



The

Criterion

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A good team

Directors of Crisis Office retire, page 10.

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Liturgy changes, immigration and marriage among issues at bishops' spring meeting

SAN ANTONIO (CNS)—Liturgical matters, immigration reform and same-sex marriage were among the topics discussed by the U.S. bishops in public sessions at their June 17-19 spring meeting in San Antonio.

But the bishops also devoted time—in executive session—to the recent controversy over the University of Notre Dame's decision to award an honorary degree to U.S. President Barack Obama. They emerged from the meeting with a two-sentence affirmation of Bishop John M. D'Arcy of Fort Wayne-South Bend, Ind., for his "pastoral concern" for the university.

The only two liturgical texts receiving definitive approval from the bishops in San Antonio were a Spanish-language *Lectionary* and a Mass in Thanksgiving for the Gift of Human Life.

The Mass for life, first proposed nearly 20 years ago by Cardinal John J. O'Connor of New York, passed by a 183-2 vote, with three abstentions. The Spanish-language *Lectionary* was approved on a 181-2 vote, also with three abstentions. Both now go to the Vatican for confirmation.

But five sections of the *Roman Missal* being prepared for use in English-speaking countries failed to get the necessary two-thirds votes of the Latin-rite U.S. bishops during the meeting.

With 244 Latin-rite bishops in the United States eligible to vote on the questions, the required two-thirds was 163. With 189 eligible bishops attending the meeting, only 134 voted to accept the first section—Masses and prayers for various needs and intentions.

On four subsequent translations, the votes also failed to reach two-thirds, meaning the 55 bishops not present will be polled by mail on all five parts. That process is expected to take several weeks.

The items that failed to pass contain the Order of the Mass II, prefaces for various occasions, votive Masses and Masses for the dead, solemn blessings for the end of Mass, prayers over the people and eucharistic prayers for particular occasions, such as for evangelization or ordinations.

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Days of joy

2 0 0 9 O r d i n a t i o n s




Deacon Sean Danda **Deacon Christopher Wadelton**

Two more deacons will be ordained priests on June 27

June 27 will be another day of joy for Catholics in the Archdiocese of Indianapolis as two more men will be ordained as priests to minister in central and southern Indiana.

Archbishop Daniel M. Buechlein will ordain transitional deacons Sean Danda and Christopher Wadelton to the priesthood. The ordination liturgy will take place at 10 a.m. at SS. Peter and Paul Cathedral in Indianapolis.

On pages 8 and 9 of this week's issue of *The Criterion* are profiles of deacons Danda and Wadelton.

(For more information about archdiocesan priests and seminarians, log on to www.hearGodsCall.com.) †

Name reflects changes, growth of 'new' Marian University

By Kamilla Benko

What's in a name? According to Shakespeare, not much.

But Daniel Elsener, president of Marian University, understands a name can say a lot about an institution and its mission.

Effective July 1, Marian College in Indianapolis will officially change its name to Marian University.

"We are legally documented with the secretary of state as 'The Marian University,'" said Elsener, "but for business purposes we will go by Marian University."

Elsener included "The" to distinguish the Indianapolis-based university from Marian University in Wisconsin. However, the university president cited a more important factor for including the article adjective.

"[The] brings attention to this university and the fact that it is dedicated to the

MARIAN UNIVERSITY Indianapolis

Blessed Mother," explained Elsener. "The university is unique to Indiana, and it very clearly identifies us as a place of faith."

Faith has always been important to Marian College.

In 1936, St. Francis Normal School and Immaculate Conception Junior College merged to form one college. The Oldenburg-based Sisters of St. Francis chose to name the new school after the Blessed Virgin because of their personal dedication to the Immaculate Conception and because Mary is the patron saint of the United States.

"I think there was no question about what the name would be in the beginning," said Franciscan Sister Rachel West, the archivist at Marian University.

Since the name change was announced 18 months ago, school officials have slowly introduced the new name on the campus.

"There are new things in the bookstore, and all the stationery is being changed," Sister Rachel said.

She said it would be a relatively easy transition, but "it will take some getting used to."

Elsener said it was time for a change because the name no longer adequately reflected the school.

"We're taking on a name of what we are rapidly becoming—a great Catholic university," he said.

There are 2,000 students currently enrolled at Marian University. According to Elsener, the college only had 13 graduate students in 2000, but now has 300 graduate students.

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MARIAN

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"I think Marian University sounds more sophisticated," said Amber Carpenter, who will begin her sophomore year in August. "Marian College sounded like a little hometown school. With the name change, people will realize it's more than that."

In many countries around the world, Sister Rachel said, "college" indicates high school level education. As a result, international students are reluctant to attend.

"I think that the name change could conceivably draw more of an international and national focus as far as admissions," said Sister Rachel.

"University" gives an element of prestige."

Elsener is quick to emphasize that Marian University will not be just any university, but a Catholic university.

"We made it clear that we want to be distinctly Catholic," he said. "If you look across the country, most great cities have a Catholic university. These Catholic universities are a public witness and voice in the community for faith seeking and understanding."

Sister Rachel said Marian has already had a positive impact on the community. Many active parish leaders, principals and nurses are graduates of Marian College, she said.

Though the Marian community is in a time of change, some things will stay the same.

"Marian University has stayed strong because of the individual attention that has been given to every person on campus," said Sister Rachel, a 1954 graduate of Marian College. "From the very beginning, there has



Zack Fincher, Marian University Bookstore supervisor, removes the last three T-shirts with "Marian College" printed on them and replaces them with "Marian University" T-shirts. All "Marian College" items were on sale for 75 percent off the original price. "These [Marian College T-shirts] are pretty much all that's left," Fincher said.

been a very human touch."

Carpenter agreed. "The Marian professors are very willing to help. I feel like the staff is there to help you succeed in life, not just in business or money."

"The emphasis is still on the individual student," Sister Rachel said. "I would hope that would not diminish as time goes on."

But there is no need to worry. Elsener said that what is good about Marian College will not disappear at Marian University.

"We are taking what is good about Marian College," Elsener said, "and projecting it forward in bigger and bolder ways for the service of the community, Church and state."

"It's a good time to be a Marian Knight," he added.

(For more about Marian University, log on to www.marian.edu.) †

From college to university: recent changes at Marian College

By Kamilla Benko

Since 2001, Marian College has made many changes to improve its campus, academics and community involvement.

"There was a big shift with the coming of President Daniel Elsener [in 2001], which has paved a way for the coming of the university," said Oldenburg Franciscan Sister Rachel West, the archivist for Marian College.

As Marian College expanded, it outgrew its name.

Listed below are some of the additions and changes that have helped turn Marian College into Marian University.

Increase in student enrollment

In nine years, the student enrollment has almost doubled. The number rose from 1,260 students in 2001 to 2,123 in 2008.

While this increase is impressive, a more drastic change has occurred in the number of students seeking graduate degrees.

When the master of arts teaching degree program was first launched in 2001, Marian College only had 13 graduate students. Today, there are 300 students earning graduate degrees and teaching licenses in education at Marian University.

Online nursing program with St. Vincent Health

This fall, Marian University nursing students will have the chance to begin classes in an online accelerated bachelor of science in nursing degree program.

The new program, according to a press release, "blends the convenience of online learning with on-site clinical education at St. Vincent Indianapolis Hospital."

"[The bachelor of science program] shows how two Catholic organizations can build a partnership that meets the needs of our community by helping alleviate the crisis in nursing through a blend of tradition and technology," said Elsener.

This program will be offered in addition to the traditional classroom setting.

Reorganization of academic departments

Under Elsener, the college was reorganized into five schools:

- School of Business
- School of Education
- School of Liberal Arts
- School of Mathematics and Sciences
- School of Nursing

EcoLab: Urban wetland and historic landscape

Beavers, red fox, 160 species of birds, and many other animals and plants make their home in the EcoLab, a 55-acre wetland and lowland forest located on the north end of Marian University's campus.

"The EcoLab has improved the environmental or 'green' standing of the university," said Dr. David Benson, director of the EcoLab. "It is a superb location for student relaxation, spiritual reflection, mental rejuvenation and recreation."

Since its public opening in November 2002, the students of Marian College have used the EcoLab as an environmental learning laboratory. Other local schools have used the nature preserve for field trips and excursions.

The EcoLab is open to the public without charge every day from dawn until dusk.

Marian Knights football team

In October 2007, the Marian Knights won their first-ever football game against Taylor University. The 2007-08 season was the inaugural year of the football program at Marian College.

Ted Karras, head coach, said the football team was created with four goals in mind: To add to campus vibrancy, increase male student enrollment, become a character-developing activity and increase school exposure.

"All of this we have done in two short years," said Karras. "We assimilated well, and it is nice to see our campus reach university status. The football team was a catalyst for that growth." †

Pope Benedict to meet President Obama on July 10 during audience at Vatican

VATICAN CITY (CNS)—Pope Benedict XVI will welcome U.S. President Barack Obama to the Vatican on July 10 for an audience scheduled to begin at 4 p.m.

Obama will visit Italy on July 8-10 to participate in the Group of Eight summit, a meeting of leaders of the world's wealthiest nations. The meeting will be held in L'Aquila, the site of a devastating earthquake in April.

After the G-8 summit, the president and his wife, Michelle, are scheduled to fly to Ghana, arriving late on July 10.

Although Pope Benedict usually meets heads of state and government in the morning, the Vatican agreed to host Obama's first visit to the papal palace on the afternoon before he flies to Africa.

It is not clear whether Miguel Diaz, a

theology professor tapped by Obama to be the new U.S. ambassador to the Holy See, will be present for the meeting. As of June 23, the Senate hearing for the new ambassador's confirmation was not on the public schedule of the Senate Committee on Foreign Relations.

Discussions between popes and U.S. presidents usually focus on common concerns regarding world events and the Church's concerns about issues or policies with special moral relevance.

So in addition to discussing ongoing tensions in the Middle East, especially the Israeli-Palestinian conflict and the situation in Iraq, Pope Benedict likely will bring up his concerns regarding abortion policy in the United States and renewed government permission for embryonic stem-cell research. †

Wanted: Photographs that demonstrate how your social ministries 'SHINE'

"Spreading Hope In Neighborhoods Everywhere," the acronym SHINE, is a social ministry renewal initiative being launched by the Archdiocese of Indianapolis.



SHINE committee members are preparing a video showcasing great work in the area of social ministry in archdiocesan parishes, and photographs are being accepted for a video to be used at the SHINE kick-off day on Oct. 1 at Lucas Oil Stadium in Indianapolis.

- Photo subject/content guidelines are:
- Show people helping people.
 - No blurry photos, please.
 - We need to be able to see faces and be very clear about the action and

activity in the photos.

- If possible, have an identifying mark in the photo so people can see your parish or school building, agency or hospital.

File submission for photographs:

- Identify parish, agency, school or hospital when submitting.

- File size should be at least 1 megabyte.
- If possible, get verbal permission and the names of people in photographs.

(E-mail photos to Jillian Vandermarks at the St. Paul Catholic Center in Bloomington by July 10 at jvandermarks@hoosiercatholic.org. Learn more about SHINE at www.SpreadingHopeEverywhere.com.) †

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Father Henry Brown continued pastoral ministry during retirement

By Mary Ann Wyand

Father Henry P. Brown, a retired priest who enjoyed pastoral ministry, died on June 21 at St. Paul Hermitage in Beech Grove, where he had lived for 11 years. He was 82, and had recently been hospitalized for treatment of pneumonia.

The Mass of Christian Burial was celebrated by Archbishop Daniel M. Buechlein at 11 a.m. on June 25 at Holy Name of Jesus Church in Beech Grove.

Father Gerald Kirkhoff, vicar of the archdiocesan Vicariate for Advocacy for Priests and pastor of St. Pius X Parish in Indianapolis, was the homilist.

Burial followed in the family plot at Garland Brook Cemetery in Columbus.

Father Brown was a very friendly and dedicated priest, Father Kirkhoff said, who continued his pastoral ministry during retirement.

"Besides being [assigned] in parishes [during his years of active ministry], he was the chaplain at the old Winona Hospital and Community North Hospital [both in Indianapolis]," Father Kirkhoff said. "He was a very caring chaplain. He spent a lot of time with the sick and the dying, even sitting up with them in the middle of the night. He never really retired. In his latter days, he did exceptional [pastoral] work at the hermitage."

Father Brown helped wheelchair-bound residents get to Masses, meals or rosary prayer gatherings at the hermitage, Father Kirkhoff said, and provided sacramental assistance for Masses and penance services at South Deanery parishes.

"He liked to come to the chrisem Mass and other gatherings of priests," Father Kirkhoff said. "He was a good guy, and he loved the priesthood."

Father Herman Lutz, a retired priest who serves as chaplain at the hermitage, said Father Brown was very dedicated to ministering to the residents and well-known for his compassionate care.

"Every single night, before they all went to bed, he would go around the rooms in the nursing care section [at the hermitage], and give them a blessing and say the 'Angel of God' prayer with all of them," Father Lutz said. "They all appreciated it very much. He was always concerned if the residents were getting very sick. He wanted to be there with them and help give them their last sacraments. He did that until last week when he got sick. He also said one Mass a week in the nursing care section."

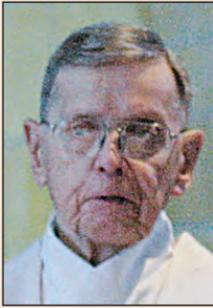
His sister, Dorothy (Brown) Helt, also resides at the hermitage.

"He was a good brother," she said. "He was always there to help people. That was his favorite thing to do—be with people in their time of illness."

Father Brown had experienced a lot of sickness during his life, Helt said, including a near-death experience caused by gas fumes from a broken furnace.

Henry Peter Brown was born on Sept. 1, 1926, in Indianapolis and baptized at the former St. Francis de Sales Church.

When he was an infant, his parents moved to Columbus, where he attended St. Bartholomew School and the former Columbus High School. After graduation, he attended St. Mary College in Kentucky then Saint Meinrad's minor and major seminaries.



Fr. Henry P. Brown

He was ordained to the priesthood by Archbishop Paul C. Schulte on May 15, 1951, at Saint Meinrad Archabbey Church.

His first assignment on May 29, 1951, was as associate pastor of St. Michael Parish in Charlestown.

On May 15, 1959, Father Brown was named associate pastor of St. Mary (Immaculate Conception) Parish in Rushville.

He was appointed to his first pastorate on June 15, 1965, at St. Martin of Tours Parish in Siberia.

On Oct. 31, 1968, he was named pastor of St. Leonard of Port Maurice Parish in West Terre Haute.

He was appointed pastor of St. Mary Parish in North Vernon on July 21, 1971, and also began serving as administrator of St. Anne Parish in Jennings County on Feb. 23, 1972.

He became director of the Legion of Mary in the archdiocese on June 22, 1976.

On Aug. 18, 1977, he was named pastor of St. Elizabeth of Hungary Parish in Cambridge City.

Three years later, on July 9, 1980, he was named associate pastor of Holy Name

of Jesus Parish in Beech Grove.

On July 10, 1985, he was appointed pastor of St. John the Evangelist Parish in Enochsburg and administrator of St. Maurice Parish in Decatur County, with residence at the rectory in Enochsburg.

Due to health problems, Father Brown was granted a sick leave on Feb. 18, 1987, for several months.

