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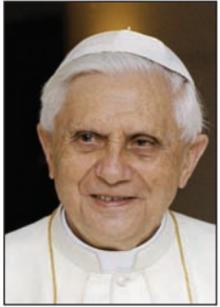
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Arriving in Portugal, pope says Church must witness its beliefs

LISBON, Portugal (CNS)—Pope Benedict XVI arrived in Portugal for a four-day visit and urged its traditionally Catholic population not to close the door to God and religion.



Pope Benedict XVI

For a humanity too often lacking in love and without hope for salvation, the Gospel still represents "the source of hope," the pope said after landing in Lisbon on May 11.

The pope's words reflected growing Church concern that secularization is making inroads in one of Europe's most traditionally Catholic countries. In an address at Lisbon's airport, he reached out to non-Catholics and nonbelievers, saying the Church was ready to live in a pluralistic society as long as it can give witness to its beliefs.

"The Church is open to cooperating with anyone who does not marginalize or reduce to the private sphere the essential consideration of the meaning of life," he said. The 83-year-old pontiff looked happy and relaxed as he disembarked from his Alitalia charter flight from Rome. The ash cloud from an Icelandic volcano had forced the sporadic closure of Portuguese airports in recent days and threatened to disrupt the pope's arrival, but the Lisbon airport reopened in time.

He was met by President Anibal Cavaco Silva, a Catholic, who said he hoped the pontiff would bring a message of hope, justice and solidarity to a country that is under serious economic pressure.

The pope's motorcade took him through a residential area of the capital, where thousands of people cheered, waved flags and tossed flower petals along the pope's path. Children released yellow and white balloons as the pope passed by.

The main purpose of Pope Benedict's

See POPE, page 2



Providence Sister James Michael Kesterson wore a touch of the green and a smile that wouldn't quit during this year's St. Patrick's Day Parade on March 17 in Indianapolis. The principal of St. Jude School in Indianapolis rode in a convertible during the parade. She is flanked by two students, Taylor Mattingly, left, and Nichole Smith.

Retiring St. Jude principal's love for children, Catholic education and football is as strong as ever

By John Shaughnessy

In a moment, Providence Sister James Michael Kesterson will talk about the personal impact she had on the Indianapolis Colts winning the Super Bowl in 2007—a story she tells with a twinkle in her eyes.

At 81, Sister James Michael will also share the tales of two special surprises from her remarkable career of 60 years in Catholic education.

But right now, the principal of St. Jude School in Indianapolis is recalling a fact from her childhood, a time when she prided herself on being a tomboy who

never shied away from playing tackle football with her three older brothers.

"I broke my right arm three times playing football with my brothers," Sister James Michael says with a certain pride. "When I see some girls playing football today, I say, 'Golly, too bad I'm too old.'"

In that memory, there's more than a hint of the essence of Sister James Michael. Even as she plans to retire at the end of the school year, she still has the fire, the feistiness and the fearlessness—all the qualities that overflow into her passion for football.

"You don't interrupt her if she's watching a Colts' game or a Notre Dame game," says one of her best friends, Judy Livingston.

Indeed, besides her bonds of family, faith and friendship, there is only one area of Sister James Michael's life that surpasses her passion for football.

That's her passion for Catholic education. She has no doubt that a Catholic education makes a difference in the life of a child, and she believes that every child will succeed in some way.

"Our Catholic identity is who we are," she says. "I emphasize to our teachers that our prayer life and the respect we show to each other will be examples for our students to share with one another.

Prayer in the classroom and our own

See PRINCIPAL, page 10

Archdiocese reaches settlement in abuse case

In an effort to help the victim of abuse by a former priest 34 years ago continue his healing process, the Archdiocese of Indianapolis has reached an amicable settlement in a lawsuit filed in 2005 by "John Doe CT."

The settlement allows "John Doe CT," whose name was not used in the lawsuit, to avoid the emotional distress and expense of a public trial.

"My hope and prayer is that this victim finds the healing and peace he seeks," said Archbishop Daniel M. Buechlein. "I apologize to this gentleman and anyone who has ever been harmed by any employee or volunteer who has served the Church in our archdiocese. A single case of abuse is unacceptable, and we are committed to doing everything possible to see that it never happens again."

Under the settlement, "John Doe CT" will receive \$199,000 from the Archdiocese of Indianapolis to allow him to continue to receive the support, care and treatment he requires. The settlement will be paid from an

archdiocesan self-insurance fund.

The former priest for the archdiocese who was accused of abuse, Harry Monroe, was removed from ministry in 1984 by then-Archbishop Edward T. O'Meara. Monroe was permanently barred from presenting himself as a priest and performing any priestly duties or ministries.

Monroe, who was ordained in 1974, served at St. Monica, St. Andrew and the former St. Catherine parishes in Indianapolis. He also served at St. Patrick Parish in Terre Haute, St. Paul Parish in Tell City, St. Michael Parish in Cannelton and St. Pius V Parish in Troy.

There are currently 13 other lawsuits involving Monroe pending against the archdiocese. Although Monroe said in pre-trial testimony that he abused some minors, he was never prosecuted because the victims never reported the abuse to law enforcement authorities at the time. By the time the allegations of abuse were made known, the criminal and civil statute of limitations

had expired.

The lawsuits involving Monroe were not filed until 2005 and after.

The Archdiocese of Indianapolis continues to respond to victims of sexual abuse with compassion and appropriate pastoral outreach. The archdiocese encourages anyone who has been abused or knows of any allegations of abuse to report it to the appropriate law enforcement authorities.

If you or someone you know is a victim of sexual misconduct by a person ministering on behalf of the archdiocese, please contact the archdiocesan victim assistance coordinator at Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206-1410, 317-236-1548 or 800-382-9836, ext. 1548.

More information about the Archdiocese of Indianapolis' sexual misconduct policy and information about how to report an abuse incident can be found online at www.archindy.org/abuse/. †

POPE

continued from page 1

trip was to visit the sanctuary of Fatima, where Mary appeared to three shepherd children in 1917. At the brief airport ceremony in Lisbon, the pope said he came as a pilgrim to pay tribute to an event that did not depend on the pope or any Church authority, but came directly from God.

At Fatima, the pope said, "Heaven itself was opened over Portugal—like a window of hope that God opens when man closes the door to him."

He said Mary had come to remind people that a relationship with God is essential for human beings, part of man's search for truth, goodness and beauty. Faith in Christ, he said, has a logical impact in other spheres.

"From a wise vision of life and of the world, the just ordering of society follows," he said.

The pope said the separation of Church and state in Portugal, which followed the Republican revolution a century ago, turned out to be a good thing for the Church, challenging its members to live their faith more fully.

"Living amid a plurality of value systems and ethical outlets requires a journey to the core of one's being and to the nucleus of Christianity so as to reinforce the quality of one's witness to the point of sanctity," he said.

For the modern Christian, he added, this mission path can sometimes lead to the "radical choice of martyrdom."

The pope's visit came as cultural and political developments were challenging Portugal's Catholic identity. The country legalized abortion three years ago, and appeared poised to legalize same-sex marriage later in May.

Speaking to reporters aboard his plane, the pope said secularization in Portugal was not something new, but had taken a more radical turn in recent years. He said it was essential that the Church engage in a dialogue with culture, making its voice and its social teachings heard.

President Silva's welcoming speech reflected the growing uneasiness of many Portuguese over the economic future.

Portugal's slumping economy has prompted the government to enact an austerity plan, triggering resentment and a series of strikes.

Silva said the country's people were looking to the pope for a message of justice and solidarity, "particularly when the effects of a global economic crisis make themselves felt, at times brutally and unfairly."

"The Portuguese will listen to you," he told the pope.

Aboard his plane, the pope said the current economic crisis had made clear that financial markets cannot operate on pure pragmatism, without a moral and ethical dimension. He said the Church needs to pursue a serious dialogue so that its social teachings make an impact in the economic realm.

The pope was a guest of honor at an elaborate official welcoming ceremony at Lisbon's Hieronymites Monastery, a 16th-century complex from which many of the Portuguese explorers and missionaries set out on their expeditions. After taking a tour of the monastery, the pope entered the ancient monastic church to pray in front of the Blessed Sacrament.

From there, his popemobile was accompanied along Lisbon's main streets by a horseback unit of the Republican National Guard to the presidential palace, where the pope held private talks with Silva. †



People wave as Pope Benedict XVI arrives in his popemobile in Lisbon, Portugal, on May 11. The pope is in Portugal for a four-day visit that was to include the Marian shrine of Fatima.



Pope Benedict XVI prays at Hieronymites Monastery in Lisbon, Portugal, on May 11.



A woman holds an image of Pope Benedict XVI as the pope leaves the presidential palace in Lisbon, Portugal, on May 11.

Pope says sex abuse crisis is 'terrifying' example of Church failings

ABOARD THE PAPAL FLIGHT TO PORTUGAL (CNS)—Pope Benedict XVI said the priestly sex abuse scandal is a "terrifying" crisis that comes from inside the Church—not from an outside attack—and requires purification and penance to overcome.

The pope made some of his strongest remarks to date on the sex abuse cases during an in-flight press conference on May 11 on his way to Portugal for a four-day visit that was to include the Marian shrine of Fatima.

Asked if the message of Fatima, which foresaw times of trials and suffering for the Church, could be applied to the sex abuse crisis, the pope indicated that, in a general way, it could. The vision of Fatima foresaw the need for the Church to undergo a "passion," which continues in various ways until the end of time, and which requires a response of continual conversion, he said.

"Among the new things that we can discover today in this message is that attacks on the pope and the Church come not only from the outside, but the suffering of the

Church comes from inside the Church, from sins that exist inside the Church," he said.

"This, too, we have always known, but today we see it in a really terrifying way, that the biggest persecution of the Church doesn't come from the enemies outside, but is born from sin inside the Church," he said.

"And so the Church has a profound need to relearn penance, to accept purification, to learn on the one hand forgiveness, but also the necessity of justice. And forgiveness does not substitute justice," he said.

"We have to relearn these essentials: conversion, prayer, penance," he said.

The pope, who helped explain the third secret of Fatima when it was published in 2000, said the Fatima messages extend in time to apply to the Church's continuing journey, which is accompanied by suffering.

The pope also spoke about the economic crisis that is shaking Portugal and the rest of Europe, saying it illustrates the need for a greater infusion of ethics and morality in the market.

"I would say this economic crisis has a moral dimension that no one can fail to see," he said. "The events of the last two or three years have demonstrated that the ethical dimension must enter into the world of economic activity."

Pure economic pragmatism will always lead to problems, he said.

The Church's social teaching has a big role to play, seeking to create a serious dialogue with the financial world and highlighting the moral responsibilities of economic systems, the pope said.

"So here we need to enter into a concrete dialogue. I tried to do this in my encyclical, 'Caritas in Veritate,'" he said.

