLE, Leo, 80, Holy Cross, St. Croix, April 8.

Husband of Polly Sprinkle. Father of Paul and Steve Sprinkle. Brother of Phyllis Tallmon. Grandfather of four. Great-grandfather of two.

STEIN, Beverly Rae, 76, St. Margaret Mary, Terre Haute, April 29. Daughter of Austin Lewis. Mother of Rebecca Cunningham, Elizabeth Hutchins, George Broderick, Scott and Thomas Stein IV. Grandmother of 12.

TEEPE, Eleanor T., 81, Good Shepherd, Indianapolis, April 30. Mother of Cindy Scott, Alfred, Donald, George, John, Robert and Thomas Greer. Sister of Patricia Kloss, Annette Lentz, James and Robert Prestel. Grandmother of 14. Great-grandmother of nine.

TEUFEL, Herschel H., 82, St. Michael, Brookville, May 2. Husband of Lucille Teufel. Father of Connie Bruns and Becky McClung. Grandfather of eight. Great-grandfather of 12.

THIERY, Emma, 90, St. Augustine, Leopold, April 15.

THINNES, Norma J., 72, Holy Name of Jesus, Beech Grove, April 18. Wife of Charles Thinnes. Mother of

Beth Page, Diane Purcell and Charles Thinnes. Sister of Carol Langwasser and Kenneth Schaefer. Grandmother of 12. Great-grandfather of eight.

VOI, Anthony J., 83, Holy Name of Jesus, Beech Grove, April 21. Husband of Doris Voi. Father of Jeanne Baker, Joan Chase, Joyce Kaiser, Julie Shaw, Jennifer and Timothy Voi. Brother of Theodora Caito. Grandfather of 18. Great-grandfather of nine.

WELCH, Marie M. (Clossey), 94, St. Susanna, Plainfield, April 26. Mother of Margaret Coll, Patricia Grundy and Mary Skinner. Grandmother of eight. Great-grandmother of 11.

WILHELM, Betty C., 74, St. Gabriel, Connorsville, April 24. Mother of Susan Moore and Carl Wilhelm III. Sister of Mary Badinghaus, Al and Hank Tallarigo. Grandmother of three. Great-grandmother of one.

WITHEM, Teresa Marie, 44, St. Roch, Indianapolis, April 23. Wife of Stephen Withem. Daughter of Margaret (Wilson) Ruth. Sister of Mary Feldhake, Ann and Michael Ruth. †

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