On July 8, 1987, he was named associate pastor of St. Mary Parish in Greensburg, St. John the Evangelist Parish in Enochsburg and St. Maurice Parish in Decatur County, with residence at the rectory in Greensburg.

He was appointed associate pastor of St. Mary-of-the-Knobs Parish in Floyd County on July 25, 1990.

On July 1, 1992, he began his chaplaincy ministry at Community Hospital, the former Humana Women's Hospital and the Midwest Medical Center, all in Indianapolis, and also served as priest minister for weekend sacramental assistance at St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis, where he lived at the rectory.

On March 18, 1996, he moved to the St. Lawrence Parish rectory in Indianapolis while continuing his hospital assignments.

Father Brown retired from active ministry on July 1, 1998, and moved to St. Paul Hermitage, where he kept busy ministering to the residents and providing sacramental assistance at nearby parishes.

In addition to his sister, Dorothy Helt, he is survived by a nephew, Thomas Helt of Indianapolis. †

International conference focuses on religious traditions of majority and minorities

VENICE, Italy (CNS)—In the increasing global mixture of peoples, balancing the religious traditions of minorities and those of the dominant culture has proven to be a crucial and delicate task, said participants at an international conference in Italy.

The issue has been pushed to the forefront in many European countries, where immigration has produced large Muslim minorities in recent years.

"It's often said that the newcomers must accept our values, our way of living, in a word, our tradition. But in most cases, that's more an appeal than a thought-out argument," said Martino Diez, director of the Oasis Foundation in Venice.

"What is a tradition? What is the relationship between tradition and truth? Are we prisoners of our traditions or can they evolve? These are very important questions for religion," he said.

Diez spoke on June 22 at the opening of a two-day symposium sponsored by Oasis, which was formed in 2005 by Cardinal Angelo Scola of Venice to explore interreligious questions and to support Christian minorities in the East.

But the June session of scholars and experts focused more on Muslim minorities in the West. As pointed out by Azzedine Gaci, president of a regional Islamic council in southern France, the issues are more than theoretical: France is now home to six million Muslims.

This minority population, Gaci said, is divided into two primary camps: "literalists" who want the culture to conform to the letter of the Quran, the sacred book of Islam, and "reformists" who believe the sacred texts can be adapted to the European context without compromising the foundations of Islam.

In Britain, a public debate arose last year over whether Muslim residents could choose jurisdiction under Shariah, or Islamic law, on some legal matters related to finance, marriage and divorce. Because Islam allows polygamy, the idea prompted an outcry.

John Milbank, an Anglican theologian and professor at the University of Nottingham, said this was a case of a minority religious tradition reaching the limits of tolerance.

"You have to distinguish between valid differences of emphasis which are perfectly acceptable and others which are not," Milbank told Catholic News Service.

He said the majority might not agree with a minority religion's attitudes toward food, for example, but it tolerates these traditions because they are not based on principles incompatible with society.

"But if they don't fully recognize gender equality, or see marriage as between one man and one woman, at that point I think there is a limit, and at that point we have to be honest and say, yes, there is a majority tradition," he said.

Milbank said one danger today is that in a secular society the state, acting as a referee between religious traditions, may try to make the public space "completely neutral" and emptied of all religious traditions. At least in Britain, he said, that is not something desired by the religious majority or the minority.

Cardinal Scola, who organized the symposium, said a certain "depreciation of tradition" was already occurring in societies in which the primary relationship is between the individual and the state. The awareness of belonging to a religious tradition goes against this individualistic trend, he said.

In the United States, Muslim traditions came under public scrutiny after the terrorist attacks of Sept. 11, 2001, Malika Zeghal, a professor at the University of Chicago, told the symposium.

Muslims came under suspicion, she said, and had to define and explain their faith to distinguish it from the ideologies of the terrorists responsible for the attacks. In effect, she said, this forced the Muslim community to speak the language of liberal religion when explaining their traditions.

Brother Michel Cuyper, a member of the Little Brothers of Jesus and a scholar at the Dominican Institute for Oriental Studies in Cairo, said Islam itself was undergoing an internal debate over the reform of tradition, with two main directions emerging: neofundamentalism, which idealizes the original Islam, and a more open, modernist approach willing to take a new look at interpreting the Quran.

"The flip side of this 'open' position is that the modernist intellectuals are situated on the margins of the general current of Islam, which remains strongly attached to the Sunna [tradition] as a norm for faith and law," he said.

"We can therefore understand that the different conceptions of the Muslims on the subject of tradition are at the heart of Islam's current crisis," he said. †

BISHOPS

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On immigration reform, Cardinal Francis E. George of Chicago wrote on behalf of the full U.S. Conference of Catholic Bishops to urge President Barack Obama and Congress to enact comprehensive reform before the end of 2009.

"It has been clear for years that the United States immigration system requires repair and that reform legislation should not be delayed," said the USCCB president in a prepared statement. "I would ask President Barack Obama and congressional leaders of both parties to work together to fashion and enact comprehensive immigration reform legislation before the end of the year."

He also urged "respect and observance of all just laws," and said the bishops "do not approve or encourage the illegal entry of anyone into our country."

Archbishop Joseph E. Kurtz of Louisville, Ky., chairman of the Ad Hoc Committee on Defense of Marriage, reported to his fellow bishops about the challenges in meeting their priority focus on marriage, especially the quick rate at which state legislatures and courts have been taking up legislation and cases that legalize same-sex marriage or prohibit it.

Six states now recognize marriage between same-sex couples, Archbishop Kurtz said, and others are considering the same type of laws or a range of others "allowing everything but marriage," that would give new legal rights to civil unions.

He said the key points that the ad hoc committee is focusing on to support marriage are:

- That marriage is inherently related to sexual differences and the complementarity of men and women.
- That marriage is for the good of children, who are themselves "a great good of marriage."
- That marriage is a unique bond reserved to men and women by nature.
- That same-sex marriage has negative effects on religious rights.

The bishops also heard brief reports from their conference vice president,

Bishop Gerald F. Kicanas of Tucson, Ariz., about their other four priorities: faith formation and sacramental practice, the life and dignity of the human person, cultural diversity in the Church, and promoting vocations to the priesthood and religious life.

In other actions, the bishops in a 135-2 vote approved a recommendation from their Committee on Budget and Finance to keep the 2010 assessment on dioceses to fund the work of the USCCB at the 2009 level of just over \$10 million. The vote was open only to bishops who head dioceses.

But Archbishop Kurtz, chairman of the committee, warned that he would probably be asking for an increase for 2011 when that assessment comes up at the bishops' November meeting in Baltimore.

The assessments are calculated for each diocese based on a formula that includes offertory income, registered households and contributions to three national collections.

The bishops also approved funding of \$450,000 for the New York-based John Jay College of Criminal Justice to complete a study of the causes and context of clergy sex abuse of minors. Commissioned by the bishops in the 2002 "Charter for the Protection of Children and Young People," the study is expected to be completed by December 2010.

During their executive session, the U.S. bishops expressed "appreciation and support" for Bishop D'Arcy, especially for "his pastoral concern" for the University of Notre Dame.

In a two-sentence statement made public on June 22 in Washington, the bishops also affirmed Bishop D'Arcy's "solicitude for [Notre Dame's] Catholic identity and his loving care for all those the Lord has given him to sanctify, to teach and to shepherd."

The statement made no direct reference to the controversy over the northern Indiana university's decision to have Obama as commencement speaker on May 17 and to give him an honorary degree, or to a recent call by the board of directors of the Association of Catholic Colleges and Universities for the bishops to revisit their 2004 statement on "Catholics in Political Life." †



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Editorial

Laypeople 'share fully' in building up the Church

At the annual convention of the Diocese of Rome, delegates were told by their bishop, Pope Benedict XVI, that lay Catholics have responsibilities that extend beyond helping their pastors with the day-to-day operations of their parishes.

Speaking at his cathedral church, the Basilica of St. John Lateran, the pope acknowledged that full participation in the life of the Church will require "a change of mentality" on the part of both clergy and laity.

The majority of Catholics are only minimally involved in the Church's sacramental, educational or social ministries. Those who are involved tend to see themselves as collaborators with the clergy in their parishes.

Pope Benedict says that neither view—the passive stance of the majority or the merely collaborative role of those who are active in parish ministry—accurately represents the Second Vatican Council's vision of a laity that "fully shares in the responsibility for the existence and action of the Church."

The pope is obviously not minimizing the role of bishops, priests and deacons in preserving, and carrying forward, the Church's mission.

On the contrary, he says we should not see the Church as "simply a collection of people" any more than we should diminish the role of laypeople in the life of the Church. His point is that everyone has a role to play in carrying on Christ's work in the world.

To achieve the change of mentality that the pope believes is necessary, we must do a better job of helping Catholics understand what it means to be members of the Body of Christ.

There are not two classes of membership in the Church—clergy and laity—in spite of their distinctive roles and responsibilities.

"Christ brought down the wall of separation and unites all of us into one body," the pope says. "In the Body of Christ, we become one people, the People of God."

As one body, we share equally in the mission that Christ entrusted to his disciples to proclaim the Gospel, to baptize in the name of the Father, the Son and the Holy Spirit, and to build up the Kingdom of God.

"The Church, which has its origins in the triune God, is a mystery of communion," the pope says. "As a communion, the Church is not only a spiritual reality, but lives in history—in flesh and blood, so to speak. The People of God means all of us—from the pope to the baby most recently baptized."

As Pope Benedict sees it, being a Christian means sharing the Gospel with others, particularly through acts of charity.

Charity, which was the subject of this pope's first encyclical, *Deus Caritas Est* ("God is Love"), is the great equalizer.

We are all called to proclaim the Gospel, particularly through acts of charity.

And the place, or setting, for the lay Catholic's exercise of full responsibility for the work of evangelization, and



Pope Benedict XVI addresses delegates to the annual convention of the Diocese of Rome at the Basilica of St. John Lateran in Rome on May 26. Laypeople are called to share fully in the responsibility of building up the Church, the pope said.

for the ministry of charity, is much larger than the parish. In fact, it extends to the whole world.

All baptized Christians share fully in the Church's mission to transform the world through the power of God's grace. We do this by living as Christ lived and by giving witness to him through our thoughts, our words and our actions.

"To live charity is a primary form of mission," the pope told the delegates at his diocesan convention. "The word proclaimed becomes visible when it is incarnated in acts of solidarity and sharing, and in gestures that concretely demonstrate the face of Christ, the true friend of humanity."

We accept full responsibility for the Church's mission when we accept the fact that each of us is called to be Christ for others—and to see Christ in the face of others.

We assume our rightful roles as members of the Body of Christ when we proclaim Christ in our homes, our workplaces and in the public square as well as in our parishes.

We become leaders in the Church when we speak out against injustice and evil wherever we find it, and when we stand firm and live out our Christian beliefs in our everyday lives.

Like the delegates from the Diocese of Rome, each and every one of us represents the entire People of God wherever we are and in whatever we are doing. We are ambassadors for Christ in our parishes certainly, but also, perhaps more importantly, "at large" in our neighborhoods, in our civic communities and throughout the world.

Pope Benedict invites, and challenges, us to step up and assume our rightful places as sons and daughters of God. We have been entrusted with a sacred mission to "share fully" in the mission and ministries of the Church. It is time to get involved, in profoundly personal ways, through our prayer, our personal witness and our active participation in the ministry of charity.

No one is excused from active participation in the work of building up the Church. There are no second-class citizens among us, and no spectators. We are all responsible.

Let's pray for the change of mentality that Pope Benedict speaks about.

May this change take place in ourselves, first of all, and then in the minds and hearts of all our sisters and brothers in Christ.

—Daniel Conway

Be Our Guest/Don Striegel

St. Vincent de Paul Food Pantry marks 10 years of hunger relief

As of June 1, the St. Vincent de Paul Food Pantry completed 10 years of



providing hunger relief to families and individuals in the Indianapolis area using the "client choice" pantry concept.

Choice means that eligible clients select—"shop for"—food and other

necessities that meet their particular dietary and nutritional needs.

St. Vincent de Paul Food Pantry has a long-standing record of providing food using pantries within local parishes but, in 1999, established its first client choice pantry serving the southeast quadrant of the city. That operation has since been merged into a larger facility that serves nearly 3,000 households each week.

Over the 10-year period, the pantry has distributed an estimated 25 to 30 million pounds of food to qualified clients at no cost and without regard to religious affiliation, race or national origin.

The pantry's mission statement is as follows:

"Responding to God's call to 'feed the hungry' (Mt 25:35), we strive to manifest God's love to all by providing a selection of food and self-help programs to those in need in an atmosphere of dignity and love

for client and volunteer alike."

In addition to the food pantry, the facility houses a free medical clinic and a free legal clinic that are available to the needy. Other services and information, such as mammograms, government programs and tax preparation, are provided on site.

The pantry, as well as the entire central and southern Indiana unit of the society, operates with 100 percent volunteers, and relies primarily on individual donations to cover annual expenses.

We have also been blessed with foundation grants for major expenses, such as refrigeration units, construction and roof replacement.

Over the 10-year period, the pantry has distributed an estimated 25 to 30 million pounds of food to qualified clients at no cost and without regard to religious affiliation, race or national origin.

On this 10th anniversary, the St. Vincent de Paul Food Pantry would like to thank those who have contributed to the success: volunteers, benefactors, grantors, in-kind donors, suppliers and vendors.

Without them, fulfilling our mission would not be possible.

For more information on the charitable works of the St. Vincent de Paul Society in the Indianapolis area, or to make a donation to support our ministry, visit our Web site at www.SVDPindy.org.

Note that we are a 100 percent volunteer organization so every dollar goes to direct aid to the needy.

(Don Striegel is the Indianapolis chapter's Society of St. Vincent de Paul Food Pantry's volunteer coordinator.) †

Letter to the Editor

Murder of abortion doctor is wrong, but so is taking of any human life

It is somewhat confusing.

I read in the newspapers and hear on the TV newscasts about so many of the abortion rights groups around the country holding vigils praising Dr. George Tiller after his untimely and sudden death.

There is no question that we should all extend our condolences to his wife and family.

There is also no question that the person who shot Tiller was very wrong and is a murderer who tried, convicted and applied the death penalty all in one act.

True pro-life supporters all know this is very wrong and cannot be condoned. It certainly is not the American way.

Those of us who oppose the death penalty do so because we feel that one killing does not justify another. Only God can create life, and only God has the

right to end a life.

Abortionists seem to feel that this does not apply to all lives, especially those in the womb.

It appears that despite the wrong in murdering Tiller, giving praise to him is somewhat like giving praise to a serial killer who did not give his victims a fair chance to live (even though some killings might be legal in the eyes of the courts, who are not God).

Despite the spin that abortion rights people put on this act, each time the act occurs, a life is snuffed out and, in Tiller's case, according to news accounts, 60,000 lives were snuffed out.

May God show him more mercy than he did the 60,000.

W.L. O'Bryan
New Albany

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit

letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to: "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717. Readers with access to e-mail may send letters to criterion@archindy.org.

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Frequent confession keeps us on the pathway to peace

The second precept of the Church as presented in the *United States Catholic Catechism for Adults* reads: “You shall confess your sins at least once a year. This obliges in particular those who are conscious of serious sin. Regular reception of the Sacrament of Penance and Reconciliation helps to prepare us not only to receive the Eucharist, but also to continue the conversion begun at Baptism” (p. 324).