The pope said secularism was not a new problem in Portugal or Europe, but had taken a more radical turn in recent years. He said here, too, the Church needs to engage in bridge-building and dialogue, making sure its voice is heard and helping to restore an openness to transcendent reality. †



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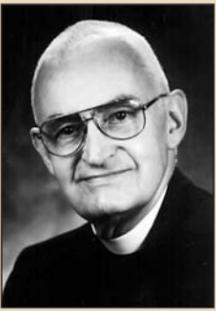
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Father Richard Mueller was first pastor of Our Lady of the Greenwood Parish

By Mary Ann Wyand

Father Richard J. Mueller, a retired diocesan priest who was the founding pastor of Our Lady of the Greenwood



Fr. Richard J. Mueller

Parish in Greenwood and served on the archdiocesan Metropolitan Tribunal staff for 42 years, died on May 1 at Marquette Manor in Indianapolis. He was 91.

The Mass of Christian Burial will be celebrated at 11 a.m. on May 18 at SS. Peter and Paul Cathedral in Indianapolis, with visitation there from 9 a.m. until the time of Mass. Burial will follow at the Mueller family plot at St. Joseph Cemetery in Indianapolis.

Msgr. Joseph F. Schaedel, vicar general, is the principal celebrant for the funeral Mass and Father James Bonke is the homilist.

"I think Father Mueller was certainly one of our distinguished senior priests," Msgr. Schaedel said. "... He was extremely generous with his time. Well after he was retired, he continued to work at the marriage Tribunal, and gave so much of his time because he saw that as an important ministry."

In addition to his parish and Tribunal ministries, Father Mueller was appointed to the Archdiocesan Church Music Commission in 1947 and the Archdiocesan Liturgical Commission in 1958, which he served for a number of years. He was named chairman of the liturgical commission in 1973.

"One of the things that we should recall about him and appreciate about him is his love for music," Msgr. Schaedel said.

"He was a very cultured man and had a great love for a wide variety of music. Because of that, he also had a deep appreciation and expertise in good, solid liturgical music.

"I think as the Church has transitioned our repertoire of music, so to speak, Father Mueller was a great help on the

Archdiocesan Liturgical Commission at that time," he said. "We owe a lot to him for what he did in helping us preserve some sacred and beautiful music."

Msgr. Frederick Easton, archdiocesan vicar judicial, said Father Mueller was a longtime friend who brought considerable talents and dedication to his priestly ministries.

"Even before he became a Tribunal judge in 1967, he was involved in liturgy," Msgr. Easton said. "He was a major figure, after Vatican Council II, in the archdiocese as we were implementing the council's decrees on liturgy.

"... For the Tribunal, he was always the epitome of a good judge," Msgr. Easton said. "He had a very sober and realistic approach to things. He was very intelligent. He had his theology background from The Catholic University [of America], to which he was very much devoted to the Theological College as well as to Saint Meinrad [School of Theology]."

Father Mueller "always had a real, good, practical philosophy of life," he said. "I traveled with him. ... He was a joy to be with, a perfect gentleman in all ways. ... He had a great love of music. [We] went to the opera many times together."

Father Mueller served as the founding pastor of Our Lady of the Greenwood, Queen of the Holy Rosary Parish in Greenwood from 1955 until 1973, and as pastor of Our Lady of Lourdes Parish in Indianapolis from 1973 until 1982.

The Archdiocese of Indianapolis, 1834-2009—Like a Mustard Seed Growing reports that Our Lady of the Greenwood Parish began with only 40 members as a mission church in northern Johnson County in 1949, and has grown steadily over seven decades to become one of the largest parishes in the archdiocese with more than 2,200 households.

Father Mueller's photograph is displayed in a place of honor in the entry hall of Our Lady of the Greenwood School, which was built in 1955 when the mission church was designated as a parish.

Richard Joseph Mueller was born on July 9, 1918, in Indianapolis to Carol G. and Lena (Hook) Mueller, who were members of SS. Peter and Paul Cathedral Parish.

He attended the former Cathedral Grade School before studying for the priesthood at Saint Meinrad's minor and major seminaries in St. Meinrad.

He also earned a licentiate in sacred theology at The Catholic University of America in Washington, D.C.

On May 30, 1944, he was ordained to the priesthood by Archbishop Joseph E. Ritter at Saint Meinrad Archabbey Church.

Father Mueller celebrated his first Mass on June 4, 1944, at SS. Peter and Paul Cathedral.

On June 15, 1944, he was named associate pastor of St. John the Evangelist Parish in Indianapolis.

Father Mueller was appointed to the Chancery office with responsibility for seminarians on May 4, 1945.

He began his service on the Archdiocesan Church Music Commission on May 21, 1947.

On Sept. 26, 1955, he was appointed the founding pastor of Our Lady of the Greenwood Parish.

His longtime ministry with the archdiocesan Metropolitan Tribunal began on Feb. 7, 1967, with his appointment as pro-synodal judge.

On July 5, 1973, Father Mueller was named pastor of Our Lady of Lourdes Parish.

While retaining his Tribunal assignment as pro-synodal judge, he was named vice-officialis, pro tempore until Jan. 1, 1978.

On July 7, 1982, he was named associate pastor of St. Pius X Parish in Indianapolis.

The following year, he was appointed auditor of the Metropolitan Tribunal on July 6, 1983, with residence at Holy Spirit Parish in Indianapolis, while continuing his assignment as pro-synodal judge.

On Nov. 22, 1983, Father Mueller was reappointed pro-synodal judge for 10 years with the title of archdiocesan judge.

He retired from active ministry on July 10, 1985, and continued to serve the Metropolitan Tribunal for 24 years.

Father Mueller was reappointed as judge and auditor of the Tribunal on July 1, 1993, and Nov. 3, 1999. He was again reappointed to the Tribunal as judge on July 1, 2004, for a five-year term that concluded in 2009. †

Kagan's career in academia and administration to come under scrutiny

WASHINGTON (CNS)—Solicitor General Elena Kagan, the nominee to replace Justice John Paul Stevens on the Supreme Court, probably will face Senate confirmation hearings in late June.

Kagan, 50, would be the fourth woman to sit on the court, and



Elena Kagan

the first justice in 38 years to reach it without first serving as a judge. She would become the third Jewish member of the court. The other six are Catholics.

With no judicial record, Kagan will be screened on the basis of her work as solicitor general—a post she has held for a little more than a year—and for her long academic record as dean of Harvard Law School, and a professor there and at the University of Chicago. She also served in the Clinton administration as associate White House counsel, assistant to the president for domestic policy and

deputy director of the Domestic Policy Council. She also spent some time in private law practice.

President Barack Obama introduced a beaming Kagan as his nominee on May 10 at a brief event at the White House. He called her one of the nation's foremost legal minds. Obama's and Kagan's stints on the faculty of the University of Chicago Law School in the 1990s overlapped.

"Elena is respected and admired, not just for her intellect and record of achievement," Obama said, "but also for her temperament, her openness to a broad array of viewpoints, her habit, to borrow a phrase from Justice Stevens, of understanding before disagreeing, her fair-mindedness and skill as a consensus-builder."

Kagan is the daughter of an attorney-father and a public school teacher-mother, and was born and raised in New York City. She holds an undergraduate degree in history from Princeton University, a master's degree in philosophy from Oxford University

and her law degree from Harvard.

Two cases involving Catholic institutions have come to the solicitor general's office this term. Both were requests that the solicitor weigh in on cases the Supreme Court has been asked to accept for review. Neither requested brief from the solicitor has yet been submitted to the court.

One involves a liability claim against a Catholic hospital in Michigan over the discharge of a psychiatric patient who went on to murder his wife. The other case involves an Oregon man's attempt to sue the Holy See as liable for the actions of a priest in Oregon who sexually molested him.

In October, Kagan argued in the Supreme Court that it was appropriate and constitutional for the Department of Interior to allow a Christian symbol in a remote California federal reserve. In April, the court ruled that a cross-shaped war memorial in the Mojave National could be constitutional, as Kagan and the Interior Department had maintained. †

Humans oriented toward communion, says longtime pro-life advocate Alvare

WASHINGTON (CNS)—Humans are "oriented toward communion," a reality



Helen Alvare

ignored by the prevalence of abortion, said longtime pro-life advocate Helen Alvare.

In a culture marked by the legal availability of abortion, "people tend to avoid thinking about our common

humanity," said Alvare, a law professor at George Mason University in Virginia, an adviser to the U.S. bishops' Committee on Pro-Life Activities, and a consultant to the Pontifical Council for the Laity.

"We are built around—and toward—living with and for others," Alvare said during a May 6 address at "A Washington Briefing for the Nation's Catholic

Community," co-sponsored by Trinity Washington University and the *National Catholic Reporter* weekly newspaper.

Abortion, with its legality guaranteed by a judicial insistence on individual rights, neglects the "public understanding ... that the family is a crucial place," Alvare said.

The Supreme Court's use of individual rights as a framework for the 1972 case *Roe v. Wade*, which legalized abortion, and the 1992 case *Planned Parenthood v. Casey*, which was a test of a state's rights to impose controls on abortion, has seeped into other areas of law, according to Alvare.

It was used to advance the legal right to both polygamy and same-sex marriage as well as in a Texas case in which a court found that a "one-night stand" could be considered equal to marriage, Alvare said.

"Abortion law matters," she added, because it adheres to an "individualistic, anti-communitarian view of the world." †

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Editorial



Haitians wait in line to receive food after scattered rain showers in Port-au-Prince, Haiti, on March 19. Father Rick Nagel, the director of young adult and college campus ministry for the archdiocese, is currently in the Port-de-Paix Diocese in Haiti with 13 young adults helping minister to thousands of refugees who have fled there as a result of the January earthquake. Father Jeffrey Godecker, the chaplain of the Catholic community at Butler University in Indianapolis, is on a mission trip in Honduras with 12 college students.

Young adults travel overseas to build up the body of Christ

Think that our latest generation of young adults has allowed society's materialistic mentality to shape who they are? When it comes to two groups in the Archdiocese of Indianapolis, think again.

As you read this, 25 young people are currently overseas working as missionaries in two developing countries and embracing their vocation to build up the body of Christ.

Their journey of faith—and two archdiocesan priests—has led them to be Christian witnesses and spend a week spreading the Gospel message of love to the poor in Haiti and Honduras.

When it comes to connecting young people with their faith, Father Rick Nagel may be on to something. Father Jeffrey Godecker may be, too.

Both priests are currently leading separate groups of young adults on mission trips to serve the poorest of the poor.

Father Nagel, who is the director of young adult and college campus ministry for the archdiocese, is in the Port-de-Paix Diocese in Haiti with 13 young adults helping minister to thousands of refugees who have fled there as a result of the January earthquake that decimated Port-au-Prince, Haiti's capital, and its surrounding area.

Father Godecker, who is the chaplain of the Catholic community at Butler University in Indianapolis, is on a mission trip in Honduras with 12 college students. They, too, are reaching out to the least of our brothers and sisters.