The sacraments of the Church fortify us with hope when the journey home to the Kingdom gets turbulent. The Holy Spirit helps us to become truthful with God, and that sets us free.

As Pope John Paul II had said, we cannot be genuinely free unless we know and live our transcendence over the world—and if we know God as our friend.

God, our friend, invites us to seek his mercy when all seems bleak and lost because of sin. Such mercy is God’s glory; it leads us to want to make amends for sins against him and our neighbor. Peace comes from God’s merciful forgiveness of our sins.

While I find it humbling to confess my sins, I love this sacrament. After baptism, which gives us entry to the life of Christ in the Church, and after the holy Eucharist, which sustains our life in the Church, the sacrament of penance and reconciliation is a spiritual lifeline.

I can’t imagine being a good bishop

without the grace of this sacrament. I need the grace for my continued spiritual growth. I also believe a priest cannot be a good confessor if he is not a good penitent.

Our mission as Church is to live and proclaim Our Lord Jesus Christ and his Gospel. As we proclaim redemption, we preach penance and reconciliation.

When we preach penance and reconciliation, we must preach the fact of sin. Yet we do so carefully for it is true that few people sin out of malice.

Most of us sin out of human weakness. There is a big difference between malice and weakness, but this does not explain sin away. Because of our human limitations, we sin.

Even a surface knowledge of history tells us that there have been periods of history when the human family lost its sense of sin, when the moral conscience of society was darkened by confusion and human weakness.

Cardinal Joseph L. Bernardin once said, “When we lose altogether a sense of sinfulness in our lives, we become alienated from an important part of ourselves and can become further alienated from a forgiving God. Not to know sin is not to know salvation, reconciliation or forgiveness.”

If we lose our sense of sin, we lose the pathway to peace of mind and heart. As the late Holy Father reminded us, in our time as individuals and as a society we are in danger of losing our very soul.

When we lose our sense of sin, we lose

our sense of God and we become victims of the power of dark secrets in our hearts, which are the enemy of truth and peace and freedom. Deep down, we know that we are weak and sinful. The sacrament of penance is the pathway out of the slavery of dark secrets.

St. Augustine described the Church’s mediation in terms of the Gospel story of the raising of Lazarus from the dead.

Jesus called Lazarus back to life from the tomb, but he asked his disciples to free Lazarus from the burial cloth binding his body. Christ forgives sin, while the Church through our priests is the agent for removing the bindings of sin.

In his apostolic exhortation *Reconciliation and Penance*, Pope John Paul II wrote: “According to the most ancient traditional idea, the sacrament is a kind of ‘judicial action;’ but this takes place before a tribunal of mercy rather than of strict and rigorous justice. ...”

He says that this “tribunal of mercy” is like human tribunals only by analogy. It is like a human tribunal “insofar as sinners reveal their sins and commit themselves to renouncing and combating sin; accept the punishment [sacramental penance] which

the confessor imposes on them and receive absolution from him” (30).

The confessor is an agent of mercy because of his awareness of his own sin.

I have been confessing my sins for some 60 years, and my experience is still like that of a kid who wrote to me: “I am in the second grade. I’ve been to reconciliation. I’m not scared to go. Also, I think every one came out of reconciliation smiling.”

We “come out smiling” because we have the assurance of God’s mercy and the embrace of the Church from a spokesperson for Christ and the Church.

Frequent confession to a minister of mercy keeps us on the pathway to peace. †

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

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

Archbishop Buechlein’s intention for vocations for June

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

La confesión frecuente nos mantiene en el camino a la paz

El segundo mandamiento de la Iglesia que figura en el *Catecismo Católico de Estados Unidos para Adultos* dice: “Confesar los pecados al menos una vez al año. Esto obliga particularmente a aquellos que están conscientes de haber cometido pecados graves. La recepción periódica del Sacramento de la Penitencia y la Reconciliación nos ayuda a prepararnos no solamente para recibir la Eucaristía sino también para proseguir con la conversión iniciada en el Bautismo” (p. 324).

Los sacramentos de la Iglesia nos fortalecen con la esperanza cuando la travesía de vuelta al Reino se torna turbulenta. El Espíritu Santo nos ayuda a ser fieles a Dios y eso nos libera.

Como decía el Papa Juan Pablo II, no podemos ser auténticamente libres a menos que entendamos y vivamos nuestra trascendencia en el mundo y conozcamos a Dios como nuestro amigo.

Dios, nuestro amigo, nos invita a buscar su misericordia cuando todo parece sombrío y perdido debido al pecado. Tal misericordia es la gloria de Dios: nos lleva a desear realizar enmiendas por los pecados cometidos contra Él y nuestro prójimo. La paz proviene del perdón misericordioso de Dios de nuestros pecados.

Si bien considero que confesar mis pecados es una lección de humildad, me encanta este sacramento. Después del Bautismo, el cual nos dio acceso a la vida de Cristo en la Iglesia, y luego de la santa Eucaristía que sustenta nuestra vida en la Iglesia, el sacramento de la Penitencia y Reconciliación es una cuerda de salvación espiritual.

No puedo imaginarme cómo podría ser un buen obispo sin la gracia de este sacramento. Necesito la gracia para mi

continuo desarrollo espiritual. Asimismo, considero que un sacerdote no puede ser un buen confesor si no es un buen penitente.

Nuestra misión como Iglesia es vivir y proclamar a Nuestro Señor Jesucristo y su Evangelio. Al tiempo que proclamamos la redención predicamos la penitencia y la reconciliación.

Al predicar sobre la penitencia y la reconciliación debemos predicar también la verdad del pecado. No obstante, debemos hacerlo cuidadosamente ya que es cierto que pocas personas pecan con malicia.

La mayoría de nuestros pecados se derivan de nuestra debilidad humana. Existe una gran diferencia entre la malicia y la debilidad, pero esto no justifica el pecado. Pecamos debido a nuestras limitaciones humanas.

Incluso el conocimiento somero de la historia nos indica que han existido períodos de la historia en los que la familia humana perdió el sentido del pecado, cuando la conciencia moral de la sociedad se vio eclipsada por la confusión y la debilidad humana.

El Cardenal Joseph L. Bernardin dijo una vez: “Cuando perdemos completamente el sentido de lo pecaminoso en nuestras vidas nos distanciamos de una parte importante de nosotros mismos y podemos llegar a distanciarnos aún más de un Dios misericordioso. No conocer el pecado es no saber sobre la salvación, la reconciliación ni el perdón.”

Si perdemos nuestra noción del pecado, perdemos el camino a la paz mental y espiritual. Tal y como nos lo recordó el difunto Santo Padre, como personas y como sociedad en nuestros tiempos, corremos el riesgo de perder incluso nuestras almas.

Cuando perdemos la noción del pecado,

perdemos la noción de Dios y nos transformamos en víctimas del poder de los secretos oscuros de nuestros corazones que son los enemigos de la verdad, la paz y la libertad. Muy en el fondo sabemos que somos débiles y pecadores. Por lo tanto, el Sacramento de la Penitencia es el camino para liberarnos de la esclavitud de los secretos oscuros.

San Agustín describió la mediación de la Iglesia en términos de la historia del Evangelio y de la resurrección de Lázaro de entre los muertos.

Jesús llamó a Lázaro para que volviera a la vida desde su sepulcro, pero pidió a sus discípulos que liberaran a Lázaro de la mortaja que ataba su cuerpo. Cristo perdona el pecado, en tanto que la Iglesia, a través de sus sacerdotes, es el agente que remueve las ataduras del pecado.

En su exhortación apostólica *Reconciliatio et Paenitentia*, el Papa Juan Pablo II escribió: “según la concepción tradicional más antigua, [este Sacramento es] una especie de *acto judicial*; pero dicho acto se desarrolla ante un tribunal de misericordia, más que de estrecha y rigurosa justicia. ...”

Comenta que ese “tribunal de misericordia” no es comparable a los tribunales humanos sino por analogía. Se compara con los tribunales humanos “en cuanto que el pecador descubre allí sus pecados y su misma condición de criatura sujeta al pecado; se compromete a renunciar y a combatir el pecado; acepta la pena

(*penitencia sacramental*) que el confesor le impone, y recibe la absolución” (31).

El confesor es un agente de misericordia debido a la conciencia que posee sobre sus propios pecados.

Durante cerca de 60 años he estado confesando mis pecados y mi experiencia sigue siendo como la que describió un niño que me escribió: “Estoy en segundo grado. Fui a la reconciliación. No me da miedo ir. También pienso que todos salen sonriendo de la reconciliación”.

“Salimos sonriendo” porque tenemos la garantía de la misericordia de Dios y el acogimiento de la Iglesia de parte de un vocero de Cristo y de la Iglesia.

La confesión frecuente con un ministro de la misericordia nos mantiene en el camino a la paz. †

¿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 junio

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

Events Calendar

June 25-27

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

June 26

Mother of the Redeemer Retreat Center, 8210 W. State Road 48, Bloomington. **Traveling missionary image of Our Lady of Guadalupe,** Stations of the Cross, 4 p.m., followed by Our Lady of the Sorrows rosary. Information: 812-925-4642, ext. 232.

June 26-27

Christ the King Parish, 1827 E. Kessler Blvd., Indianapolis. **"Summer Social,"** Fri.-Sat. 5 p.m.-midnight, food, music, games, talent show, entertainment, rummage sale.

Information: 317-255-3666.

St. Lawrence Parish, Father Conen Hall, 6944 E. 46th St., Indianapolis. **Rummage sale,** Fri. 7 a.m.-6 p.m., Sat. 8 a.m.-noon, Sun. 12:15-2:15 p.m. bag sale. Information: 317-546-4065.

June 27

Our Lady of Lourdes Parish, 5333 E. Washington St., Indianapolis. **Alumni recognition Mass and all-school reunion and dinner,** Mass, 5 p.m., reunion and dinner following Mass. Information: 317-356-7291.

Mother of the Redeemer Retreat Center, 8210 W. State Road 48, Bloomington. **Traveling missionary image of Our Lady of Guadalupe,**

Mass, 6:30 a.m., adoration and confession, Mass, noon. Information: 812-925-4642, ext. 232.

June 28

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

St. Nicholas Parish, 6461 E. St. Nicholas Drive, Sunman. **Parish picnic,** "All you can eat" chicken and roast beef dinners, turtle soup, games, 10 a.m.-7 p.m. Information: 812-623-2964.

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.

June 29

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **"Theology of the Body,"** session two, talks for adults 18 and older on consecutive Mondays, 6:30-8 p.m. Registration: 317-236-1521 or dcarollo@archindy.org.

George's Neighborhood Grill, 6953 Lake Plaza, Indianapolis. **Theology on Tap, summer series, "Tough Topics for a Tough Life,"** happy hour,

7 p.m., talk, 8 p.m. Information: 317-625-7744.

July 1

St. John the Apostle Parish, 4607 W. State Road 46, Bloomington. **Summer concert tour, celebrating "The Truth,"** Kurt and Julie Carrick, presenters, 7 p.m., no charge. Information: 812-876-1974.

July 3-5

Divine Mercy Perpetual Adoration Chapel, 3354 W. 30th St., Indianapolis. **Traveling missionary image of Our Lady of Guadalupe,** veneration. Information: 317-926-1963.

July 6

Most Holy Name of Jesus School, 21 N. 17th Ave., Beech Grove. **"Giant Steps**

Summer Camp," educational summer camp for students in kindergarten through eighth grade, 8 a.m.-5 p.m., registration deadline June 30. Information: 317-784-9078.

July 7

Ritter's Frozen Custard, 3219 W. County Line Road, Greenwood. **"Benedict Inn Night Out at Ritter's,"** 3-8 p.m. Information: 317-788-7581 or benedictinn@benedictinn.org.

July 9-11

Holy Spirit Parish, 7243 E. 10th St., Indianapolis. **Parish festival,** 5:30 p.m.-11 p.m., rides, food, music, entertainment. Information: 317-353-9404. †

Retreats and Programs

July 7

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Silent non-guided retreat, "Come Away and Rest Awhile,"** 8 a.m.-4 p.m., \$25 per person includes continental breakfast and lunch. Information: 317-545-7681 or spasotti@archindy.org.

July 9

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Annual "Day of Reflection on Prayer,"** Father Jim Farrell, presenter, 8:30 a.m.-2:30 p.m., \$35 per person includes continental breakfast and lunch. Information: 317-545-7681 or spasotti@archindy.org.

July 10-17

Monastery Immaculate Conception, Kordes Center, 841 E. 14th St., Ferdinand, Ind. (Evansville Diocese). **"Directed Retreat,"** Information: 812-367-1411 or spirituality@thedome.org.

July 12

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Woman Prayer: A Morning of Grace,"** Benedictine Sister Rachel Best, presenter, morning prayer and Sunday Mass, 8:45 a.m.-1 p.m., \$25 per person includes lunch. Information: 317-788-7581 or benedictinn@benedictinn.org.

July 14

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Evening of Reflection, "Meet Me at The Shack,"** Father Jim Farrell, presenter, 6:30-9:30 p.m., \$15 per person

includes light dinner. Information: 317-545-7681 or spasotti@archindy.org.

July 16

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Day of Reflection, "Meet Me at The Shack,"** Father Jim Farrell, presenter, 8:30 a.m.-2:30 p.m., \$35 per person includes continental breakfast, lunch and Mass. Information: 317-545-7681 or spasotti@archindy.org.

July 21-23

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Mid-week retreat, "Stories of Faith—Stories of Our Lives,"** Father Jim Farrell, presenter, \$160 per person or \$290 married couple. Information: 317-545-7681 or spasotti@archindy.org.

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **Midweek retreat, "Use Time—Don't Let It Use You,"** Benedictine Father Pius Klein, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

July 24-26

Rachel's Vineyard Retreat, Indianapolis. **Spiritual journey and healing process for women, men and married couples experiencing symptoms associated with abortion,** confidential program and location. Information: 317-236-1521 or 800-382-9836, ext. 1521.

July 31-August 2

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Praying the Bible,"** Benedictine Brother Zachary Wilberding, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

August 2-8

Monastery Immaculate Conception, Kordes Center, 841 E. 14th St., Ferdinand, Ind. (Evansville Diocese). **"Guided Retreat,"** Information: 812-367-1411 or spirituality@thedome.org.

August 4

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Silent non-guided retreat, "Come Away and Rest Awhile,"** 8 a.m.-4 p.m., \$25 per person includes continental breakfast and lunch. Information: 317-545-7681 or spasotti@archindy.org.

August 7-9

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Virtue: Living the 'Good' Life,"** Benedictine Brother Karl Cothorn, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

August 18

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Catholic Identity and Doctrine 2009: Devotion to the**

Eucharist Outside of the Mass," Benedictine Father Matthias Newman, presenter, 6:30-9 p.m., \$25 includes dinner. Information: 317-788-7581 or benedictinn@benedictinn.org.

August 18-20

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Lectio Divina: Praying with Holy Scripture,"** Benedictine Brother Matthew Mattingly, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

August 21-23

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"The Book of Revelation: What It Is and What It Isn't,"** Benedictine Father Eugene Hensell, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

August 28-30

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Scriptures and Novels,"** Benedictine Father Noël Mueller, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu. †

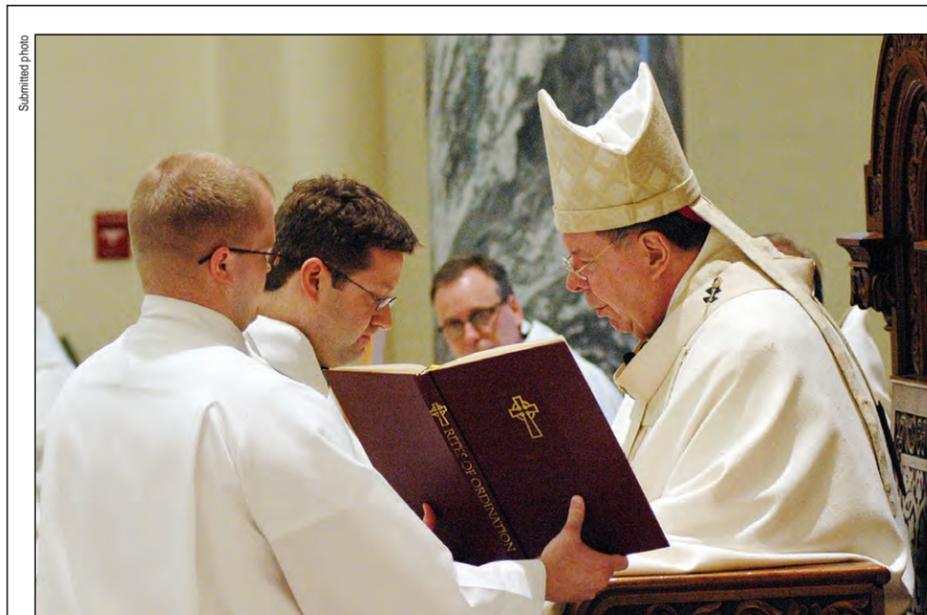
VIPs



James O. and Mary H. (Rees) Berger, members of St. Mark the Evangelist Parish in Indianapolis, will celebrate their 60th wedding anniversary on June 30.

The couple was married on June 30, 1949, at St. Joseph Church in Jasper, Ind., in the Evansville Diocese.

They have seven children: Beth Dodds, Nina Eads, Barb Irwin, Linda King, Joseph, Martin and Michael Berger. They also have 22 grandchildren and 11 great-grandchildren. †



Ordination at Saint Meinrad

Benedictine Father Christian Raab, a monk of Saint Meinrad Archabbey, was ordained to the priesthood by Archbishop Daniel M. Buechlein on June 7 at Saint Meinrad Archabbey Church. Father Christian, who is 34, is the son of Edward and Sharon Raab of Michigan City, Ind., in the Gary Diocese. He earned a bachelor's degree in religious studies at Indiana University in 1997, master's degree in pastoral studies at Loyola University in 2003 and master of divinity degree at Saint Meinrad School of Theology in May. He joined the monastery in 2005 and professed his solemn vows as a Benedictine monk on Jan. 25, 2008. Father Christian serves as the associate director for monastic vocations at Saint Meinrad.



Blessing

Father Henry F. Tully, administrator of St. Mary Parish in New Albany, blesses the new doors of the church. The doors are part of an overall restoration of the exterior of the historic church built in 1858. This project was funded through the archdiocesan Legacy for Our Mission campaign with additional funding from the Horseshoe Foundation. The church interior was refurbished in 2005. The addition of a new steeple will be the final phase of the project. The existing steeple was damaged by high winds in September 2008.

'Choose Life' license plate marks 10th year of existence

WASHINGTON (CNS)—Specialty license plates offer motorists a chance to express pride in sports teams, the military and a variety of organizations, and for the past 10 years a different kind of plate has promoted adoption as an alternative to abortion.

The "Choose Life" tag celebrated its 10th anniversary in Florida on June 10. It is the first official tag designed to encourage women with unplanned pregnancies to consider adoption instead of abortion.

Some opponents of the plate say the view expressed on it is that of the state, not just the motorist, and feel a state shouldn't be involved in any message about abortion, whether it is pro or con.

The Florida Department of Highway Safety and Motor Vehicles reported 40,018 "Choose Life" tags were sold in 2008, making it the ninth highest-selling specialty tag that year among the state's 114 tags.

Florida charges \$22 for the tag but only keeps \$2. The rest is distributed to adoption organizations and agencies that use the funds to provide such things as medical care, food and clothing to pregnant mothers who are committed to putting their child up for adoption.

Russ Amerling, secretary, treasurer and publicity coordinator for Choose Life Inc. told Catholic News Service that "about four years after the license plate was available, about 500 birth mothers were given funds raised by the sale of the 'Choose Life' tags. I expect that by now that number is around 1,000."

The idea for the tag came from Marion County Commissioner Randy Harris in 1996. After driving behind a vehicle with a specialty license plate, Harris envisioned one of his own that promoted adoption rather than abortion.

"We support the idea of choosing life in every situation," said Amerling. "Our

message is there to get the word out about adoption and to raise the level of discussion."

In 1997, Harris established Choose Life Inc. and by June 1999 his "Choose Life" license plate was signed into law by then-Gov. Jeb Bush. Currently, the tag is available in 18 other states, including Indiana. It also has also been approved in five additional states, including Virginia, where the license plate is scheduled to make its debut in July.

Mailee Smith, counsel for Americans United for Life, told CNS: "Organizations that are pro-life are in a position where they are caring for the emotional state of women. This plate allows people to give funds to these organizations who are caring for women. Pro-choice organizations are not giving women a choice unless it involves abortion."

Organizations that believe a woman should have a right to choose abortion such as the National Organization for Women, Planned Parenthood and the Center for Reproductive Rights are in contention with Choose Life Inc.'s pro-life license plate.

Carol Cohan, executive director of the Women's Emergency Network, said: "Personally, I do not believe that license plates, designed to bring revenue to the state, are an appropriate venue for advertising philosophical and political



The "Choose Life" license plate celebrated its 10th anniversary in Florida on June 10. It is the first official tag designed to encourage women with unplanned pregnancies to consider adoption as an alternative to abortion.

positions."

She said the network "is outraged at the 'Choose Life' license plate, the way the funds are distributed, and the fact that the state is supporting 'crisis pregnancy centers,' which peddle deception, guilt, manipulation and anything else that will force women to complete an untenable pregnancy."

Despite Cohan's remarks, there are hundreds of legitimate crisis pregnancy centers around the country that offer counseling and assistance to women who choose to give birth.

Other groups find fault with the tag's slogan, preferring it specify a pro-adoption stance, but Smith does not feel that a slogan change will appease opponents.

"Pro-choice groups are given an equal opportunity to apply for and obtain a license plate of their own yet they never do," she said. "They want to inhibit the

'Choose Life' viewpoint without even trying to obtain a license plate of their own."

Though the pro-life license plate has resulted in fierce legal disputes in many states, Sister Clare Hunter, a Franciscan Sister of the Eucharist and director of the Respect Life office of the Arlington Diocese in Virginia, has not seen the intensity of opposition present in such states as California, Florida and Illinois though there is some dissatisfaction.

"I think everyone values freedom and life, and we all want to promote it," Sister Clare said. "I think that pro-choice groups also agree that taking a life is not a good thing and that this should be a universal attitude we all hold. The slogan 'Choose Life' is such a positive message that can encourage people and is one that is nonthreatening and shouldn't incite any type of violence." †

New report says 12 million trapped in some form of human trafficking

WASHINGTON (CNS)—Efforts to combat global human trafficking suffered setbacks last year, in part because a bad global economy left more people vulnerable to traffickers, a new report says.

The U.S. Department of State released its 2009 Trafficking in Persons report on June 16. The annual report documents the efforts of foreign governments to eliminate the most severe forms of human trafficking.

The U.S. government defines severe human trafficking as the use of force, coercion or fraud to obtain labor or induce a commercial sex act.

Kristyn Williams, interim associate director of the anti-trafficking services program for the U.S. bishops' Migration and Refugee Services, suggested the trafficking report could be "an effective tool" in the prevention of human trafficking worldwide.

According to the report, an estimated 12.3 million people are currently trapped in some form of modern-day slavery.

The report cited the international economic crisis as a

driving factor in the rise of human trafficking. Rising unemployment rates and falling incomes have left desperate workers vulnerable to manipulation by human traffickers, particularly in underdeveloped countries.

Increased international demand for cheap goods also has contributed to the rise in human trafficking, the report said.

It highlighted some positive developments in the effort to combat human trafficking. In 2008, 26 acts of anti-trafficking legislation were introduced or amended worldwide.

The 2009 report contains assessments of more than 175 countries. Foreign governments are evaluated on their effectiveness in prosecuting traffickers, protection of victims of trafficking and prevention of further trafficking violations.

Each nation is placed on one of three tiers based on the results of these evaluations.

Those in compliance with the U.S. government's minimum standards for the elimination of trafficking are considered first-tier nations.

Second-tier nations are those that have made significant strides toward meeting the minimum standards, and third-tier nations are those that are making no effort to combat trafficking. Nations ranked in the third-tier may be subject to economic sanctions.

The report ranked 28 nations in the top tier, down from 29 in 2008. The number of nations in the third tier rose from 14 to 17.

Speaking during the release of the report, Secretary of State Hillary Rodham Clinton emphasized the importance of recognizing and combating both labor trafficking and sex trafficking.

Clinton's comments drew praise from Williams. "I was glad to hear Secretary of State Clinton recognize the importance of labor trafficking as well as sex trafficking," Williams said in a June 18 interview with Catholic News Service.

Williams stated that of the 1,037 human trafficking victims aided by the bishops' program from April 2006 to May 2009 roughly two-thirds were victims of labor trafficking. †

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Days of joy

2 0 0 9 O r d i n a t i o n s

Deacon Sean Danda heard God's call to the priesthood early in his life

By Mary Ann Wyand

For most of his life, Sean Danda has wanted to be a priest.

He heard God's call to the priesthood as early as the second grade at St. Malachy School in Brownsburg, and talked about becoming a priest when he grew up.

At Cardinal Ritter Jr./Sr. High School in Indianapolis, his friends and teachers all knew that he wanted to study for the priesthood after graduation.

As a sophomore, he won the first-place award in the 10th-grade division of the Indianapolis Serra Club's vocations essay contest with his insightful description of the priesthood and religious life.

"Christ's love is a love for all times," he explained in his essay. "Priests and religious bring that love to us, and call us to share that love with other people."

He described the priesthood and religious life as "a fulfillment of God's plan," and wrote that "to be a priest, sister or brother in today's world will take good Catholic roots, a call to service and a good connection with people."

Family members, friends and priest mentors agree that Deacon Sean Danda is a compassionate, dedicated, faith-filled and joyful young man who will enjoy helping people in his priestly ministry.

He will be ordained to the priesthood by Archbishop Daniel M. Buechlein on June 27 at SS. Peter and Paul Cathedral in Indianapolis, and the rite of ordination will be the realization of his longtime dream. His Mass of Thanksgiving is at 2:30 p.m. on June 28 at St. Malachy Church, 9833 E. County Road 750 North, in Brownsburg.

"I can distinctly remember the first day I met Sean Danda," Msgr. Joseph F. Schaedel, vicar general, recalled. "It was at St. Malachy on Holy Thursday in 1995. I think he was in the fifth grade. I was the assistant at St. Malachy Parish at the time. He introduced himself and said, 'I'm Sean Danda, and I'm going to be a priest.' I thought, at the time, 'Well, that's great!' And he did it."

"He's a determined young man, a very bright young man, and he comes from a fine Catholic family," Msgr. Schaedel said. "He's always been prayerful. His mother [Katherine] is chronically ill, and he and his sister [Heather] had to be of service [to her while growing up]."

Father Eric Johnson, vocations director for the archdiocese, said Deacon Danda enthusiastically devoted himself to his theology studies at St. John Vianney Seminary in St. Paul, Minn., then at the Pontifical North American College in Rome, where he will return in October to complete a Licentiate in Fundamental Theology.

"He's a very compassionate, faith-filled man of prayer who is sensitive to the needs of others," Father Johnson said. "He has a real desire to be of service to others. He understands suffering, and where love is in the midst of all that suffering."

Father Joseph Moriarty, the associate director of spiritual formation at Saint Meinrad School of Theology, served as chaplain at Cardinal Ritter High School and later as archdiocesan vocations director.

"He has always expressed interest in the priesthood," Father Moriarty said. "He has great compassion, fidelity, faithfulness and a very established prayer life that I think was forged by his parents and their promise to raise him in the practice of the faith. ... He's a fine young man."

Deacon Danda's sister, Heather, also answered God's call to religious life. She is a postulant in the Society of Our Lady of the Most Holy Trinity in Belcourt, N.D.

Because of serious health complications from systemic scleroderma, a chronic autoimmune disease, Katherine Danda lives with the Little Sisters of the Poor and the elderly residents at the St. Augustine Home for the Aged in Indianapolis.

"I'm very devoted to Mary



Pope Benedict XVI greets then deacon candidates Sean Danda, center, from St. Malachy Parish in Brownsburg, Nicholas Vaskov, left, of the Diocese of Pittsburgh, and Jesse Burish, right, of the Diocese of LaCrosse, Wis., in St. Peter's Square in Rome. The seminarians were theology students at the Pontifical North American College in Rome.

and the rosary," she said. "I just pray that she will keep him in her mantle and keep him faithful to his calling from God. My prayers have also been to see him ordained because I didn't know if my illness was going to allow me to do that."

She appreciates the opportunity to go to daily Mass at the St. Augustine Home, and is looking forward to watching her son's ordination with her husband, Richard, and their daughter at the cathedral.

"Just to be able to see him consecrate the Eucharist will be overwhelming," Katherine Danda said. "I think he will go out of his way to do anything to help anybody. I know that this is what he is called to do with his life."

In an e-mail interview from Rome, Deacon Danda said he is "very grateful for my Catholic education, which not only prepared me well academically, but also helped me to integrate the faith in myself and my life. The voice of God often came to me through my teachers and peers. It was just a matter of me listening."

"I first started pondering priesthood in second grade during first Holy Communion preparation," he said. "I could see no better way to serve God and others than by offering the Mass and giving people the Eucharist."

"God spoke to me, like anyone else, through the ordinary living of life, through silence spent in prayer with him and through the tragedies that we experience," Deacon Danda explained. "... If we don't take time for silence and solitude, how will we hear his voice?"

Pius is his confirmation name. "I chose St. Pius X as a patron," he said. "The Eucharist has always played a central role in my life, and [Pope] Pius X was a great promoter of the Eucharist. ... Pius X reminds us that there is no place on Earth where we will be unable to find God present."

His priest mentors are Msgr. Schaedel, Father Moriarty, Father Vincent Lampert, Conventual Franciscan Father Troy Overton and Father Wilfred Day.