You would think that young adults, many of them wrapping up their academic year, would be packing their bags, preparing for summer break and looking forward to some "down time."

We wouldn't be surprised if they had these and other things on their mind—not a mission trip—but the young adults who are with Father Nagel and Father Godecker are different.

"I think we have to be patient and work with them, to meet them where

they're at," Father Nagel recently told a *Criterion* reporter when discussing his ministry to young adults.

Where this group of young adults is "at" is affirming to people who take seriously the Church's mission to build up the body of Christ across borders and cultures. It is also clear that, in these young adults' lives, faith is an important element.

"Our whole mission in taking young adults to Haiti is to really help them grow, and learn to become missionaries and lead mission trips some day," Father Nagel said.

"Imagine if these 25 young adults really develop a heart for that even further than some of them already do," he added.

Our faith and hope in young people encourage us to consider those possibilities.

During his pilgrimage to Malta in April, Pope Benedict XVI spoke to 40,000 young people and encouraged them to fulfill their duty to show God's love through service to others, especially toward the most vulnerable and marginalized people in society.

"Every personal encounter with Jesus is an overwhelming experience of love," Pope Benedict said.

During their mission trips to Haiti and Honduras, the 25 young adults will be Christ to people facing different challenges. Their mission will include seeing Christ in all who cross their path.

Offer a prayer for these young adults and all our youths at Mass this week end.

Pray that they begin to realize, as our Holy Father told the young people in Malta, that "God rejects no one. And the Church rejects no one."

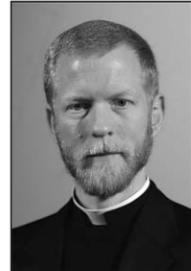
And pray that these young adults and all our youths begin to realize that, coming together as the body of Christ, we can make a positive difference in the world.

—Mike Krokos

Making Sense Out of Bioethics/Fr. Tad Pacholczyk

Procuring organs 'over my dead body?'

While it may cost an arm and a leg to live in the state of New York these days, it may soon cost a liver or kidney to die there.



Residents of the state have been debating a legislative measure, put forward by a state lawmaker, that would automatically enroll all residents as organ donors.

The law would rely on what is termed "presumed consent" and allow for the harvesting of a deceased resident's body parts unless that resident had specifically opted out of "donating" in this way when signing up for a driver's license.

This approach to organ procurement raises significant ethical concerns. Would we allow a bank—or even a worthy charity—the right to automatically raid customers' bank accounts upon their death unless they "opted out" of the program?

As one commentator described the situation, "It really does smack of something quite dark when a system's default mode exploits the fact that dead men not only tell no tales, they refuse no proposals."

A recent editorial in *The Buffalo News* carried the analysis further: "A corpse may not have many rights, but one of them ought to be that the handling of it is not based on an invasive presumption. Informed consent should remain the standard. What is needed is to increase the number of donors through leadership and persuasion, not state-facilitated confiscation."

State-facilitated salvaging of organs in the absence of explicit consent undercuts the essential character of organ donations as a gift. As Pope Benedict XVI noted in 2008:

"Informed consent is a precondition of freedom so that the transplant can be characterized as being a gift and not interpreted as a coercive or abusive act."

In fact, informed consent is so fundamental that the *Catechism of the Catholic Church* points out: "Organ transplants are not morally acceptable if the donor or those who legitimately speak for him have not given their informed consent" (# 2296).

So what might be the anticipated effects of mandated presumed consent? Perhaps the very opposite of what advocates were hoping for—it might, paradoxically, cause people to step back from donating.

As one commentator, half in jest, declared: "So now, if you're 'dead enough,' they'll just pull the plug and walk off with your entrails under the guise of presumed consent, which makes me think very strongly against being an organ donor."

Professor James Childress commented on the importance of trust issues at the center of a very sensitive decision like

organ donation. "If you ask why people do not currently sign donor cards, some of those reasons have to do with inertia, with not having thought about it, but some of them just have to do with trust and mistrust of the system."

Even among those who are fortunate enough to receive a scarce organ, there could be an awkward hesitancy introduced by such a legal maneuver.

One organ recipient named Alison posted this comment about the presumed consent law on an Internet discussion site: "As an organ recipient, I would not have signed up for the UNOS [United Network for Organ Sharing] list if a law such as this were in place. I could not live with a transplant not knowing if the person was indeed dead when the organ was taken or if their religious beliefs were against organ donation and they just had not filled out an opt-out card. ... Frankly, for me personally, the burden of knowing that someone had to die [accident, suicide, ... homicide, some family's tragedy] for me to live is hard enough and the only thing that helps is knowing they gave willingly ..."

By forcing the issue of presumed consent, rather than patiently seeking to convince potential donors to "opt-in" of their own free will—which is the way organ donation occurs in most American jurisdictions—lawmakers and organ procurement agencies may experience significant setbacks as people respond to a perceived assault on their freedom.

Lawmakers and the medical establishment should rather educate potential donors as to the importance of organ donation and seek to win their trust throughout the procurement process.

Building up such trust through the process of informed consent all the way to the procurement of the organs themselves will go a long way toward increasing organ availability for future transplant patients.

Novel approaches, such as mounting a public relations campaign from Hollywood, might also increase the number of willing donors. The effect of having a noted celebrity on TV urging people to check the organ donor box on their driver's license renewal form could be significant.

Building up an authentic culture of life—and encouraging organ donation in ethically acceptable ways—needs to be a real priority for medicine and society as organ transplantation offers significant and enduring health benefits to the sick, who oftentimes have no other hope.

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

Be Our Guest/Joanie Nobbe

My call back home to the Catholic Church

I was raised in a Catholic home and even went to Catholic school. My parents made sure that my sisters and I attended church and went through the sacraments.

But they seldom went to Mass with us.

When I became an adult and was able to make decisions on my own, I quit attending Mass. My parents showed me that adults didn't go to church. Although they had great intentions, they led by example.

I went on to marry outside the Church, and not only did my husband and I not share the Christian faith, he wasn't that sure he even believed in God at all.

After a couple years of marriage, I started attending a Baptist church with his mother, where I became reacquainted with the Word.

Our marriage was troubled from the start, and after four and a half years of both emotional and physical abuse, I left him.

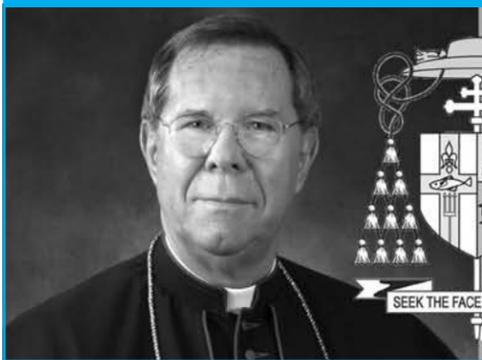
Then God brought Sam into my life. He was part of what I would classify as an amazing Catholic family.

They accepted me even though I was a non-practicing Catholic and was divorced. They never made me feel bad about my past. I felt like I belonged in their family from the beginning.

After months of dating, Sam proposed and that brought up the conversation about religion. I was still attending the Baptist church, although from time to time I would attend Mass with Sam. I was firm about not wanting to return to the Catholic Church, and wasn't

See BACK HOME, page 16

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Memories of a wise mother and her witness of faith

I can't resist: According to my records, this is the 900th column I am writing for *The Criterion* since I became archbishop in September 1992.

In the last 17-plus years, I have not missed a column every week that *The Criterion* was published. God forgive my pride!

It is an old story, but I claim the privilege to repeat it. I began writing a weekly column since the first days I became a bishop in March of 1987.

Responding to my submission of the ordination documentation to the Holy Father, his Secretary of State, Cardinal Agostino Casaroli, wrote in a note that Pope John Paul II asked me to emphasize my role as teacher. I figured one way I could do that was to write a message in the Catholic weekly newspaper—first in Memphis, then in Indianapolis.

As I prayed for my deceased mom on the recent Mother's Day, I recalled that she, too, was partly responsible for my weekly writings.

I remembered distinctly that she once expressed her appreciation to me for the weekly letter that Bishop Henry J. Grimmelmann wrote in the Evansville diocesan paper. Of course, she had no idea I would one day be a bishop, but her influence on me continues in many ways. You will understand if this week I dedicate this 900th column to her with sentiments of gratitude.

In her later years, after my brother and I were off to college and to minor seminary respectively, Mom taught at the elementary school at Holy Family Parish in Jasper.

As a young woman, before her marriage and beginning a family, she taught in one-room public schools in Dubois County. In fact, she had taught the pastor of Holy Family Parish, who would hire her as the first lay teacher in the parish school.

One of my favorite photos of her was taken at a diocesan teacher's conference in Evansville. She happened to be in the center of the photo looking as serene as I always remembered her. I suspect it was this characteristic that caught the photographer's attention.

One of my priest friends regularly called to mind her calm and steady manner—and her wisdom. Of course, there were times when she would be distressed, particularly if she happened on to gossip. She would have nothing to do with rumors and judgmental anecdotes often passed around in common conversation. While not as successful at this as Mom, I have tried to imitate her.

I would visit her classroom once a semester during my time at Saint Meinrad. Usually, she would have me there during religion class and it was a treat to interact with the fourth graders. Of course, I am biased as I look back with fond memories, but I was inevitably impressed by the responsiveness of her students and by the knowledge they gained from her teaching.

I remember that so many of her former students came by to pay their respects at the calling prior to her funeral. Many were at the funeral Mass as well.

I was reminded of the impact that teachers can have on our youth and young adults. I still run into former grade school students of hers who make a point of telling me how much they appreciated being in her classroom.

As I think back to my grade school education, I respect Mom greatly for the manner in which she allowed me to make my way on my own. One might expect that, being a teacher, she would have constantly been looking over my shoulder to keep me on track. She did it from afar, and I never felt pressured by her. I would ascribe that to her wisdom.

Twice in her later years, Mom fell and broke a hip. I thought back to those years when I had my bout with Hodgkin's lymphoma and, more recently, when I needed a shoulder replacement. I fixed on her manner of accepting physical problems as they came, and keeping her calmness intact while she was determined to do the difficult rehabilitation.

My sister-in-law, Marge, was a faithful attendant to Mom in her rehabilitation. When she was away, once in awhile I tried to step in and work with Mom. I remember hoping at the time that some day I would be as quietly persevering against tough physical challenges.

Memories of her witness have helped me with my health issues. That her rosary was always nearby in her waning years did not escape my attention.

I would not have dared to write these few thoughts if Mom were still alive. She did not want to be the center of attention. Was she perfect? No, but she was a simple mom who continues to be present in wonderful ways.

I hope this encourages other moms. †

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

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

Archbishop Buechlein's intention for vocations for May

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

Recuerdos de una madre sabia y su testimonio de fe

No me puedo aguantar: de acuerdo con mis registros, esta es la columna número 900 que escribo para *The Criterion* desde que me convertí en arzobispo, en septiembre de 1992.

Al cabo de más de 17 años, no me he saltado ni una sola columna en todas las semanas que *The Criterion* ha sido publicado. ¡Qué Dios perdone mi orgullo!

Es una vieja historia, pero detento el privilegio de repetirla: comencé a escribir una columna semanal desde los primeros días en que me convertí en obispo, en marzo de 1987.

En respuesta a mi sometimiento al Santo Padre mediante la documentación de la ordenación, su Secretario de Estado, el cardenal Agostino Casaroli, escribió en una nota que el papa Juan Pablo II me pedía que hiciera énfasis en mi papel como educador. Supuse que una forma de lograr este cometido era escribir un mensaje en la publicación católica semanal, primero en Memphis y posteriormente en Indianápolis.

Mientras rezaba por mi difunta madre en este pasado Día de las Madres, hice memoria de que ella también fue parcialmente responsable de mis redacciones semanales.

Recordé claramente que una vez me comenté cuánto valoraba la carta semanal que el obispo Henry J. Grimmelmann escribía en el periódico diocesano de Evansville. Por supuesto, mamá no podía saber que un día llegaría a ser obispo, pero su influencia en mí persiste de muchas formas. Sabrán comprender que esta semana le dedique mi columna número 900 junto con mis sentimientos de gratitud.

En sus años postreros, luego de que mi

hermano y yo nos marcháramos a la universidad y al seminario menor, respectivamente, mamá se desempeñaba como maestra de escuela elemental en Holy Family en Jasper.

De joven, antes de casarse y empezar una familia, enseñó en escuelas públicas de una sola aula en el condado de Dubois. De hecho, había sido maestra del pastor de la parroquia Holy Family, quien la contrataría como la primera maestra laica de la escuela parroquial.

Una de mis fotos predilectas de ella fue tomada en una conferencia de maestros diocesanos en Evansville. Casualmente estaba en el centro de la fotografía y lucía tan serena como siempre la he recordado. Me imagino que esta característica llamó la atención del fotógrafo.

Uno de mis amigos sacerdotes evocaba con frecuencia su serenidad, su actitud pausada y su sabiduría. Por supuesto, había ocasiones en las que se sentía estresada, especialmente cuando se topaba con un chisme. No le interesaban para nada los rumores ni las anécdotas críticas que por lo general se sucedían en las conversaciones comunes. Si bien no tengo tanto tino como mamá, he intentado imitarla.

Visitaba su clase una vez cada semestre, durante mi permanencia en Saint Meinrad. Por lo general me invitaba durante la clase religión y resultaba divertido interactuar con los alumnos de cuarto grado. Obviamente mi percepción no es imparcial al evocar esos recuerdos con afecto, pero inevitablemente me impresionaba la receptividad de sus alumnos y los conocimientos que adquirían de sus enseñanzas.

Recuerdo que muchos de sus antiguos alumnos se presentaron en el velorio para

rendirle sus últimos honores antes del funeral. También hubo muchos en la Misa del funeral.

Eso me sirvió de recordatorio del impacto que los maestros pueden ejercer en nuestros jóvenes y jóvenes adultos. Todavía me encuentro con alumnos de primaria de ella quienes hacen hincapié al decirme lo mucho que valoran haber estado en su clase.

A medida que recuerdo mi educación en la escuela primaria, siento un profundo respeto por mamá y por la forma en la que me permitió abrirme paso por mí mismo. Habría sido de esperar que, por el hecho de ser maestra, hubiera estado supervisándome constantemente para mantenerme en el sendero. Lo hacía conservando la distancia y nunca sentí que me presionara. Eso se lo atribuyo a su sabiduría.

En sus últimos años mamá se cayó dos veces y se fracturó la cadera. Rememoré esos años durante mi lucha con el linfoma de Hodgkin y, en época más reciente, cuando me sometí a cirugía para reemplazo de un hombro. Me concentré en su forma de aceptar los problemas físicos según aparecían y en cómo su serenidad se mantenía intacta mientras estaba resuelta a proseguir con el difícil proceso de rehabilitación.

Mi cuñada, Marge, fue una asistente fiel de mamá durante su rehabilitación. Cuando ella no estaba, yo procuraba de vez en

cuando hacerme cargo y atender a mamá. Recuerdo que en ese momento esperaba que algún día pudiera yo gozar de su callada perseverancia para enfrentar desafíos físicos difíciles.

Los recuerdos de su testimonio me han ayudado en mis problemas de salud. No se me escapó el detalle de que siempre tenía cerca su rosario en sus últimos años de vida.

Si mamá todavía estuviera viva no me habría atrevido a escribir estos pensamientos. No le gustaba ser el centro de atención. ¿Acaso era perfecta? No, pero era una mamá sencilla que continúa presente de muchas formas maravillosas.

Espero que esto anime a otras madres. †

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

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

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

La intención de vocaciones del Arzobispo Buechlein para mayo

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

Events Calendar

May 14
St. Monica Church, 6131 N. Michigan Road, Indianapolis. **Master's Chorale of Central Indiana, Mozart's Requiem**, 7:30 p.m. Information: 317-271-2788.

May 14-16
St. Joseph Parish, 125 E. Broadway St., Shelbyville. **"Spring Festival,"** music, games, food, Fri. barbecue chicken dinner, Sat. pork chop dinner, Sun. turkey dinner, Fri. 5-11 p.m., Sat. noon-11 p.m., Sun. noon-10 p.m. Information: 317-398-8227.

May 14-29
Saint Meinrad Archabbey, library, 200 Hill Drive, St. Meinrad. **Art exhibit**, Benedictine Brother Martin Erspamer, artist. Information: 800-682-0988 or www.saintmeinrad.edu.

May 15
St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants, pro-life Mass**, Father Eric Johnson, celebrant, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry,

317-236-1569 or 800-382-9836, ext. 1569.
Our Lady of the Greenwood Parish, Parish Life Center, 335 S. Meridian St., Greenwood. **Third annual "Hearts for Haiti," children's clothing and equipment sale**, 8 a.m.-2 p.m. Information: 317-888-2861.

Nativity of Our Lord Jesus Christ Parish, Weilhammer Hall, 7225 Southeastern Ave., Indianapolis. **Knights of Columbus Council #13105, "The Chicken Festivus,"** dinner served 4-6:45 p.m., dancing and games 7-10 p.m. Information: www.chickenfestivus.com.

Cardinal Ritter Jr/Sr. High School, 3360 W. 30th St., Indianapolis. **Dinner dance**, 6 p.m. \$100 per person. Information: 317-924-4333 or www.cardinalritter.org.

Saint Meinrad Archabbey Church, 200 Hill Drive, St. Meinrad. **Arkansas State University Ringers, concert**, 10:30 a.m. CDT, no charge. Information: 800-682-0988 or www.saintmeinrad.edu.

May 15-16
Oldenburg Academy of the Immaculate Conception, 1 Twister Circle, Oldenburg. **Auditions for Steel Magnolias**, noon-4 p.m. Information: 812-933-0737.

May 16
Holy Cross Parish, 125 N. Oriental St., Indianapolis. **Parish Health Fair**, 11:30 a.m.-1:30 p.m. Information: 317-637-2620.

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

Saint Meinrad Archabbey, St. Bede Theater, 200 Hill Drive, St. Meinrad. **Piano and violin concert**, 3 p.m. CDT, no charge. Information: 800-682-0988 or www.saintmeinrad.edu.

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad, to Monte Cassino Shrine, one mile east of the Archabbey on State Road 62, St. Meinrad. **Monte Cassino pilgrimage, "Mary Mother of Conversion,"** Benedictine Brother Luke

Waugh, homilist, 2 p.m. Information: 812-357-6501.

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

May 17
Crooked Stick Golf Club, 1964 Burning Tree Lane, Carmel, Ind. **Archdiocesan Office of Catholic Education, "Golf Fore Faith,"** registration, 10:30 a.m.-12:30 p.m., \$2,500 per foursome, hole sponsorship opportunities. Information: 317-430-6846 or mhendricks@archindy.org.

May 19
Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-784-4439.

St. Nicholas Parish, 6461 E. St. Nicholas Drive, Sunman. **Healing service**, confession, eucharistic procession, praise

and worship, laying on of hands, 6 p.m. Information: 812-623-8007.

May 20
Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

May 21
Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program, **"The Value of Faith in Tough Times,"** Victoria Schneider Temple, chairman of the board and chief executive officer of The Schneider Corporation, presenter, 6:30-8:30 a.m., online reservations only. Reservations and information: www.catholicbusinessexchange.org.

May 22
Holy Name of Jesus Parish, 89 N. 17th Ave., Beech Grove. **Cornhole tournament**, 10 a.m., \$25 per two-man team, \$45 two-man team plus two T-shirts, \$30 day of tournament. Information: 317-784-5454 or truck884@yahoo.com.

May 22-23
Kokomo High School, 2501 S. Berkley Road, Kokomo, Ind. (Diocese of Lafayette). **Holy Family Catholic Conference**, \$135 per family, \$115 per couple, \$70 single, teen not registered with family \$45 includes meals, children's programs. Information: 765-865-9964.

May 23
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Catholic Charismatic Renewal, Pentecost Mass**, 3 p.m. Information: 317-787-3287.

St. Paul Parish, 9798 N. Dearborn, New Alsace. **Ladies Sodality, hot breakfast bar buffet**, 7:30 a.m.-noon, free-will donation. Information: 812-623-2349.

May 24
Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **Catholic Medical Association, Mass and Evening of Recollection**, Father Gregory Bramlage, presenter, 6:30 p.m., talk following Mass, Bosphorus Restaurant, 935 S. East St. Information: 812-932-2096. †

Retreats and Programs

May 15
Oldenburg Franciscan Center, Oldenburg. **"Native Teachings,"** Franciscan Sister Karla Barker, presenter, \$20 per person, 9-11:30 a.m. Information: 812-933-6437 or center@oldenburgosf.com.

May 18
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Come Away and Rest Awhile,"** silent, non-guided reflection day, 8 a.m.-4 p.m., \$25 per person includes breakfast and lunch. Information: 317-545-7681 or spasotti@archindy.org.

May 19
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"A Thomas Merton Seminar—Bridges to Contemplative Living: Writing Yourself into the Book of Life,"** session four of four, Benedictine Sister Julie Sewell, presenter, Mass, 5:15 p.m., supper, 6 p.m., session 6:30-9 p.m. \$65.95 per person includes book and supper. Information: 317-788-7581 or benedictinn@benedictinn.org.

May 21-23
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"St. Paul and the Challenges of the Corinthian Church,"** Benedictine Father Eugene Hensell, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

Mount St. Francis Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. **"Retreat for Women,"** Franciscan Sister Margarita Armendariz, presenter. Information: 812-923-8817.

May 28-30
Oldenburg Franciscan Center, Oldenburg. **"Women in Recovery,"** retreat. Information: 812-933-6437 or center@oldenburgosf.com.