"Each of them was a witness of priestly joy to me," Deacon Danda said. "I noticed how happy, fulfilled and joyful these priests were. I was attracted to that. I wanted to live that joy and to be the same kind of joyful man that they were. They also helped me to see how differently gifted priests are, and each encouraged me to see and know what gifts and talents God had given me." †

Deacon Sean Danda

Age: 26

Parents: Richard and Katherine (Lisak) Danda

Parish where he grew up: St. Malachy Parish in Brownsburg

Seminary: St. John Vianney Seminary in St. Paul, Minn., and Pontifical North American College in Rome

Hobbies: Reading, golf, bowling, racquetball, music, art and movies

Favorite prayer or devotion: The eucharistic prayers

Favorite Bible verses: Psalm 35:19, Jeremiah 23:23, Luke 24:39-43 and John 12:24

Favorite saints: St. Thérèse of Lisieux, St. John Vianney and St. Pius X—"Their humility and zeal attracts me." †

Deacon Christopher Wadelton's vocation came with God's help, in God's time

By John Shaughnessy

Listen to the stories shared by his close friends and family members, and it soon becomes clear that Deacon Christopher Wadelton has a sense of adventure that leads him to follow his heart, travel different paths and be open to surprises.

Consider the story that Kim Moore shares about her Uncle Chris, who is preparing to be ordained a priest on June 27 at SS. Peter and Paul Cathedral in Indianapolis.

He's really been good at including all of his nieces and his nephews in his adventures," says Moore, 22. "In 2003, he was moving back to Indianapolis from California. I was 16, and I had just gotten my driver's license. I flew out there, and we drove back in his truck. We took 10 days, and we didn't have a set agenda. We would just see signs and say, 'Hey, that looks cool, and then we'd go.'

"We went to a ghost town, through a bunch of little towns, and we tried not to eat at any chain restaurants. We always tried to eat at places that were unique to where we were. It was the coolest trip."

The same words could describe Deacon Wadelton's journey to the priesthood.

"I gave a talk on vocations a while ago that I called 'God Likes Surprises,'" Deacon Wadelton says, smiling. "God has always surprised me with the things I've been led to. Oftentimes, when I would enter into something with some trepidation, I was surprised by the hidden grace that was in there."

As someone who loves to take hikes in the mountains of Colorado and lead canoe trips through the pristine, rugged landscape of the Boundary Waters in Canada, Deacon Wadelton knows that the path of life can be similar to a trek through the wilderness.

There are twists and turns along the way, and even heartbreaking setbacks that stay with you throughout the journey. There are also the breathtaking scenes and eye-opening vistas that draw you closer to God and to a deeper sense of who you are.

All those touches have marked the 43 years of Deacon Wadelton's life.

He was 8 when his father, Tom, died of a heart attack at 47—a heartbreaking time that has shaped him as a person.

"It was tough for all of our five kids," says Ann Wadelton, the mother of Deacon Wadelton. "Chris was so sad. It's made him more sensitive to people."

He was 12 when his neighbor, Don Beckerich, mentioned the priesthood to him—a possibility he kept considering through the years.

When he was a student at Indiana University-Purdue University in Indianapolis, he went on a service trip to Appalachia one spring—an experience that cemented his commitment to help the poor.

"I would like to be a priest for the underserved and the marginalized," says Deacon Wadelton, who has made 10 trips in the past six years to help the residents of a poor community in Honduras. "I want to be a priest for people who don't feel they're a major part of the Church. It's because of my desire to serve the people who need the most. It reflects the life of Christ and also the life of St. Francis. That's a strong influence for me."

For 12 years, he worked in the computer industry—and he has since used that knowledge to collect old computers in Indianapolis and create a computer learning center in the Honduran community he has embraced.

"I come with a lot more life experience that will serve me well in parish life," says



Deacon Christopher Wadelton poses for a picture with Adonai, a boy who lives in the Pedro Atala orphanage in Tegucigalpa, Honduras.

will be answered—with God's help, and in God's time.

As he seriously examined his future in the early 2000s, he returned to the thought of becoming a priest.

First, he went on a vocations retreat. Later, pulled by his commitment to service and his interest in missionary work, he was in formation for nearly two years in California as a Franciscan. Then he decided to come home to Indianapolis to be a seminarian in the archdiocese.

"Chris has a great heart, a pastor's heart," says Father Jeffrey Godecker, who has known Deacon Wadelton as a mentor, a friend and a fellow outdoorsman for more than 20 years. "He has a lot of faith and he's very human, very warm. He also has a rare combination of intelligence and passion for the ministry and the Gospel. He has a passion for working with the poor, working with the stranger, working with the Hispanic population."

Father Godecker then shares a favorite humorous story about Deacon Wadelton, recalling a moment that was frightening when it happened but the two friends can laugh about now.

"He's the one who introduced me to canoe trips and the Boundary Waters," Father Godecker recalls. "One time, he and his brother, Tom, shot a rapids without looking, went over a small waterfall and the canoe tipped over."

Reminded of the moment, Deacon Wadelton shakes his head and smiles—another surprise from another adventure. Yet even that one doesn't compare to the surprise that God had for him.

"I'm in awe of what the priesthood involves," says Deacon Wadelton, a 1984 graduate of Bishop Chatard High School who grew up in Immaculate Heart of Mary Parish, both in Indianapolis.

"The priesthood is much more than a profession that people can leave at the office or when they're on vacation. A priest is embracing an entire lifestyle—as a public person and as a public witness of something that's truly beyond him. Maybe that's part of the realization for me that becoming a priest isn't something I've achieved. This is something that God has called me to do." †

Deacon Christopher Wadelton

Age: 43

Parents: Thomas (deceased) and Ann Wadelton

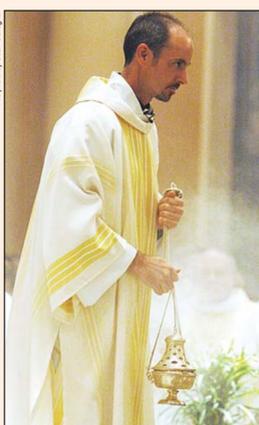
Parish where he grew up: Immaculate Heart of Mary Parish in Indianapolis

Hobbies: camping, canoeing, backpacking, photography and woodworking

Favorite prayer: Thomas Merton's prayer—"My Lord God, I have no idea where I am going. I do not see the road ahead of me. I cannot know for certain where it will end. Nor do I really know myself, and the fact that I think I am following your will does not mean that I am actually doing so. But I believe that the desire to please you does in fact please you. And I hope I have that desire in all that I am doing."

"I hope that I will never do anything apart from that desire. And I know that if I do this, you will lead me by the right road though I may know nothing about it. Therefore will I trust you always though I may seem to be lost and in the shadow of death. I will not fear, for you are ever with me, and you will never leave me to face my perils alone."

Favorite Bible verse: John 13:4-15—Jesus washing the feet of his disciples. †



Deacon Christopher Wadelton incenses the congregation during the Chrism Mass on April 7 at SS. Peter and Paul Cathedral in Indianapolis.



Pope Benedict XVI holds a monstrance containing the Blessed Sacrament during an evening prayer service on June 19 in St. Peter's Basilica at the Vatican, formally opening the Year for Priests.

Pope opens Year for Priests, says they must witness God's compassion

VATICAN CITY (CNS)—Formally opening the Year for Priests, Pope Benedict XVI urged all priests to strive for holiness and said the ordained ministry was indispensable for the Church and the world.

"The Church needs priests who are holy, ministers who help the faithful experience the merciful love of the Lord and who are convinced witnesses of that love," the pope said at a prayer service in St. Peter's Basilica on June 19.

At the same time, in an apparent reference to cases of priestly sex abuse, he warned of the "terrible risk of damaging those we are obliged to save."

"Nothing makes the Church and the body of Christ suffer so much as the sins of its pastors, especially those who transform themselves into 'robbers of sheep,' either because they lead them astray with their private doctrines or because they bind them in the snares of sin and death," he said.

Thousands of priests packed the basilica for the evening prayer service, which was preceded by a procession of the relic of the heart of St. John Vianney, the patron saint of parish priests. The pope proclaimed the yearlong focus on priestly ministry to coincide with the 150th anniversary of the saint's death.

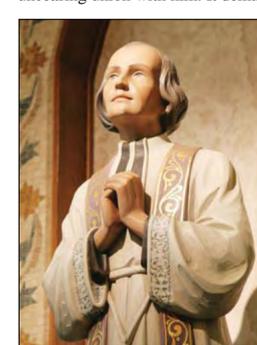
Pope Benedict stopped to pray before the saint's heart, exposed in a glass and gold reliquary. In his homily, he said the French curate's heart was "burning with divine love," a love that priests today need to imitate if they are to be effective pastors.

The liturgy was celebrated on the feast of the Most Sacred Heart of Jesus, a day of prayer for the sanctification of priests.

In his homily, the pope said the "essential nucleus of Christianity" is found in the heart of Jesus: the saving love of God that "invites us to step outside of ourselves" and "make ourselves a gift of love without reserve."

"God's heart throbs with compassion," he said. He said priests should never forget that they are consecrated to "serve, humbly and with authority, the common priesthood of the faithful."

"Ours is an indispensable mission for the Church and for the world, which demands full fidelity to Christ and unceasing union with him. It demands, therefore, that we



A statue of St. John Vianney, patron of parish priests, is seen at Cure of Ars Church in Merrick, N.Y. The Year for Priests coincides with the 150th anniversary of his death.

tened constantly to sanctity, as St. John Vianney did," he said.

The pope said pastoral formation of priests was certainly important for modern priests. But even more necessary, he said, was the "science of love" that one learns only in a "heart-to-heart" encounter with Christ.

The liturgy closed with adoration of the Eucharist and solemn Benediction, underlining the central place of the Eucharist in the life

of priests. The day before the opening liturgy, the pope issued a six-page letter thanking God for the gifts that the majority of priests have given to the Church and the world, even while acknowledging that some priests have done great harm.

He said he hoped priests would use the year and its special events to deepen their commitment to their own renewal "for the sake of a more forceful and incisive witness to the Gospel in today's world." The pope specifically asked the world's priests to focus on learning from St. John Vianney's devotion to the Eucharist and his conviction about the importance of the sacrament of penance.

St. John Vianney "taught his parishioners primarily by the witness of his life. It was from his example that they learned to pray, halting frequently before the tabernacle for a visit to Jesus in the Blessed Sacrament," the pope said.

His success in teaching his people the importance of praying before the Eucharist was not so much the result of preaching or catechesis, but what they observed when they saw him celebrating Mass, he said.

His focus on Christ's sacrifice for the sins of the world naturally led to an emphasis on teaching people the importance of confession, the pope said.

"Priests ought never to be resigned to empty confessions or the apparent indifference of the faithful to this sacrament," Pope Benedict wrote.

In St. John Vianney's France, "confession was no more easy or frequent than in our own day," but the saint insisted that the real presence of Jesus in the Eucharist demanded that people be reconciled with God, and he made sure that he was in the church for long hours each day in case someone came there wanting to confess their sins, he said.

The pope said that St. John Vianney knew how to encourage the fearful and sorrowful to open themselves to God's love and mercy through the sacrament.

"But to those who made a lukewarm and rather indifferent confession of sin, he clearly demonstrated by his own tears of pain how 'abominable' this attitude was: 'I weep because you don't weep,' he would say," the pope wrote.

Since the beginning of his pontificate, Pope Benedict has given special attention to priests and their ministry, holding frequent and lengthy off-the-cuff discussion sessions with clergy of Rome and from other parts of Italy.

He has forcefully condemned the scandal of priestly sexual abuse, most notably during his visit to the United States in 2008. More recently, Irish bishops said the pope was visibly upset while listening to their report on decades of abuse suffered by thousands of Irish children in the care of religious congregations.

The pope has many times noted the burdens carried by priests in the modern age, including their increasing workload and their responsibility to preach and witness to Gospel values in a world that often seems indifferent to them.

(Editor's note: The text of the pope's letter in English is available online at www.vatican.va/holy_father/benedict_xvi/letters/2009/documents/hf_ben-xvi_let_20090616_anno-sacerdotale_en.html. The text of the letter in Spanish is available online at www.vatican.va/holy_father/benedict_xvi/letters/2009/documents/hf_ben-xvi_let_20090616_anno-sacerdotale_sp.html.) †

A good team

Directors of Crisis Office retire after 15 years of service

By Kamilla Benko

Friends of Marge Hittle and Patty Colbert say the two women share one brain.

After nearly 15 years of friendship, they know each other so well that Hittle supplies the grade that Colbert's grandchildren are in at school when Colbert can't remember. They even finish each others' sentences.

But their friendship is not exclusive. Their compatibility, friendship and energy have helped the underemployed, working poor and homeless in Indiana.

On June 25, Hittle and Colbert retired as co-directors of the Crisis Office, an emergency assistance program of Catholic Charities Indianapolis.

The two women became co-directors in 1996, but their friendship began almost two years earlier.

Colbert, who had worked as a caseworker for the state of Michigan, volunteered at the Crisis Office in 1994.

"I came here, and Marge was already volunteering," Colbert said. "I met Marge, and we just hit it off. We got along really well."

They continued volunteering, and when the Crisis Office director left, the two women were asked to become co-directors.

"We wanted to job share," explained Hittle. "The load was getting heavier, and [the Crisis Office] really needed two people."

The Crisis Office serves an average of 30 to 40 low-income families each day.

"We assess their need, and decide whether we can help them," Hittle said. "If we cannot materially or financially help them, they always leave with referrals and information of where in the community they can get help."

The Crisis Office provides clothes, food, and hygiene and paper products to those people who can't afford them.

Volunteers and employees of the Crisis Office sometimes help clients attain birth certificates, transportation tickets and medicine. In addition, they

also hand out Bibles and rosaries to people who request them.

The Crisis Office is mostly supported by the Archdiocese of Indianapolis, United Way and private donations. The majority of workers at the Crisis Office are volunteers.

"The program is volunteer driven," said Colbert. "If it wasn't for the volunteers, there would not be a program."

Many volunteers return again and again, Hittle said.

"It's contagious," Hittle said. "Once you're here, you cannot leave. It's the reason we have been here so long."

Trying to clarify, she added, "It's more of a ministry than ...

"... it is a job," both women finished the sentence at the same time.

It is the success stories and the people they help and volunteer with that make both women so happy.

Colbert remembers one client that the Crisis Office successfully helped. The man used to visit the Crisis Office for assistance, but now he is able to donate to the organization that once helped him.

"I won't say he's comfortable," Colbert said, "but he now comes back periodically and gives us money."

Hittle took up the story from there: "He tells us to pass it along for bus tickets for somebody else because we helped him keep his job."

But not all the stories are happy ones. Hittle and Colbert said they will not miss saying "no" to people.

"I won't miss feeling frustrated when we don't have enough stuff," Colbert said. "Sometimes, there are some people whose

needs are so great, you just can't help them."

Although they have left the

Crisis Office, both women said they expect to continue being involved in the community.

"You just can't leave volunteering," Hittle said.

With her free time, Hittle said she is going to spend more time with her grandchildren and get her new house in order.

Colbert also said

she wants to spend more time with her grandchildren, and is moving to Massachusetts to be closer to them.

"The program is volunteer driven. If it wasn't for the volunteers, there would not be a program."

—Patty Colbert



After nearly 15 years of service, Marge Hittle, left, and Patty Colbert retired as co-directors of the archdiocesan Crisis Office on June 25. The two women became friends while serving the poor and underemployed in Indianapolis.

Indiana Senate hopes to bring scholarship tax credit back in budget

By Brigid Curtis Ayer

Veronique Briscoe-Pulliam, who is headed to law school with her husband this fall, is a continuing success story of what educational choice can bring.