June 8
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Woman Talk—Women of Wisdom,"** session five of five, **"Nutrition 101,"** Jill Frame, M.S., R.D., nutritionist, presenter, 6-9 p.m., \$25 per person includes dinner. Information: 317-788-7581 or benedictinn@benedictinn.org.

June 14, 15 or 16
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Eighth annual garden retreat, "How Does Your Garden Grow?"** 9 a.m.-4 p.m., \$45 per person per session includes lunch, space limited. Information: 317-788-7581 or benedictinn@benedictinn.org.

June 16
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Day of Reflection on Prayer,"** Father James Farrell, presenter, \$35 per person. Information: 317-545-7681 or spasotti@archindy.org.

June 19
Mount St. Francis Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. **"Love of Nature,"** Information: 812-923-8817.

June 20-26
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. Monastic retreat, **"Becoming Good News through the Lens of the Gospel Stories,"** Franciscan Father John Doctor, presenter. Information: 317-788-7581 or benedictinn@benedictinn.org.

June 22-24
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. Midweek retreat, **"Workshop for Building or Renovating Your Church,"** Benedictine Brother Martin Erspamer, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

June 24
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Come Away and Rest Awhile,"** silent, non-guided reflection day, 8 a.m.-4 p.m., \$25 per person includes breakfast and lunch. Information: 317-545-7681 or spasotti@archindy.org.

June 28
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Friends of Fatima Monthly Mass and Social,"** Mass, 9 a.m., breakfast following Mass, goodwill offerings accepted. Information: 317-545-7681 or spasotti@archindy.org.

July 5-11
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"The Image as a Window to the Spiritual: An Artist's Hands-on Workshop and Retreat,"** Benedictine Brothers Martin Erspamer and Michael Moran, presenters. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

July 6-11
Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove. **Sisters of St. Benedict, "Monastic Live-In Experience,"** vocation discernment, no charge, reservations due July 1. Information: 317-787-3287, ext. 3032, or vocations@benedictine.com. †

Reunion is planned for 1960 graduates of the former Sacred Heart Central High School

Members of the 1960 graduating class of the former Sacred Heart Central High School in Indianapolis will be the honored guests during the May 29 commencement ceremony at Roncalli High School in Indianapolis. Members of the class interested in participating in the ceremony should call 317-787-8277. Events include a breakfast at 8 a.m. as well as the presentation of "mini-diplomas" and

Golden Guard pins. The 50th anniversary reunion for the Class of 1960 is planned for July 23-25. Events include a Mass at Sacred Heart of Jesus Church and dinner at The Atrium, both in Indianapolis, as well as a golf outing. For more information about the class reunion, call Mauna (Butsch) Brickler at 317-889-0204 or Dottie (Laker) Schmoll at 317-885-1205. †

VIPs



Jim and Jean (Richart) Weaver, members of St. Ambrose Parish in Seymour, will celebrate their 70th wedding anniversary on May 16 at the Covered Bridge Health Campus in Seymour, where they reside. The couple was married on May 16, 1940, at St. Ambrose Church in Seymour. They are the parents of five children: Jeanine Fisher, Judy Prince, Jerry, Jim and Joe Weaver. They have nine grandchildren and eight great-grandchildren. †

Prayer poster



Roncalli High School junior Caterina Robinson of Indianapolis created this award-winning poster for the "Try Prayer! It Works!" contest, which encourages students to express their faith through art, poetry and prose. Caterina was awarded the third-place prize in the Grade 11 division of the contest sponsored by Family Rosary, a program of Holy Cross Family Ministries. Roncalli sophomore Maryann Kirkhoff of Indianapolis earned the third-place honors in the Grade 10 division of the contest for an essay about how her mother showed her the importance of prayer. Family Rosary was founded in 1942 by the late Servant of God Holy Cross Father Patrick Peyton, who coined the proverb, "The family that prays together stays together."

Catholics from across archdiocese attend Miter Society Mass

By Sean Gallagher

The economy has been challenging for all Hoosiers the past few years.

But that didn't keep a growing number of Catholics in central and southern Indiana from making major contributions to the Christ Our Hope: Compassion in Community annual archdiocesan stewardship appeal.

Those who contribute \$1,500 or more to the appeal become part of the archdiocese's Miter Society.

It is one way that the archdiocese honors those who, through their significant contributions, help to support Catholic schools, Catholic Charities, priestly formation for seminarians and the support of retired priests.

At a reception following a Mass for members of the Miter Society on May 5 at SS. Peter and Paul Cathedral in Indianapolis, Msgr. Joseph F. Schaedel, vicar general, noted that a record 526 households across the archdiocese qualified for the society through their participation in last fall's Christ Our Hope appeal.

"The previous record before that was 470," Msgr. Schaedel said. "That's about a 12 percent increase despite the economic times that we're in."

Together, the 526 households contributed \$1.38 million to Christ Our Hope.

Approximately 100 members of the Miter Society were on hand for the Mass and the reception that followed. They came from 26 parishes and nine of the archdiocese's 11 deaneries.

Ralph Pratt, 89, came to the Mass from Chicago, where he had been visiting relatives. A retired physician who is a member of Prince of Peace Parish in Madison, Pratt once lived near the cathedral while he was a medical student in Indianapolis more than 50 years ago.

Calling himself "the most fortunate man alive," Pratt was received into the full communion of the Church in 1942 at the time of his marriage to Lucille, his Catholic fiancée,

shortly before he was deployed as a member of the U.S. Army in World War II. He served in France, Germany and Austria.

Ralph and Lucille eventually adopted three children through Catholic Charities in the late 1950s and early 1960s, a ministry he still supports today.

"It's a good cause, certainly," Pratt said. "It's wonderful. I'm in favor of it."

On the night of the Miter Society Mass, Gordon and Janis Becker, members of St. John the Apostle Parish in Bloomington, celebrated their 37th wedding anniversary.

Both in their late 50s, the Beckers were glad to worship with Catholics from across the archdiocese.

"It is exciting," Janis said. "We realize that we are one family in Christ, all brothers and sisters. So we enjoy and feel a part of being in that family."

"We go to a lot of different churches, especially when we're on vacation. We feel just as much a part of them as we do our own."

Janis Becker's comments were echoed by Norm and Gerrie Kurchan, longtime members of St. Pius X Parish in Indianapolis and the Miter Society.

"It's great to meet new people," said Gerrie. "We have the same goal in mind, to support the archdiocese."

"We're all part of the same body of Christ," said Norm. "This helps you to realize that as you meet people and talk to people from north to south."

Pratt, the Beckers and the Kurchans have been members of the Miter Society for many years.



Janis and Gordon Becker, members of St. John the Apostle Parish in Bloomington, kneel in prayer during the Miter Society Mass on May 5 at SS. Peter and Paul Cathedral in Indianapolis.

Chris Hagemeyer, however, became a member of the Miter Society for the first time this year. A member of SS. Francis and Clare of Assisi Parish in Greenwood, Hagemeyer, 40, appreciated the society's Mass and reception.

"I think it's a great event," he said. "When we donated, we certainly weren't looking at this for being the reason to donate. We just wanted to try to help out and do what we could extra on the tithing side of it. This is kind of the icing on the cake, if you will—being able to come together and see all the different people that are contributing."

(For more information on the Miter Society, log on to www.archindy.org/ChristOurHope/miter.html.) †

Church unity doesn't mean an artificial harmony, Archbishop Gregory says

NOTRE DAME, Ind. (CNS)—Unlike efforts at national unity in the United States, Church unity does not depend on "bringing people's diversity into something of an artificial harmony that seeks to minimize the uniqueness and distinctiveness of people,"

Archbishop Wilton D. Gregory of Atlanta said on May 7 at a national meeting on cultural diversity.

"The Catholic Church on the contrary focuses upon what we all share in common, which is our faith and our oneness in Christ," the archbishop said in his homily at a Mass for participants in the Catholic Cultural Diversity Network Convocation.

"To be a Catholic, one need not abandon one's individuality," he added. "In fact, the

Catholic Church is more perfectly herself when all of her children display that rich diversity that God has fashioned into the very heart of humanity. We are most Catholic when we reflect our oneness of faith and worship that is achieved in response to our rich mixture of human variety through the grace of the Holy Spirit."

Speaking in the Basilica of the Sacred Heart on the campus of the University of Notre Dame in northern Indiana, Archbishop Gregory said that because both the Church and the United States are made up of "so many people of different races and cultures, each representing various economic conditions, diverse sociological categories and ethnic groups," some are tempted to "draw too close a parallel of our national political struggle for unity in this great country with the challenges that have always faced our Catholic Church."

But the Church is "far older and much richer in diversity and variety of people," he said.

"Because, in spite of some obvious

similarities, there are huge differences between the unity that we struggle to maintain as a nation and the oneness that is the heritage and indeed a mark of the Catholic Church," Archbishop Gregory said.

He cited "the current conflicts and wrangling around the question of immigration" as an unfortunate example of struggles experienced in the United States on national identity and unity.

"Too often, the language employed is only a poorly veiled disguise for xenophobia and racism," said the Atlanta leader, who is African-American.

But Archbishop Gregory said the stories of the early Christian Church contained in

the Acts of the Apostles show how "the Holy Spirit inspired those first Christians to see beyond the limits of their own ethnicity and religious backgrounds and comfort zones to bring Christ to the entire world."

The New Testament book "does not conceal the fact that bringing together people from diverse backgrounds was and remains a challenge, and sometimes misunderstandings did and continue to occur," he said. "Yet it was always the presence and grace of the Holy Spirit that led the Church to welcome those new members, accommodating their uniqueness as they were incorporated into Christ Jesus." †



Archbishop Wilton D. Gregory

Mass for participants in the Catholic Cultural Diversity Network Convocation.

"To be a Catholic, one need not abandon one's individuality," he added. "In fact, the

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Submitted photo by Joe Pedersen

Racing for a higher cause

Wearing a team jersey, a member of the Race for Vocations team rests after completing the OneAmerica 500 Festival Mini-Marathon on May 8 in Indianapolis.

Race for Vocations team members walk and run as witnesses

By Sean Gallagher

Temperatures in the 40s and brisk winds made for challenging race conditions for the more than 35,000 participants in the May 8 OneAmerica 500 Festival Mini-Marathon and its accompanying Finish Line 500 Festival 5K in Indianapolis.

But for 178 of those walkers and runners, the cold climate did not cool the warmth in their hearts as they prayed for an increased awareness that God has a vocation for everyone while they wound their way through the streets of Indianapolis and the 2.5 miles of the Indianapolis Motor Speedway.

These members of the third annual Race for Vocations team included married couples, entire families, single men and women, religious and priests. They came from across the Archdiocese of Indianapolis, and the Evansville and Lafayette dioceses.

They all wore blue T-shirts or jerseys that listed the kinds of vocations to which God calls people—marriage, sacred single life, the priesthood and religious life.

The shirts also included this statement and question to the thousands of people who saw them while running and walking on the streets of Indianapolis: "Vocation ... everyone has one. What's yours?"

During his homily at a Mass for Vocations celebrated at St. John the Evangelist Church in Indianapolis the night before the Mini-Marathon and 5K, Msgr. Joseph F. Schaedel, vicar general, speculated that the words on the team's shirts might challenge other people walking and running alongside them.

"A race is what it's all about," he said on May 7. "Running is the key. A run for vocations is our way to promote vocations."

"Yet many people spend their energy running from God. They hear God's call for a commitment to marriage, to the priesthood or consecrated life. God speaks and the race is on to get away."

Father Rick Nagel, who began the Race for Vocations team and continues to organize it, spoke during the pasta supper after the Mass about the happy witnesses to vocations that make up this year's team.

"Look at the joy of the people and the celebration of

vocations," said Father Nagel, who noted that some 30,000 prayer pledges have been offered for vocations by the team members and their supporters. "To have priests and religious joining together with married people and single people who are trying to live sacred lives—what more could you want on a night before a race?"

Running for a higher cause

Father Joshua Janko, associate pastor of St. Alphonsus Liguori Parish in Zionsville, Ind., in the Lafayette Diocese, was one of the runners that led the rest of the Race for Vocations team in the Mini-Marathon.

He finished the 13.1-mile race course in 1 hour and 31 minutes, the third-fastest time among Race for Vocations' team members.

"It was a neat day," Father Janko said, "but it was really cold and windy."

Although satisfied with his time considering the physical shape he is in, Father Janko has finished much higher in the past. He ran the Mini-Marathon in 1 hour and 11 minutes—and finished 21st overall—in 1997 while a member of the track and field team at Anderson University in Anderson.

But running for a higher cause is more important to him now.

"It's the biggest half-marathon in the country," Father Janko said. "It's

good to kind of publicly say in it that [vocations] are an important thing to think about. That makes it really worth it."

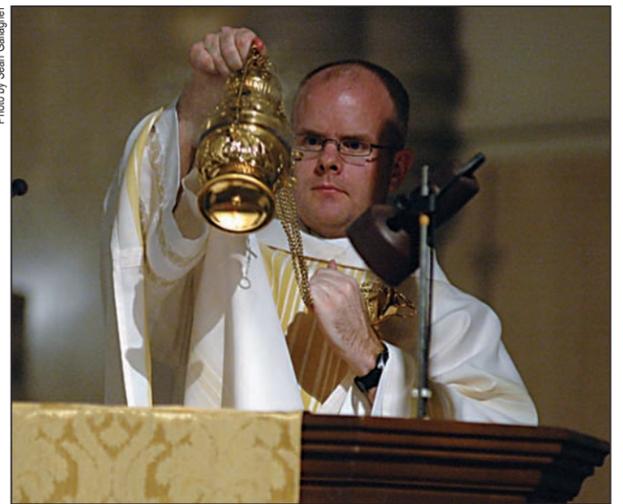
Although he was focused on running his race well during the Mini-Marathon, Father Janko kept ministering as a priest. There were a few occasions where he would see a runner who had to stop and was being attended to by a race volunteer.

As he ran by them, he would give them a blessing while making a sign of the cross in their direction.

"One guy I gave a blessing to came up to me not too long later and said, 'Father, thanks for the blessing,'" Father Janko said.

Father Janko's own race for vocations doesn't end with the Mini-Marathon. Earlier this year, he won a lottery to be a participant in the ING New York City Marathon on Nov. 7. He is planning to wear his Race for Vocations T-shirt during that event.

Photo by Sean Gallagher



Father Joshua Janko, associate pastor of St. Alphonsus Liguori Parish in Zionsville, Ind., in the Lafayette Diocese, incenses the Book of the Gospels during a Mass for Vocations celebrated on May 7 at St. John the Evangelist Church in Indianapolis.

The two shall be one

Sebastian and Angela Moster, members of St. Louis Parish in Batesville, finished the Mini-Marathon about eight minutes behind Father Janko. That made Angela, according to *The Indianapolis Star*, one of the top women finishers from Indiana.

But, like Father Janko, the finishing time was not a top priority for Angela.

"It was awesome to be able to run for a higher cause," she said. "It was just a good reminder that I'm not doing this for me. I'm doing it for the Lord, and trying to raise awareness for vocations and to do this for our children. It was nice as we were running to remember that we were doing this for a higher calling."

The Mosters, both 36, are the parents of four children ranging in age from 11 to 4.

Angela has been on the Race for Vocations team all three years. This year was the first time, however, that she ran the race with Sebastian.

He, too, appreciated being a witness to the vocation of marriage by running alongside his wife.

"The shirt says, 'Everyone has a vocation. What's yours?' And I thought, 'I found mine. Here's Angie right by me,'" said Sebastian. "That was an important part of it."

Angela and Sebastian's 11-year-old son, Caleb, spoke of

continued on next page

his pride for his parents the night before the Mini-Marathon as he and his family participated in a pasta supper with other Race for Vocations team members in a tent next to St. John Church.

"I'm pretty proud of them because they're really good. They're really fast," said Caleb, a student at St. Louis School in Batesville. "Even though it's a long and tough race, they're still praying for me and for my siblings and for everybody else who still needs to find their vocation."

We are family

While Angela and Sebastian left their four children in the care of grandparents while they ran the Mini-Marathon, the seven people who make up the Kramer family, members of Nativity of Our Lord Jesus Christ Parish in Indianapolis, had a leisurely walk together in the 5K.

Ron and Mary Kramer participated with their children, Max, 22, Ted, 20, Kate, 17, and identical twins, Kim and Karen, 8.

"I'm looking forward to evangelizing with the T-shirts, helping people to understand that God has a plan for them," said Ron before the Mass for Vocations on May 7. "It's great to be able to have people wonder, and have them think and meditate on the things that are beautiful and lovely, as we should be, rather than on the junk that we seem to consume."

After the 5K, Mary spoke about walking the 3.1 miles with her family.

"It was just really neat for us to have all the kids with us," she said. "It was a really joyful experience. I would like to do it again, I think."



Ron and Mary Kramer, members of Nativity of Our Lord Jesus Christ Parish in Indianapolis, smile while posing by a race clock shortly after finishing the Finish Line 500 Festival 5K on May 8 in Indianapolis. The Kramers walked in the 5K with their five children.

"I hope the people read the backs of our shirts. We had our shirts visible, even as cold as it was. We wore them over our sweatshirts. I'm sure people are reading that, and hopefully they're giving it some thought."

Kim was also happy to walk with her parents and brothers and sisters.

"It was amazing and really cool," Kim said. "I was really happy [to be with my family]."

A spiritual sense to a secular event

Ron and Mary Kramer set a good example for their children by witnessing for vocations during the 5K.

Father Joseph Moriarty hoped to do the same in his training for and running in the Mini-Marathon for the future priests that he helps to form as the associate director of spiritual formation at Saint Meinrad Seminary and School of Theology in St. Meinrad.

"As a Christian, I think that one has a holistic outlook," said Father Moriarty. "To me, holiness is wholeness. And part of that wholeness is a regular physical regimen."

"Working in seminary formation, I think that I have to model what the *Program for Priestly Formation* would ask of students, which is to have a holistic life."

Father Moriarty, who is also the sacramental minister of Our Lady of the Springs Parish in French Lick and Our Lord Jesus Christ the King Parish in Paoli, has run in the Mini-Marathon every year since 1994.

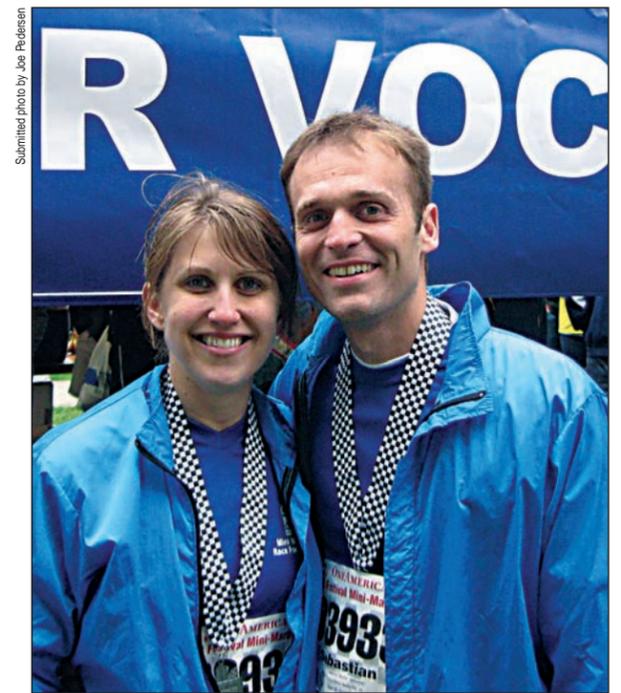
"There is a spiritual sense to it, even though it's a secular event, of the unity of people coming together for one cause," he said. "When you go up by the zoo and there's kind of an incline and you see thousands of people snaking their way running, I get very spiritually charged by that. We're together in this task."

"And that's why I signed on so much for the vocation part because it's so close to my heart. My gosh, I've spent the last 11 years of my life promoting vocations."

Father Moriarty finished this year's race in 2 hours and 14 minutes.

"There were people on the sidelines as you went into the track, and they were shouting out as you went by, 'Go Race for Vocations!'" he said. "It was very nice. It kind of grounded you in the unity of those that you were running with. It reminded me to pray for vocations, and so I said a rosary just for vocations as I was running."

(To learn more about the Race for Vocations team, log on to www.archindy.org/vocations/race.html. A link to the team's Facebook page, where many photos from this year's Mini-Marathon and 5K have been posted, can be found there.) †



Angela and Sebastian Moster, members of St. Louis Parish in Batesville, pose outside the Race for Vocations team's tent at Military Park in Indianapolis after they finished the Mini-Marathon together in 1 hour and 39 minutes.



After finishing the Mini-Marathon in 2 hours and 14 minutes, Father Joseph Moriarty rests at the Race for Vocations tent at Military Park in Indianapolis. Father Moriarty is the associate director of spiritual formation at Saint Meinrad Seminary and School of Theology in St. Meinrad, and sacramental minister at Our Lady of the Springs Parish in French Lick and Our Lord Jesus Christ the King Parish in Paoli.

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PRINCIPAL

continued from page 1

lives is so important. We can't succeed without that."

Stories of success and heartbreak

Those beliefs have guided her through the past 60 years, including the last 32 as the principal of St. Jude School. During that time, the school has earned two Blue Ribbon School of Excellence awards from the U. S. Department of Education.

Even more important to Sister James Michael are the success stories of her students, including the story of a former student that she once taught at the former St. Andrew the Apostle School in Indianapolis.

Several decades had passed since the former student's grade school days when he suddenly appeared at St. Jude School wanting to surprise Sister James Michael. As the man waited in the main office, the school secretary phoned Sister James Michael in her office at the opposite end of the building. The secretary told her that Indianapolis Mayor Greg Ballard was there to see her. The secretary had to tell her twice before she believed it.