A graduate of St. Thomas Aquinas School and Brebeuf Jesuit Preparatory School, both in Indianapolis, and Earlham College in Richmond, Ind., she is a child from a single-parent family.

Veronique was also one of the first recipients of an Educational CHOICE Charitable Trust scholarship in 1991.

Veronique's mother, who noticed that her then-kindergarten daughter was academically gifted, became frustrated that she was not getting a challenging enough curriculum at the public school she was attending. Unfortunately, she didn't have the financial resources to get Veronique enrolled in another school.

Veronique's success story, told by Mary Nuetzman, a program director for CHOICE, would not have been possible without the grants awarded by the Indianapolis scholarship granting organization.

Parents like Veronique's, who need better educational opportunities for their children, may still be in luck despite the fact that the Indiana House removed the scholarship tax credit from their budget bill, House Bill 1001ss, which they passed on June 19.

Glenn Tebbe, executive director for the Indiana Catholic Conference (ICC), said, "The good news is [that] Sen. Luke Kenley,

[R-Noblesville], chairman of the Senate Appropriations Committee, where the bill is headed in the Senate, is supportive of the scholarship tax credit, and the Senate is expected to have the provision put back into the budget bill."

Over the past several months, the ICC, Indiana Non-Public Education Association (INPEA) and Catholics statewide have urged lawmakers to adopt a scholarship tax credit which would offer a 50 percent tax credit incentive to corporations or individuals for donations made to qualified scholarship granting organizations. These corporations or individuals would then provide grants to qualifying families for school tuition or other school-related costs at the public or private school of the parents' choice.

The scholarship tax credit was included in Gov. Mitch Daniels' budget package, but was removed by House Democrats. The House also placed limits on charter schools, which offer parents a choice within the public school system.

"Some lawmakers in the House have concerns that scholarship tax credits, combined with charter schools, would create too much competition for public schools and could cause some harm for certain school districts," Tebbe said.

"The school scholarship tax credit was

an important policy initiative for legislative Republicans during the regular session," said Jane Jankowski, a staff member in the governor's office. "In the spirit of cooperation, Gov. Daniels included it in his budget proposal."

Jankowski said that the scholarship tax credit was important because "it encourages people to help low-income children in poorly performing schools have more education options. The proposal is zero net cost and, given the decline in the state's revenues, proposals that save money received higher priority than those that spend taxpayer dollars."

During the regular session, a fiscal report on the scholarship tax credit prepared by the Legislative Services Agency, a non-partisan government entity that supports the Indiana General Assembly, indicated that approximately 1,600 students could receive support from contributions of \$10 million, which is the maximum amount of contributions that would be eligible for the tax credit each fiscal year.

A May 2009 study by researcher David Stuit for the Friedman Foundation for Educational Choice found that a scholarship tax credit would result in significant net savings for the state.

For example, the study's analysis model found that at an average scholarship of

\$2,500 or less, the state would realize at least \$13.4 million in net savings in the first year alone.

Founded in 1991, the Educational CHOICE Charitable Trust in Indianapolis is the only scholarship granting organization in Indiana and was the first in the nation.

In the 2007-08 academic year, more than \$828,000 in scholarship grants were awarded to 750 students.

"As far as prospects for passage [of the scholarship tax credit], we're hopeful it will be part of the final budget," Jankowski said. "There's still work to be done before the General Assembly reaches final agreement on a budget."

After the Senate passes its version of the budget, a conference committee made up of House and Senate members will work to reconcile differences between the House and Senate versions.

"Maintaining the scholarship tax credit in the final budget will be a hard fought battle," Tebbe said. "We're hopeful that the Senate's and governor's commitment to the scholarship tax credit is strong enough to overcome the objections some House members have with the tax credit."

The General Assembly is expected to pass a new budget before July 1, when it is scheduled to go into effect.

(Brigid Curtis Ayer is a correspondent for The Criterion. To learn more about the Indiana Catholic Conference, log on to www.indianacc.org.) †



Glenn Tebbe

If people seek God, material things in life are less relevant

By Regina Linskey

Several retirees in their 70s and 80s who were interviewed recently expressed surprise when asked what advice they would share with younger generations and young families.

Frances Pignatelli, 80, lives in Mount Arlington, N.J. For many years, she taught English classes at a public high school in Newark.

She was speechless for a few moments when asked for advice.

"Very few people ask us, especially the younger generations," she said. "... They go their own way. It's nice to be asked."

Elderly people "certainly have a lot to offer," Pignatelli said, noting that her generation has seen wars and several economic depressions.

"But today, with the computer, ... [younger people] feel there are other ways of getting information," she said. "... But they just get facts and not the feeling."

Pignatelli focused on family life in her answers.

"Keep talking," she said. "Keep the lines of communication open between the [married] couple and among family members. Hopefully, that will include grandma and grandpa."

Sal Marro, 72, originally from New York and now a resident of Siler City, N.C., has five children and 15 grandchildren.

He took some time to reflect on what advice he would give on matters of family life, home finances and values.

"Don't take the family for granted," Marro said. Remember to show love and affection to family members, and to focus on the good parts of life.

When things are not so good, "make a mental note to shift" and reflect about what is good, he said, and "what you'd like to have" that is good in life.

Marro, who was a teacher, principal and superintendent for more than 20 years in New York and Pennsylvania, also emphasized a strong work ethic and the importance of being smart about family finances.

With the exception of buying a house, he said, "live within your means. Do not spend more than you can afford" even when buying a car.

"If I couldn't pay cash," he said, "I didn't buy it."

Marro also discussed materialism in today's society.

"When you are little, all you want is a

bicycle," he explained. "Then in two weeks, it gets old. That happens with everything. Things and wants all pass away. Man is seeking something all the time, and what we are seeking is God."

Marro, who is Catholic, noted that if people seek God then all the other material things are less relevant.

"When you get older, you realize it all passes away," he said, "... and won't give you the pleasure you are seeking."

Carol Nolan, 75, has three children and six grandchildren. She lives with her husband in Columbus, south of Trenton, N.J., in a neighborhood for people who are 55 and older.

Her advice to young families was simple: "Be true to themselves. Keep their faith."

Don't be influenced by what others do, she said, and be honest.

Nolan, who is Catholic, said she would also advise young people to remember to "do unto others as you would have them do to you."

Recalling advice that she has given to her children, Nolan said, "We've always tried to tell them, 'Don't miss Mass,'" because a one-time skip while in college or on vacation becomes a trend.

Julie Annunziata, 85, Nolan's Catholic neighbor, has lived alone since her husband died. She has four children and one grandchild.

"You get what you give" in life, she said, "and love is the greatest thing."

Annunziata said if a couple has "children they should give them lots of love and encourage them even if [what they chose] is not what you would like for them. I love my kids to death. ... Whenever we talk, I always end the conversation with, 'I love you,' and they feel that [love]."

Remembering the time when her eldest son wanted to move far from the family in New Jersey to California after he graduated from college, Annunziata said she didn't try to stop him.

"I thought that [stopping him] was wrong," she said, adding that today he is "happy and successful."

Annunziata also patiently encourages her children on matters of faith even though three of her four children do not go to Mass.

"I tell them, 'Go to church,'" she said. "And then I stop—then and there. I don't want to break my relationship with them."

Arthur Schifflin, 76, lives in

CNS photo/Gregory A. Shemitz, Long Island Catholic



Joe Friedman, 70, a member of the Long Island Senior Softball Association, instructs pitcher Andrew Galgano, 10, of St. Dominic Parish in Oyster Bay, N.Y., during a baseball clinic.

Falls Church, Va., with his adult son and another adult who was homeless and needed a place to stay.

A father of seven, Schifflin said he has lived a very happy life, and recalled memories of his marriage of nearly 50 years. His wife died a few years ago.

"Prayer always helps," he said. "Don't

give up on prayer, and muck it out. Realize that there's nothing on the other side of the fence. The grass really isn't that much greener."

(Regina Linskey is a former assistant international editor at Catholic News Service.) †

Discussion Point

Make family time a priority

This Week's Question

What advice would you give families with young children and teenagers?

"Spend as much time with your children as you can. That will build a stronger bond between parents and children that stays for a lifetime and can't be taken away. It builds a foundation so that even if they move 10 states away, the bond will get stronger as time goes on." (Rick Bass, Salem, Ohio)

"[Children should] go to church, keep their grades up, [and] become interested in what's going on around them politically because there is not so much distinction between right and wrong [in society] today. ... Parents shouldn't be afraid to say no." (Jan Nulf, Military Hills, Mich.)

"Keep them in the faith. Make sure they go to church on Sunday, but don't just drop them off. [Go with them.] At

baptism, parents promise to teach their children their faith [and] their prayers, [and] they cannot leave it to religious educators. Parents must be the first teachers." (Ruth Campos, Overland Park, Kan.)

"My philosophy is that you must accept your children as they are. Each has his or her own challenges. You must love them as they are. You may not like what they do, but you must love them and not compare them to each other. You also must listen to them. You can give advice, but always [hear them out]." (Celine Romensko, Darboy, Wis.)

Lend Us Your Voice

An upcoming edition asks: Who do you consider part of your extended family? Why?

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. †



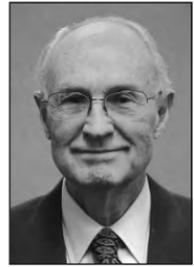
CNS photo/Karen Callaway

From the Editor Emeritus/John F. Fink

Basic Catholicism: Heaven and hell

(Twentieth in a series of columns)

After the final judgment, when our bodies are reunited with our souls, we will go either to heaven or to hell for all eternity.



Heaven is the state of being in which all are united in love with one another and with God, where those who, having attained salvation, are in glory with God and enjoy the beatific vision—knowledge of God as he is. It is the ultimate end and fulfillment of the deepest human longings, the state of supreme, definitive happiness.

The bliss of heaven will consist in what the Church calls two dimensions: the vertical dimension that is the vision and love of God, and the horizontal dimension that is the knowledge and love of all others in God. We will be reunited with our family and friends.

We will experience perfect happiness in heaven. All of our deepest human

longings will be fulfilled. Yet some people, because of their lives on Earth, will experience greater happiness than others will because they will be given a greater capacity for happiness than others.

Just as both a large glass and a small glass can be filled to capacity but one will hold more than the other, so will some people have a greater capacity for happiness than others will. This is why we shouldn't just try to get into heaven by doing the bare minimum here on Earth.

That brings us to hell. Yes, the Church teaches that there really is a hell, certainly the least palatable of all the Church's doctrines. There are too many references to hell in Scripture to just pretend that it doesn't exist. It's a place of eternal damnation for those who used the freedom that God gave them to reject God's love. It is the state of persons who die in mortal sin, in a condition of self-alienation from God.

We believe that God gives everyone the graces necessary to accept God's love and live according to his precepts, but he also gives everyone the freedom to reject that

love. The essence of hell is final exclusion from communion with God because of one's own fault.

But what about the fires of hell we see in so many cartoons? This is a metaphor for the pain of eternal separation from God, which must be the most horrifying pain of all. There won't be physical fire, which wouldn't affect a spiritual body anyway.

And who is in hell? That's an ancient controversy because some theologians have taught that perhaps everyone will be saved, the concept of universal salvation. We can hope for universal salvation, but we must not assume it.

Pope John Paul II said at his general audience on July 28, 1999, "Eternal damnation remains a real possibility, but we are not granted ... the knowledge of whether, or which, human beings are effectively involved in it."

The Church has said infallibly, through the process of canonization, that certain people are in heaven, but it has never said that certain people are in hell.

Next week: Purgatory. †

Cornucopia/Cynthia Dewes

Fathers complement mothers in more ways than gender

Fathers' Day is past, but I'm still thinking about it. It's an important reminder of who we



are, where we came from and the road we are taking through life. Because fathers, like mothers, can help determine many of these factors for us.

I like to say that it's easier to believe in a loving God, the unseen Father, when we have (had) a good father in earthly life.

Respect, affection and obedience to legitimate authority are possible when that is true. In turn, sons learn from a good father to be good men, husbands and fathers themselves. Daughters learn how to relate to men as friends, spouses and partners in parenting.

Instead of creating a "battle of the sexes," with every relationship a wrenching drama as seen on daytime TV, having good dads and moms teaches children how to cooperate and sustain each other as adults. They can create instead a happy and productive life for themselves, their kids, friends and neighbors. Maybe, even for the world.

Fathers are appreciative of feminine attractions, and know how to funnel that appreciation into truly loving their wives,

daughters and sisters. The women, in turn, may learn to appreciate themselves more because of it. Fathers are comfortable being men, and they enjoy it when women are comfortable being women as well. Fidelity is then not only possible but joyful.

Fathers have varied interests, many of which contribute to the education, experience and pleasure of their offspring. Some like sports, either by participation or by watching them on TV. Some enjoy music, playing it and listening to it. Others hunt or fish, enjoying nature and taking responsibility as stewards of this good Earth.

Some fathers share their work with their children. Kids learn to do home repairs, keep a lawn and garden, and maybe cuss creatively at the computer, thanks to fathers. They may be helped to understand the very nature of work, the need to do the best job they can, and to relate to colleagues, customers or the boss. They learn that if one prepares well and loves his or her job, work will be competent and fulfilling.

Fathers of an intellectual bent like to engage their kids in discussions of important things: religion, politics, moral imperatives. They listen respectfully to their opinions, and so the children learn how to debate productively without yelling. Although yelling can be a fun accompaniment to their discussion.

Sometimes fathers are not our biological parents, as in adoptive fathers. But priests, teachers, coaches, relatives, neighbors and other men also may share their gifts as surrogate fathers to kids who need them.

Fathers like to solve problems and fix things, including the people they live with. Moms generally like to sympathize, but fathers like to tell you what you should do. They tend to communicate by fiat and plain reason rather than empathetic concern. So sometimes they sound more insensitive than they really are, and may take a bad rap for their "management" style.

Fathers may be large, fat, small, wiry, muscular or doughy. They come in all colors and degrees of swarthy, and they are generally larger and stronger than moms. Still, they are tender toward their mates and patient with their children, despite their potential physical dominance.

Fathers, like mothers and kids, are made in God's image. We're lucky if we have good fathers who understand that, and we should show them our appreciation by making every day Father's Day.

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

Emmaus Walk/Debra Tomaselli

Depending on our heavenly Father in times of need

"I sought the Lord, and he answered me, and delivered me from all my fears" (Ps 34:4).



As I walked along the beach, colorful umbrellas, glistening white sand and a cloudless blue sky announced that summer was in full swing.

The sounds of laughter, portable radios and chatter mingled with the rhythmic crash of the ocean's waves.

Suddenly, I noticed a tanned young man walking toward the ocean. Behind him skipped a toddler, clad in a bright pink swimsuit and a sunhat. Her blond pigtails bounced with each step.

When the water washed around her toes, she screamed in fear, reached out to him, and yelled "Daddy!"

Instantly, the young man turned, scooped her into his arms, raised her to

safety and consoled her.

As I continued my morning stroll, I thought about the carefree and happy times I've spent following my heavenly Father. I also remembered a time when frightening circumstances, like the waves lapping around the girl's feet, created fear in me.

We had just moved into a new neighborhood when Dad was diagnosed with cancer. My husband was out of town on business, and our young children were getting ready for bed when a great sadness overwhelmed me.