"He visited all the classrooms," Sister James Michael recalls. "It's always good to see the students you've taught succeed in life—and they all succeed in some manner. One of the joys of life is when they come back and tell you about their success."

The second memorable surprise for her came this year, thanks to the eighth-grade students at St. Jude. They planned to participate in the St. Patrick's Day parade in Indianapolis. The day before the parade, they invited Sister James Michael to a meeting. They told her that they wanted her to lead them in the parade by riding in a convertible. The next day, she wore the green and a smile that wouldn't stop.

Yet there are also memories from those 60 years that pain and haunt her. She remembers a first-grade student who drowned while fishing with a parent. She also shares this memory: "There was a girl I thought I could help, but I couldn't. She committed suicide."

As she recalls those moments, her face reflects a sadness that hasn't faded.

Another memory shows how she looked out for all her children, no matter their background.

She recalls being a teacher at a Catholic school in Illinois, in the affluent community of Evanston. After school, many of her students chose to stay with her because their parents weren't home. Some told her that the only person they had to go home to was the maid.

"They would come over on Saturdays, too, because they knew I would be listening to the Notre Dame games," she says. "We'd listen to the game together, and then I'd take them over to the gym to play. They came from good homes. They just needed extra attention."

Against the odds

As a child herself—she was baptized Mildred—Sister James Michael grew up in St. Roch Parish in Indianapolis as the daughter of Florence, a baker, and James, a movie projectionist who worked at theaters.

After school, she walked to the theater where her father ran the movie, sat in the projection booth with him and did her homework between watching parts of the film.

Few people from her childhood would have predicted how most of the story lines of her life would have unfolded.

Of course, everyone figured she would become a football fan, considering that

was her family's tradition to spend autumn Saturday afternoons by the radio cheering for Notre Dame. And her passion for the Colts flowed naturally from there, which leads to her story of how she had a personal impact on the team winning the Super Bowl in 2007.

To set the scene, the Colts had lost three of their previous four games before the team prepared to face the Miami Dolphins at home in the last game of the regular season. That's when Sister James Michael intervened. Knowing she was a passionate fan, the Colts' organization asked her to come on the field to "throw out" the football before that game.

"They won that game and went on to win the Super Bowl," she says with a twinkle in her eyes that leaves little doubt that she had a part in the team's late-season surge.

If being a football fan seemed a destined part of her life, becoming a religious sister and an educator didn't. After she graduated from high school in 1946, she worked two jobs—at an insurance company and at the

Southern Circle Drive-In, where she served tenderloins and hamburgers as a car-hop. She also dated several young men.

"They were nice guys, but something was missing in my life," she recalls. "I went to church and asked God to show me which way to go in my life. On my birthday—Nov. 21, 1948—I got up and told my mother, 'I want to become a Sister of Providence.' She said, 'You have to ask your dad.' He said, 'If that's what you want, go

for it.'"

At a send-off party for her, several relatives told her they weren't going to say goodbye because they figured she would return in a week.

"And the fellow I dated, he never went out with anyone for a long time because he thought I was coming home," she says. "But I had prayed, and I knew it was God's choice for me."

Following the spirit

More than 60 years later, she has never stopped relying on God's guidance. In the window behind her desk hangs an image of the Holy Spirit.

"The Holy Spirit enlightens us and directs us in the path we've taken," says Sister James Michael, who also served as principal of Our Lady of the Greenwood School in Greenwood from 1968 to 1978. "Every day, I need the Holy Spirit to guide me."

On a shelf in her office—which is notably marked with Notre Dame items, including a framed football jersey—there is a small statue of St. Theodora Guérin, the foundress of the Sisters of Providence of Saint Mary-of-the-Woods. Next to the statue is a small, framed saying from St. Theodora: "Do your best. God will do the rest."

Those words mark Sister James Michael's approach to life and her legacy to Catholic education, say her friends and colleagues.

"Her commitment and dedication to the Sisters of Providence and Catholic education is matched by no other," says Annette "Mickey" Lentz, a longtime friend who is also the chancellor and the executive director of Catholic education and faith formation for the archdiocese. "I would view her as a modern day St. Theodora. Nothing is beyond her reach. She has wisdom, integrity, and a real passion for education and youth."

Joe Kelly has seen that passion first-hand as the dean of students and the junior high religion teacher at St. Jude School.

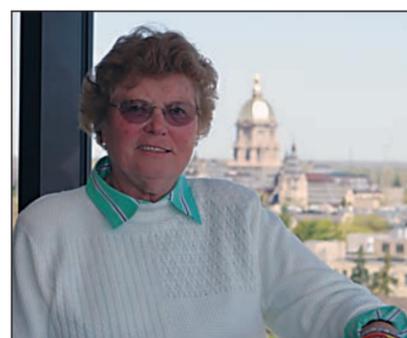
"She's very energetic, and she guides with prayer," he says. "She's not quick to judge a situation. She reflects and prays before major decisions are made. It's a great example for students, teachers and



During her 60 years in Catholic education, Providence Sister James Michael Kesterson has especially enjoyed her moments in the classroom with children. The principal of St. Jude School in Indianapolis poses for a picture with students, from left, Caden Gore, Alexis Cardenas, Emma Halter, Olivia Murphy and Christian Ampil.



Providence Sister James Michael Kesterson reflects prayerfully as she touches the crucifix during a Good Friday liturgy at St. Jude Church in Indianapolis.



Providence Sister James Michael Kesterson poses on the campus of the University of Notre Dame during an eighth-grade class trip that students from St. Jude School in Indianapolis made during the 2005-06 school year. The principal of St. Jude School, Sister James Michael is a lifelong fan of Notre Dame's football team.

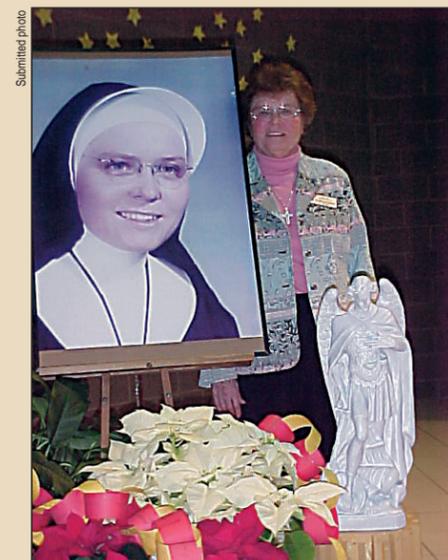
Retiring principal to be honored at Celebration Mass on May 22

As Providence Sister James Michael Kesterson retires as the principal of St. Jude School in Indianapolis after 32 years, St. Jude Parish will mark her years of dedicated service with a Celebration Mass at 5 p.m. on May 22 followed by a program in her honor at the church.

As a tribute to her service, the St. Jude Parish Council has decided to begin the second phase of its master plan—the construction of a new wing to the school.

The proposed name of the school addition is "Guérin Wing" to honor Sister James Michael and all the Sisters of Providence for their dedication to children, following the example of St. Theodora Guérin, the foundress of the Sisters of Providence of Saint Mary-of-the-Woods. The new wing will have a "Sister James Michael Wall of Support." Everyone who provides financial support to the new wing will be recognized on the wall display.

For information about contributing to the "wall of support," contact Joan McKinley at the St. Jude Parish office at 317-786-4371. †



Providence Sister James Michael Kesterson has spent 60 years in Catholic education, serving the last 32 years as the principal of St. Jude School in Indianapolis. This photo was taken on her 80th birthday as she stood by her portrait taken in 1948.

parents."

Her friend, Judy Livingston, has often called on Sister James Michael to pray for her in times of need.

"She must have a direct line to heaven," Livingston says. "Whenever I ask her to pray, it goes well. People come to her that might be troubled or overwhelmed. She's very insightful. When you sit down and share something with her, she can put it in a new light for you."

Now, Sister James Michael has to shine a new light on her future. She loves to cook and travel. And as someone who enjoys bingo and other games of chance, she already knows the odds are high that she will miss being back in school as a principal this summer. So she plans to take a 15-day trip to Alaska for a change of scenery in July.

Then again, she also plans to be a

substitute teacher in the Indianapolis South Deanery schools when the 2010-11 school year begins.

"I don't think I'm ever going to leave it," she says. "My favorite moments have always been when I get to go into the classroom with the kids. I try to give them the example of the life I lead. I like to have fun with them and tease them once in a while. I like the stories they tell you and the things they share with you—a picture of their dog, a good paper, or a cupcake or a cookie on their birthday. I just like being with kids."

Then she adds a comment that defines her approach as an educator, as a religious sister, as a person of faith.

"I just take each day as it comes," she says. "Whatever God deals out to me, that's what I take. You can always find something good." †

Pope exhorts priests to use Internet to proclaim the Gospel

By Fr. Robert Kinast

The clergy sex-abuse scandal that became public in Ireland this year and then in Europe also touched upon Pope Benedict XVI.

According to some reports, during his tenure as archbishop of Munich and later as prefect of the Congregation for the Doctrine of the Faith, there were cases of alleged abuse in which priests in question were reassigned and the matter was kept private.

Although this was a common practice at the time—which has since begun to change—there is no evidence that the pope was aware of these incidents, much less involved in any cover-up or denial of the offenses.

Nonetheless, the mere suggestion of any connection between the pope and the handling of specific instances of clergy sex abuse feeds some appetites for sensationalism and scandal.

This is unfortunate for many reasons, foremost of which is respect for the truth and a commitment to let judgments be guided by facts. Equally important is a person's right to a good reputation and protection against character damage by misrepresentation, innuendo or outright falsehood.

These principles are especially relevant with regard to Pope Benedict, not only because he is the pope, but also because he has been such a strong advocate for the ministry and importance of priests. He demonstrated this most recently by dedicating the chrisem Mass on Holy Thursday to priests, urging them to be messengers of peace in opposition to violence and to trust in the greater power of love.

The occasion for this exhortation was particularly appropriate. At the chrisem Mass, the oils that priests use in the sacraments throughout the year are blessed. In addition, Holy Thursday commemorates the institution of the Eucharist over which priests preside in the liturgy. In this regard, the beginning of the Easter Triduum is seen as the origin of the priesthood itself.

The Vatican drew explicit attention to the pope's dedication by clarifying that it was a sign of the union between the pope as chief pastor of the Church and priests throughout the world. On the Monday after Easter, the pope reiterated his Holy Thursday appeal, calling on priests to be messengers of love.

Earlier this year on World Communications Day, the pope challenged



Clergy are seated around the main altar of St. Peter's Basilica in the Vatican as Pope Benedict XVI celebrates the annual chrisem Mass on April 1, Holy Thursday. The pope dedicated the Mass to priests.

priests not just to be knowledgeable about available technologies, such as e-mail and the Internet, but to use these resources to proclaim the Gospel and lead their communities.

He noted the potential of Web sites, blogs and video streaming, calling these new media gifts to humanity.