Suddenly, the doorbell rang. I flipped on the porch light. A woman greeted me with a big smile and a loaf of warm, freshly baked bread. She introduced herself as Linda, one of the neighbors, and welcomed us into the community.

Circumstances like that happen all the time.

We're down. We're afraid.

Maybe someone speaks just the right words, delivers a meal, places a caring

phone call or offers assistance.

Maybe circumstances beyond our control suddenly resolve our struggles.

Perhaps an unexpected inner strength arises to fortify us.

Or maybe we sense God's presence in the summer breeze, the warmth of the sun or the palette of blue skies.

Like the little girl calling to her father on the beach, we, too, have been lifted to safety.

When we cry out to God, our heavenly Father races to catch us.

Gently, he lifts us, cradles us in his arms and raises us to safety.

We can depend on it.

And in this loving trust, in his powerful presence, may we be delivered from all our fears.

(Debra Tomaselli lives in Altamonte Springs, Fla. Her column appears in several diocesan newspapers. Her e-mail address is dtomaselli@cfl.rr.com.) †

Faith and Family/Sean Gallagher

Jesus shows fathers the Father

Some of you might recall that my wife, Cindy, and I have been expecting the birth of our fourth child for several months.



That waiting came to a quick end on June 7, Trinity Sunday, as our newest child, Philip Anthony, was born at 11:57 p.m. I say quick because Cindy only started feeling

contractions at around 9:45 p.m. We arrived at our hospital about 40 minutes before Philip was born.

Thanks be to God, Cindy and Philip are doing well. I'm also grateful to my parents and in-laws who cared for Michael, Raphael and Victor—the rest of our troop of boys—in the days after Philip's birth.

Philip was named in honor of my mother's family. Her maiden name was Phillips. But his name was appropriate for Trinity Sunday since, as we read in St. John's account of the Last Supper, that Apostle helped bring about the revelation of the Trinity.

While Jesus was telling his disciples about his relationship with the Father and Holy Spirit, Philip said, "Master, show us the Father, and that will be enough for us" (Jn 14:8).

Jesus replied, "Have I been with you for so long a time and you still do not know me, Philip? Whoever has seen me has seen the Father" (Jn 14:9).

This reply shows the perfect communion between the Father and the Son that is a part of the Trinity.

God being Father must have been a mystery to Philip. In the time before Jesus, the people of Israel experienced God as having qualities like a father—he provided for them and was merciful to them—but not as a Father in his inmost being.

It is only with the coming of Jesus that God is fully revealed to us as Father. And when, according to Jesus' reply to Philip, we ponder our Lord's words and deeds, we begin to see the Father more clearly.

Nurturing a deep relationship with God as our Father, realizing more fully that we are his children and making this an active part of our life of faith, can be a beautiful thing for us and can bear fruit in our lives.

We will live our faith more as spiritual children, trusting confidently that our Father will provide for our needs, just as our little Philip instinctively trusts Cindy and me.

We will also develop a deep respect for everyone around us—even those who annoy us—because they, too, are sons and daughters of God our Father.

And, at least for us fathers, developing a good relationship with the Father can motivate us to be more like him in our relationship with our children.

Granted, this is a very hard task. But Jesus provides us both with a model of how to do it ("Whoever has seen me has seen the Father") and the grace to make it a reality.

Jesus showed us the providence of our Father in multiplying the loaves and fishes. He showed us the Father's mercy by forgiving sins and healing the sick. And, ultimately, he showed us the Father's infinite love for us by his death and resurrection.

Now our Lord knows that I am not a miracle man and have failed many times in my seven years to even try to live up to the example of God the Father given to me through Jesus.

But, of course, our Father is always merciful and forgiving, giving me his grace to begin again. Thank you, Father, for giving me a new start with Philip.

And thank you, Father, for helping me give him a good start in the waters of baptism in which he became your adopted son on June 21, Father's Day. †

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

The Sunday Readings

Sunday, June 28, 2009

- Wisdom 1:13-15, 2:23-24
- 2 Corinthians 8:7, 9, 13-15
- Mark 5:21-43

The Book of Wisdom is the source of the first reading.



When this book originally was written, the plight of God's people was not good. They had experienced many hardships in their history. Among these experiences was the loss of their national independence

accompanied by ongoing humiliation and misery.

Many of the people had left the Holy Land to make new homes elsewhere. But in these new places, if they retained their ethnic and religious identity then they were virtual outcasts.

It is not surprising, therefore, that the obviously devout author of Wisdom took pains to insist that "God does not make death."

God does not design the hardships and terrors that come upon people. The evil wills of people bring these misfortunes upon others.

Nevertheless, God's justice and goodness will prevail. It may mean that time is required for the ship of human life to right itself when struck by the strong waves of evil, but the ship will right itself because God's justice ultimately will prevail.

St. Paul's Second Epistle to the Corinthians supplies the second reading.

This Scripture reading states a fact that humans, even committed Christians, are inclined to forget. This fact is that the greatest treasure is not that stored in vaults, but rather it is the knowledge of God and the insights for living that this knowledge produces in people.

The Apostle continues to say that if anyone has a surplus in the things of this Earth then this surplus should be put at the disposal of those in need.

For its last reading, the Church this weekend offers us a passage from the Gospel of Mark.

It is a collection of two miracle stories.

In the first story, a synagogue official, Jairus, came to Jesus, saying that his daughter was critically ill. Jairus was certainly desperate. He feared that his daughter might die. As a synagogue

official, he most likely was a religious man.

Always in the Scripture, religious devotion aided a person. Faith illuminated the mind. Faith eased the way for wisdom. So, in his personal goodness and in his religious devotion, Jairus was able to recognize the divine power within Jesus.

Jesus went to the girl's bedside and healed her. She rose from the bed and walked around. Everyone saw her miraculous recovery. It was not imaginary.

In the second story, a woman with a chronic hemorrhage approached Jesus while he was walking to Jairus's home. The Gospel does not precisely describe the hemorrhage, but if it was gynecological in nature—as likely it was—then she was by this fact ritually unclean. This factor set her apart outside the community.

Under the same rules, anyone whom she touched also was unclean. However, she touched the garment of Jesus. He allowed it. No earthly circumstance could render the Lord unclean. He was the blameless Son of God.

Her hemorrhage stopped the instant she touched Jesus. He realized her faith, and told her that her faith had cured her.

Reflection

These three readings all remind us that human reasoning can be flawed.

In the first reading, attention obliquely is drawn to the fact that some people willingly hurt others on a modest scale or on a great scale. The minds of oppressors are distorted, but oppressors often continue to work their evil will.

Even good people can fail to see that hardships come not from God, but from nature or the evil acts of others. It is easy to accuse God of actively willing misfortune, and even tragedies, to come into a person's life.

In the second reading, Paul reminds us that our priorities easily can be confused.

Finally, St. Mark's Gospel tells us that sickness and anxiety are part of life.

But God does not desert us. Jesus possesses the key to eternal life. We must recognize what life actually is all about. It is not earthly reward. We must have faith. †

Daily Readings

Monday, June 29
Peter and Paul, Apostles
Acts 12:1-11
Psalm 34:2-9
2 Timothy 4:6-8, 17-18
Matthew 16:13-19

Tuesday, June 30
The First Holy Martyrs of the Holy Roman Church
Genesis 19:15-29
Psalm 26:2-3, 9-12
Matthew 8:23-27

Wednesday, July 1
Blessed Junipero Serra, priest
Genesis 21:5, 8-20a
Psalm 34:7-8, 10-13
Matthew 8:28-34

Thursday, July 2
Genesis 22:1b-19
Psalm 115:1-6, 8-9
Matthew 9:1-8

Friday, July 3
Thomas, Apostle
Ephesians 2:19-22
Psalm 117:1-2
John 20:24-29

Saturday, July 4
Elizabeth of Portugal
Genesis 27:1-5, 15-29
Psalm 135:1-6
Matthew 9:14-17

Sunday, July 5
Fourteenth Sunday in Ordinary Time
Ezekiel 2:2-5
Psalm 123:1-4
2 Corinthians 12:7-10
Mark 6:1-6a

Question Corner/Fr. John Dietzen

Catholics are not required to receive Communion in both species at Mass

Q At the Last Supper, Jesus consecrated the bread and wine into his body and blood, and told us to take and eat and drink.



Why are we not compelled to receive both species at Communion instead of only the host? Is Communion from the cup just not that important?

Also, since we receive the host without the cup sometimes, we should be able to receive the consecrated wine without the consecrated bread.

I've heard, however, that the consecrated wine should never be taken alone or without the host first.

Is this true? (New Jersey)

A Perhaps a bit of history will help put this all in perspective for you.

For most of the history of the Church—about 12 centuries—Communion under both species was standard.

Much spiritual and theological significance was placed on the symbolism of receiving the Lord under the form of both bread and wine.

Even during this time, however, Christians understood that one did not need to receive both forms in order to receive the living Lord.

It was never assumed that one received only the "body" of Christ in the bread and then the "blood."

Communion under one species, therefore, was not at all uncommon from the beginning.

The Eucharist was taken to the sick at home, for example, and no one doubted that the individual received the whole sacrament.

Infants, young children and the sick were often given Communion only in the form of wine.

The same is true today. Receiving only the consecrated wine is not forbidden. It is done often, in fact, for example, when Communion is given to patients who cannot swallow even a small part of the host.

Around the 12th century, a few Christian communities began to claim that the faithful did not truly receive the Eucharist unless they received under both forms.

The trend prompted the Church to look more favorably on Communion under the form of bread alone.

Later, as some Protestants promoted the belief that the whole Christ is not present under only one species, the Church increased its emphasis on the ancient teaching that anyone who receives only the form of bread or wine receives the living Christ in Communion.

Today, of course, the danger of that doctrinal error is past so the Church has resumed its insistence that receiving both species is the ideal, symbolically whole way to receive the Eucharist.

The point is made numerous times in official documents.

The *General Instruction of the Roman Missal* recommends Communion in both species "because this clearer form of the sacramental sign offers a particular opportunity of deepening the understanding of the mystery in which the faithful take part" (#14).

"It is most desirable," according to the GIRM, that the faithful "partake of the chalice so that even by means of the signs Communion may stand out more clearly as a participation in the sacrifice actually being celebrated" (#85). Through this form of receiving, the sign of the eucharistic banquet is more clearly evident (see #281).

For Catholics, and one would hope for all Christians, it comes down to this: Jesus, living in his Church through the Holy Spirit, is the best interpreter of those teachings and commands assigned to him in the Gospels.

Two points seem clear then. To insist that one must receive both the consecrated bread and wine in order to receive the Eucharist contradicts the belief and practice of Christianity from the beginning.

Second, to insist that Communion with both forms is merely a liturgical frill is out of touch with the long eucharistic tradition of the Church, not to speak of present liturgical directives.

(A free brochure on ecumenism, including questions on intercommunion and other ways of sharing worship, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail to jjdietzen@aol.com.) †

My Journey to God

His Favorites

Do not belittle little ones who play around your feet in disarray with things they shouldn't touch.

Guard them well, kiss them when they cry, and try not to tease them overmuch. Even Aladdin's cave held none such.

Endure their noise and trip over toys with a good grace, for Jesus said their angels gaze always, always, upon His Father's face.

© By Sandra Marek Behringer

(Sandra Marek Behringer is a member of St. Luke the Evangelist Parish in Indianapolis. This poem is featured in her new book of poetry titled *Only a Passage*, which also includes photography by her husband, John Behringer. For more information about her new book of poems and her novel, *Hawks Crossing*, log on to www.sandramarekbehringer.com. Children play around a statue of the late pontiff outside the Pope John Paul II Cultural Center in Washington, D.C., in April of 2005.) †



CNS file photo/Paul Heilig

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.

BENEDIK, Peter Rajko, 96, St. Luke the Evangelist, Indianapolis, May 28. Husband of Louise Benedik. Father of Andrew and Michael Benedik. Grandfather of five. Great-grandfather of one.

BORDENKECHER, Michael A., 39, Nativity of Our Lord Jesus Christ, Indianapolis, June 14. Son of William Bordenkecher and Patricia Trent. Brother of Theresa, David, James and Thomas Bordenkecher.

CALLAHAN, John Francis, 80, Good Shepherd, Indianapolis, June 13. Father of Mary Kay Robinson, Margaret, David, Tim and Tom Callahan. Brother of Mary Ann Dickey and Dorothy Ferguson. Grandfather of 10. Great-grandfather of one.

GARZA, Aurora, 83, Good Shepherd, Indianapolis, June 14. Wife of Servando Garza. Mother of Maria Short, David and Servando Garza Jr. Sister of David Rodriguez. Grandmother of five. Great-grandmother of two.

GLEASON, Mildred Ann, 90, Most Sacred Heart of Jesus, Jeffersonville, June 1. Mother of Marice Nettleship, Marcella Rumpel and Dennis Gleason. Sister of Ruth Harberson and Joyce Schuler. Grandmother of nine. Great-grandmother of 17.

HICKLE, Rosemary, 80, St. Therese of the Infant Jesus (Little Flower), Indianapolis, May 31. Mother of Dennis and Skip Hickle. Sister of Dorothy Langsford and Richard Lux. Grandmother of eight. Great-grandmother of four.

HORNUNG, William P., 76, St. Malachy, Brownsburg, June 14. Husband of Sharlene Hornung. Father of Julie Martin, Michael, Thomas and Timothy Hornung. Brother of Helen Headstream and John Hornung. Grandfather of two.

JUNGHAEENE, Irvin S., 88, St. Augustine, Jeffersonville, June 5. Husband of Joan Junghaene.

KEMPE, George Carl, 81, St. Mark the Evangelist,

Indianapolis, June 17. Father of Georgianne Pangallo, Gail, Gary and Greg Kempe. Brother of Delores Martin. Grandfather of six.

KEMPE, Shirley Joan, 75, St. Mark the Evangelist, Indianapolis, June 14. Wife of George Kempe. Mother of Georgianne Pangallo, Gail, Gary and Greg Kempe. Sister of Jerry Carmichael. Grandmother of six.

MOODY, Winferd, 87, St. Therese of the Infant Jesus (Little Flower), Indianapolis, June 12. Father of Barbara Lawless, Marilyn Zeilinga, Anita and Steve Moody. Brother of Joyce Leininger. Grandfather of four. Great-grandfather of two.

LONG, Anna Josephine (Costello), 90, Most Holy Name of Jesus, Beech Grove, June 13. Mother of Mary Cleary, Helen Moll and Judy Miller. Grandmother of seven. Great-grandmother of seven.

McMURRAY, Harry Forest, 83, St. Luke the Evangelist, Indianapolis, June 6. Father of Nancy Davis, Susanne Rya, James and William McMurray. Grandfather of 10.

NAVILLE, Doris J. (Johns), 78, St. Mary, Navilleton, June 19. Wife of Earl J. Naville Sr. Mother of Pamela Briles, Peggy Emerson, Patricia Kirchgessner, E. Joseph Jr., Gerald Sr., James, Jason, Jeffrey, John, Julian and Justin Naville. Sister of Rosalie Rose, Rozella Rose and Linda Miller. Grandmother of 41. Great-grandmother of 22.

PAYNE, Randall D., 71, St. Augustine, Jeffersonville, June 7. Father of Veronica Hickson and Valerie Pierce. Brother of Michele Trinkle. Grandfather of five.

RITZI, Andrew C., 64, St. Bridget of Ireland, Liberty, June 3. Husband of Pauline Ritzi. Father of Kevin Ritzi. Brother of Albert and Richard Ritzi. Grandfather of one.

WADE, Marie C. (Eckstein), 98, St. Joseph, Shelbyville, June 8. Mother of Sharon Moore. Sister of Loretta Eckstein. Grandmother of two. Step-grandmother of one. Great-grandmother of four. Step-great-grandmother of two. Step-great-great-grandmother of two.

WENNING, Everett Joseph, 94, Immaculate Conception, Millhousen, June 10. Husband of Mary Ann (Stuhrenberg) Wenning. Father of Martha

Johnson, Mary Jo, Andrew and John Wenning. Brother of Bernice Hessler, Hilda Garrison and Edmund Wenning. Grandfather of nine.

WHEATLEY, Dorothy (Smith), 93, Most Sacred Heart of Jesus, Jeffersonville, June 3. Mother of Jane Clark, Jan, Bob, David and Gary Wheatley. Sister of Barbara Hayes. Grandmother of 15. Great-grandmother of 22. Great-great-grandmother of one. †

Rita Nagel was mother of nine, registered nurse and dedicated community volunteer in Rensselaer

St. Augustine parishioner Rita Ann (Kerber) Nagel of Rensselaer, Ind., the mother of Father Rick Nagel, died on June 17 at Home Hospital in Lafayette, Ind. She was 75.

The Mass of Christian Burial was celebrated on June 20 at St. Augustine Church in Rensselaer in the Lafayette Diocese. Burial followed at Mount Calvary Cemetery in Rensselaer.

Rita Ann Kerber was born on Jan. 30, 1934, in Logansport, Ind. She graduated from Logansport High School in 1952 then the St. Elizabeth School of Nursing in 1955.

On Nov. 24, 1956, she was married to Gerald Nagel, who died on March 17, 1997.

Until her retirement in 1997, she helped her husband manage and operate their family farm.

She also worked as a registered nurse in surgery, recovery and obstetrics, and developed a health occupations class at Rensselaer Central High School.

She also founded and directed the AlternaCare Unit at Jasper County Hospital, where she served until her retirement in 1997.

In addition to serving St. Augustine Parish as a member of the parish council and school board, she volunteered for the Christian Women's Group, food pantry, local and state vocations cross project, prayer tree, Jasper County Hospital Hospice and Jasper County Hospital Auxiliary.

She taught religious education classes at St. Augustine Parish and Sacred Heart Parish in Remington, Ind.

She was a past member of the American Cancer Society, Jasper County Community Services board of directors, Knights of Columbus

Women's Auxiliary and Right to Life organization.

The Indiana Future Farmers of America awarded her an honorary degree, and she was an active supporter of the 4-H Club.

She is remembered as a generous and prayerful woman who loved to serve others.

Surviving are nine children, Kristina Dobson of Rensselaer, Judy Egan of Rensselaer, Lynn Eisberg of Dousman, Wis., Cathy Hanna of Rensselaer, Patty Kilmer of Brookston, Ind., Andy Nagel of Rensselaer, Doug Nagel of Rensselaer, Kurt Nagel of Rensselaer and Father Rick Nagel of Greenwood; a sister, Mary Louise Shenneman of Peru; a brother, Richard Kerber of Lafayette; 31 grandchildren; and five great-grandchildren.

Memorial gifts may be sent to St. Augustine School, 328 N. McKinley, Rensselaer, IN 47978 or Birthright of Rensselaer, 216½ W. Washington St., Rensselaer, IN 47978. †

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Serra Club vocations essay

Student sees God and a 'graceful spirit' in religious sister

(Editor's note: Following is the third in a series featuring the winners of the 2009 Indianapolis Serra Club Vocations Essay Contest.)

By Emily King

Special to The Criterion

I watched from afar as a woman gracefully and diligently cared for all of the kids flocking to her side.

It was just another Sunday during my summer before my eighth-grade year, and I was volunteering at the Breakfast Club. It is an organization where teenagers can make breakfast for the children in the local area that are suffering from poverty.

It is, by far, my favorite choice of service because it expands beyond the line of the helpers and the ones being helped.

When you are there, it is like you are all a little family.

The lady that I first observed had a smile that could light up a room. As soon as I met her, I could feel her loving spirit spilling everywhere. She really was an inspiration at first sight.

She did not belong to my parish, and I had never seen her before. It was obvious that the young kids that regularly came to the Breakfast Club were really familiar to this warm spirit and drawn in just like I was.

As I played paddy cake with the little girls, she helped other children draw pictures. This is when I noticed her sense of humor and her sincere quality. I do not know her history or her background, but I

could almost tell that she had once been in their place, too.

As the morning went on, I was dreading the time when I would have to depart from my new role model. From now on, I vowed to treat any service project, big or small, just like she had. She never made it seem like a burden, and really interacted with everyone there.

I wish that I had gotten to spend more time with her or even known her name. I even asked my youth minister who she was, but it wasn't someone she had met before. When I saw her, I saw God. I did. This was the first time in my life, I believe, that I legitimately looked into a person and saw Christ himself.



Emily King

I could hear God calling me to strive to be like her, which in turn would be following his works. I wish I could have thanked this stranger for brightening my day, week and life. It makes me want to strive that one day I will be on the other side of this situation, and people will see God in me.

Did I mention that this inspiration, this graceful spirit, inside a humble body was dressed in a habit and was a nun?

(Emily and her parents, Kevin and Joan King, are members of St. Lawrence Parish in Indianapolis. She completed the ninth grade at Bishop Chatard High School in Indianapolis last spring, and is the ninth-grade division winner in the 2009 Indianapolis Serra Club Vocations Essay Contest.) †

Illinois widow's \$2 million gift to parish surprises pastor, parishioners

WASHINGTON (CNS)—Before her death in October 2008, Alyce Christopher was a familiar face at St. Mary Nativity Parish in Joliet, Ill.



Alyce Christopher

Father Chris Groh, the pastor, said she was always around to lend a helping hand at women's club bake sales or senior citizens' events. In her younger years, he said, she was very involved in the parish's school. But no one suspected that her helping hand would be so generous.

On June 11, the parish announced that Christopher had left \$2 million to St. Mary Nativity. Parishioners often bequeath money to the Church in their wills, Father Groh said, but Christopher's gift dwarfs the next largest donation in his memory, which was \$240,000.

Christopher was a lifelong member of the parish. She was baptized, confirmed and married there, and graduated from the parish school's eighth grade in 1934. She went on to high school at St. Francis Academy, the Catholic girls'

school in Joliet at the time.

Although technically Christopher left her estate to the parish in general, Father Groh said that "her intent verbally was to benefit the school."

He recalls one incident more than 10 years ago when she mentioned a dream she had about giving a million dollars to the school.

"She kind of smiled and said, 'Father, if you had a million dollars, what you would do with it?'" Father Groh remembered in a June 15 telephone interview with Catholic News Service.

He said he told her that kind of money could provide St. Mary Nativity's students with new insights and opportunities that they otherwise wouldn't have had.

A few years ago, St. Mary Nativity moved its preschool and kindergarten programs to a four-room school building just two blocks down the street at Holy Cross Parish. The move not only returned students to the Holy Cross school, which had been vacant for some time, but freed up space in the St. Mary Nativity building for computer labs, art classrooms, and an expanded library and media center.

Now that Christopher's dream is reality—but with \$2 million, not just \$1 million—Father Groh said the

donation will have both immediate and long-term effects at both campuses.

"Some of it will be used as endowment," Father Groh said, but the parish also will look at what areas of the school need help. That could involve purchasing technology equipment for science labs and classrooms. The endowment will likely fund future scholarships, which now assist a dozen of the school's 135 students.

Although Christopher left her estate to St. Mary Nativity at her death last October, the parish didn't have a grasp of the exact dollar amount until December. The final tally was staggering, Father Groh said, especially because no one knew Christopher was a wealthy woman.

Christopher's late husband, Ralph, worked at a nearby Texaco refinery, and she was a secretary at U.S. Steel in Joliet until she retired. Their one luxury might have been their Kankakee River cottage, which she sold not long after Ralph's sudden death in 1986. The couple never had children.

"They were common people with a very simple lifestyle," said Father Groh, who has been at St. Mary Nativity Parish since 1989 and the pastor since 1999. "They worked in the same places that everybody in the parish worked. There was nothing to say they were extraordinary." †

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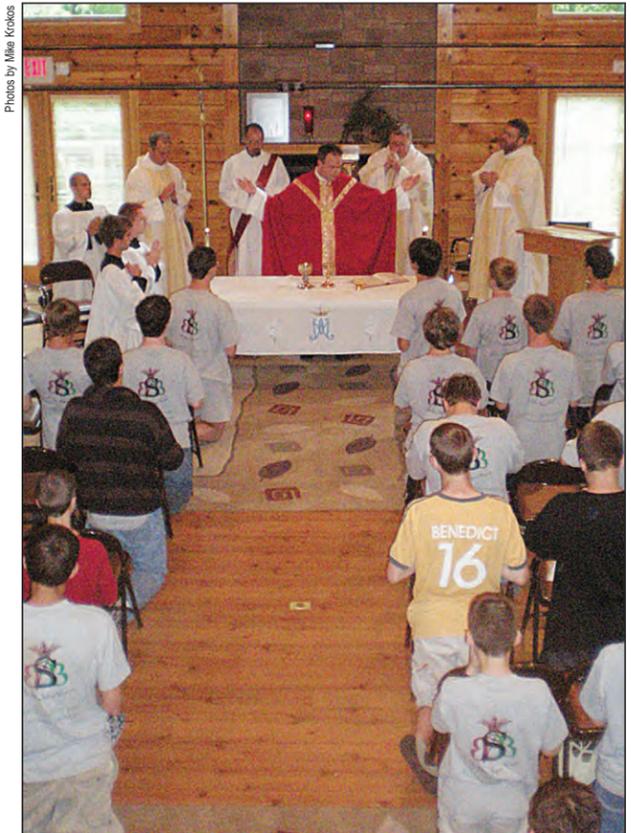
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Archdiocesan vocations director Father Eric Johnson gives a presentation titled "I believe ... in the life, death and resurrection of Jesus Christ" to campers on June 11. The camp and retreat experience for junior and senior high-school-aged boys who are thinking about the priesthood is sponsored by the Bishop Simon Bruté College Seminary in Indianapolis.



Newly ordained Father Peter Marshall celebrates Mass for campers at Bishop Bruté Days on June 11. Father Marshall will serve as the associate pastor of St. Barnabas Parish in Indianapolis.

A time to play and pray

Retreat offers teens the chance to ponder priesthood among peers

By Mike Krokos

JOHNSON COUNTY—It was a time to play. It was a time to pray.

But just as important, the fourth annual Bishop Bruté Days from June 10-13 at the Future Farmers of America Leadership Center just outside Trafalgar was an opportunity for 58 junior and senior high-school-aged boys to be among peers who are open to the idea that God might be calling them to the priesthood.

"It shows me that I'm not alone in this world, that others want to do this [consider a vocation to the priesthood]," explained Nick Porter, 15, who will be a freshman at Cardinal Ritter Jr./Sr. High School in Indianapolis this fall.

A member of St. Christopher Parish in Indianapolis, Nick said he became interested in the priesthood in the fourth grade.

At the camp, he especially enjoyed eucharistic adoration, Mass and listening to presentations by priests.

"I love to hear different talks about Christ and his life with the Church," Nick said.

The camp was sponsored by the Bishop Simon Bruté College Seminary in Indianapolis and, as in years past, archdiocesan priests were there throughout the week, giving presentations on the faith, celebrating Mass, hearing confessions and presiding during Benediction.

Members of the Knights of Columbus and the Indianapolis Serra Club provided meals for the campers.

Seminarians like Martin Rodriguez served as camp counselors and mentored the teenagers while leading them in morning and evening prayer services. They also took part in outdoor activities like canoeing, and offered advice as the campers tackled an obstacle course and played games like dodgeball.

"Part of the work of a seminarian is to find more seminarians," Rodriguez said, "and I think with the youths, there are a lot of people who are called to be a priest, but sometimes they are isolated in their own parishes, and they don't know there are other guys thinking about this stuff."

As a counselor, Rodriguez said his duties included being available to discuss seminary life and the priesthood with campers, and "some of the challenges that this life presents."

Seeing the teens offered a "good refresher" on how God worked in his life, added Rodriguez, who just completed coursework at Bishop Bruté Seminary and will go to Rome in July to continue his priestly studies at the

Pontifical North American College.

"These guys have their own story, and each story enriches mine," said Rodriguez, a member of St. Mary Parish in Indianapolis. "When I see them, I see myself at this age, and how I started discerning."

Father Robert Robeson, rector of Bishop Bruté Seminary, said he believes there is a growing interest among teenage boys in the possibility of priesthood.

But having an interest is only a starting point, he said.

"I think that the first thing you've got to work on with young people before you can really start talking about priesthood or vocation is the call to holiness and conversion of life," he said, "and trying to deepen your love for Christ, deepen that day-to-day appreciation for the Eucharist and Mary and the teachings of the Church."

Campers weren't limited to young men from Indianapolis deanery parishes.

Anthony and Nick Ohlhaut, 15, are members of St. Teresa Benedicta of the Cross Parish in Bright.

The twin brothers made the road trip to Johnson County with their brother, Ben, 13, and fellow parishioner Aaron Badinghaus, 16, after Father Thomas Kovatch, their parish's administrator, encouraged them to attend Bishop Bruté Days.

"It's cool seeing all these Catholics here [our age] thinking about the priesthood, too," Nick said.

Derrick Roll, 14, a member of St. Michael Parish in Bradford, came back to the retreat and camp-like atmosphere for a second straight year to continue discerning whether a calling to the priesthood is in his future.

He said his parents, especially his father, have been very supportive.

"He [Dad] just really feels like God is pointing me in the direction to be a priest," Derrick said. "He tries to encourage me every chance he can."

While family can play a key role in helping young people discern their vocation, being around like-minded teens can also be a positive thing, Father Robeson said.

"God calls each person in a very different way, but the important thing is to connect them with other [like-minded] kids," Father Robeson said. "This retreat demonstrates to them that there are many other young men who are thinking [about the priesthood] and open in the same way."

(To learn more about Bishop Simon Bruté College Seminary, log on to www.archindy.org/bsb.) †



Making a human pyramid during the camp are, from left, bottom row, campers Joseph Huntington, Jonathan Brown, Eddie Barron and Matthew Lorenz; second row, Gabriel Gaynor, Patrick Lockhart and Patrick Durcholz; third row, seminarian David Lesczynski and Byron Woods; and, top row, Karl Keeslar. Seminarian Scott Lutgring, partially visible, looks on from behind.



Above left, camper Nick Porter, left, a member of St. Christopher Parish in Indianapolis, and seminarian Martin Rodriguez look for a Scripture passage in the Bible.

Above right, camper Andre Siefker of St. John the Apostle Parish in Bloomington gets ready to fire a sling shot during an outdoor activity on June 11.



Left, camper Carlos Galvin, a member of Holy Trinity Parish in Edinburgh, winds up to throw during a game of dodgeball.