At the same time, he reminded priests that they should be less notable for their media savvy and more for their priestly heart, their closeness to Christ.

He took this exhortation a step further by recognizing that these same media provide access to the followers of other religions, nonbelievers and people of every culture. As a result, priests should exhibit sensitivity and respect when communicating with a potentially worldwide audience.

On this whole issue, the pope has taken the lead. Last year, the Vatican opened a YouTube channel and a portal dedicated to the pope at

www.Pope2You.net. There is also a Facebook application that allows users to send excerpts of the pope's messages to their friends.

If Pope John Paul II was known as the most widely traveled pope, Pope Benedict is becoming known as the most visible and electronically present pope.

The pre-eminent expression of the pope's regard for priests, of course, was his declaration of a Year for Priests beginning on June 19, 2009, and coinciding with the 150th anniversary of the death of St. John Vianney, the patron saint of parish priests. In his letter proclaiming this event, the pope praised the courageous fidelity of those priests who remain committed to their vocation—sometimes in the face of persecution and suffering.

He also acknowledged the infidelity of some priests that requires a frank and complete acknowledgment. The pope put that principle into practice in March when he sent

a letter to Irish Catholics expressing his shame and remorse for the sexual abuse of children and young people by some priests and religious in their country.

In proclaiming the Year for Priests, the pope recalled the influence of the first parish priest with whom he served. He personalized his general tribute to the generosity and zeal of priests everywhere, urging them to welcome the new springtime that the Holy Spirit is bringing about in the Church and to develop both affective and effective bonds of priestly fraternity.

The pope has returned frequently to the topic of priestly ministry in his weekly addresses. In his address on June 24, 2009, in follow-up to his inauguration of the Year for Priests, Pope Benedict emphasized the importance of each priest's quest for spiritual perfection and his own desire to help priests rediscover and revive an awareness of the gift which the ordained ministry represents.

Pope Benedict XVI has indeed signaled his special concern for and connection with priests everywhere, making him, in effect, a pope for priests.

(Father Robert Kinast is a pastoral theologian in Prairie Village, Kan.) †

... the pope challenged priests not just to be knowledgeable about available technologies, such as e-mail and the Internet, but to use these resources to proclaim the Gospel and lead their communities.

Discussion Point

Papal writings challenge, lead to prayer

This Week's Question

Is there a papal writing that you found to be particularly compelling? Why?

"Pope John XXIII's 'Peace on Earth' (*Pacem in Terris*). His call for that kind of peace was pertinent in his day, and today and for all the 2,000 years of Church history. His whole style of openness made it something people would respond to." (Father Thomas Clegg, Jeffersonville, Ind.)

"I liked the one on evangelization by Pope Paul VI (*Evangelii Nuntiandi*). He wrote that everyone has to be an evangelizer, and the best way to do it is by witnessing. People will listen to witnesses better than teachers, and will only listen to teachers if the y're good witnesses." (Redemptorist Father John McGowan, Long Branch, N.J.)

"I think *Pastores Dabo Vobis* ('I Will Give You Shepherds') by Pope John Paul II was very insightful as well as helpful and enriching to me as a priest and a

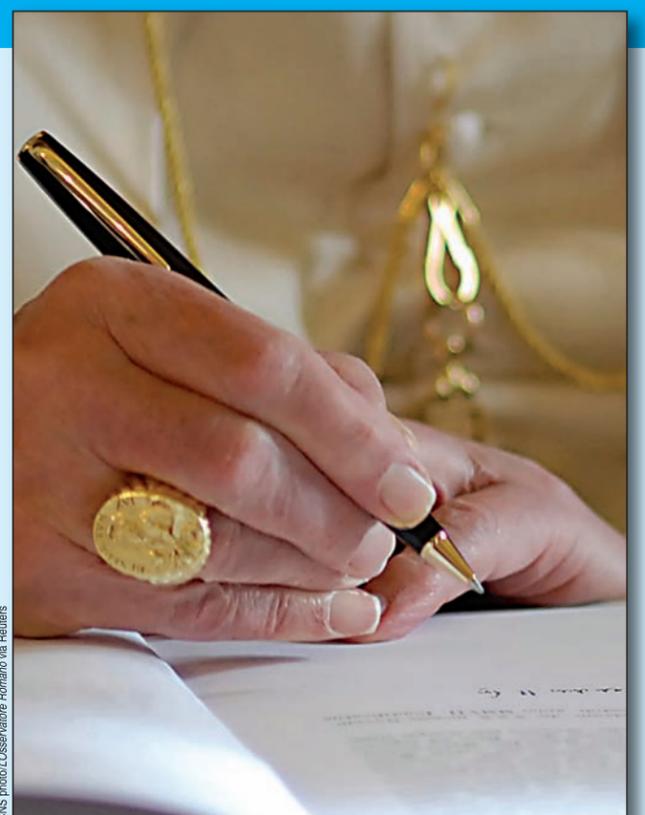
pastor. ... Still today, it has an impact on my priesthood, hopefully making me a better shepherd of the flock and willing to sacrifice for the people." (Father Brian Connor, Lincoln, Neb.)

"Pope John Paul II on the Eucharist (*Ecclesia de Eucharistia*) was very good. It was really beneficial for me for reading and for praying. It became *lectio divina* for me. Because of the subject matter—the Eucharist—which is the source and summit of Christian life, it was a way to pray, not just through Scripture, but through the encyclical, and deepened my appreciation of the Eucharist." (Father Kenneth A. Riley, Kansas City, Mo.)

Lend Us Your Voice

An upcoming edition asks: What is an average meal for the children in your life? How do you think this can be improved upon?

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. †

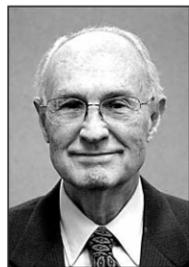


From the Editor Emeritus/John F. Fink

What the psalms say about God's judgment

(Fourteenth in a series of columns)

Last week, I noted that, when the psalms were written, the Israelites didn't believe in life after death. Since the writers of the psalms didn't expect a heavenly reward, they thought about God's judgment differently than we do.



Christians tend to fear, or at least dread, God's judgment.

Perhaps it's that "Catholic guilt" we sometimes hear about.

When we pray in the Nicene Creed that we believe that Christ "will come again in glory to judge the living and the dead," I think it is the rare Catholic who looks forward to it.

We think of ourselves much as defendants in a criminal court. Or we think of Christ's parable of the sheep and the goats in the 25th chapter of Matthew's Gospel and hope that we can be among the sheep.

The Israelites, though, prayed for God's

judgment against their enemies and expected God to be on their side: "Defend me because you are just, Lord; my God, do not let them gloat over me" (Ps 35:24).

They viewed themselves more as plaintiffs in civil courts and they, themselves, of course, were innocent: "Grant me justice, Lord, for I am blameless, free of any guilt" (Ps 7:9).

Granted, this is not always true. Psalm 143, for example, prays, "Do not enter into judgment with your servant; before you no living being can be just" (Ps 143:2). And the *Miserere* (Psalm 51), prays, "I have done such evil in your sight that you are just in your sentence" (Ps 51:6), certainly like a defendant in a criminal case.

But these are exceptions. Generally, the psalms assume that God's judgments will always benefit the individual or the nation.

Many of the psalms call on God to judge the nations that are Israel's enemies and wonder what is taking God so long: "God, do not be silent; God, be not still and unmoved; see how your enemies rage; your foes proudly raise their heads" (Ps 83:2-3), and, "How long, Lord? Will you be angry

forever? Will your rage keep burning like fire? Pour out your wrath on nations that reject you, on kingdoms that do not call on your name" (Ps 79:5-6).

The Israelites believed, at least for a period, that the pagan gods were subordinate divine beings to whom Israel's God delegated oversight of foreign countries. Psalm 82 says that God is arising in the divine counsel to judge those subordinate gods for judging unjustly: "I declare: 'Gods though you be, offspring of the Most High all of you, yet like any mortal you shall die; like any prince you shall fall'" (Ps 82:6-7).

Jesus used these verses (see Jn 10:34) to show that those to whom the word of God is addressed can appropriately be called "gods," and, therefore, he could not be accused of blasphemy when he said, "I am the Son of God" (Jn 10:36).

The psalmists firmly believed that they had nothing to fear from God's judgment because "God is a just judge" (Ps 7:12), he "judges the peoples with fairness" (Ps 9:9), and he will "give the proud what they deserve" (Ps 94:2). †

Cornucopia/Cynthia Dewes

One way or another, we'll get these kids launched

Mothers, whom we have just honored on Mothers Day, are responsible for 50 percent of their child's being so we can thank them for what goes on every year at this time. Thank dads for 50 percent too, of course. I speak of weddings, graduations, confirmations and gala celebrations of every kind enjoyed by their progeny.



Maybe "thank" them is the wrong word. "Wonder at" might be more like it since these efforts can be real dramas. It takes true grit to be the parent of a bride, groom or graduate, especially when there are several kids in the family, all celebrating about the same time.

Timing can be a problem. We have a granddaughter whose wedding occurred on the same day that her sister, one of the bridesmaids, graduated from college. No one anticipated such a snag, but they dealt with it. It is called compromise, a skill which probably should be shared with the U.S. Congress. But I digress.

Local or family customs can also stir up trouble. In my circles, wedding rehearsal dinner guest lists were limited to members of the wedding party and parents of the happy couple. Period.

Coming of Age/Karen Osborne

Navigating religion and politics in today's world

There is an old saying about religion and politics—namely, that if you are in mixed company or at a party, you should avoid talking about either topic.



In so-called "polite company," the two subjects are considered to be conversational minefields—emotionally charged,

controversial, and full of potential for disagreement and anger.

While this isn't a hard and fast rule, there is definitely some wisdom in it.

Around Easter, I went to a party where some of my friends were chatting about the sexual abuse scandal in the Catholic Church.

Now, as a religion writer and committed Catholic, I don't think there is anything funny about the subject. But my friends were having a grand old time retelling some seriously hurtful jokes they had heard on a shock-jock talk show.

It would have been pretty easy to laugh along with them. It's always easier to go

with the flow. Instead, I ducked out of the conversation, staying quiet until the topic changed.

I knew that laughing just to fit in was wrong. Now, looking back at the incident, I know that staying silent wasn't the best decision either. I should have stood up for the things that are important to me.

It would make for one boring world if we all had the same values and viewpoints. Some good things would happen—wars would all but disappear and insults would go the way of the extinct dodo bird. But we would also lose our world's awesome diversity. We can learn so much from people who don't necessarily agree with us on everything.

But in the process of sifting through and working with these different opinions, we all run the risk of going too far, of hurting someone else with our words or actions when we think we are being funny or smart. People do take things personally, especially when that something is important to them.

I should have told my friends that I didn't want them to make those jokes. Since they were my friends, they might have thought twice about what they were saying. If they don't consider your feelings, tease

When I was young, "graduation" usually meant graduation from high school since most people did not go on to college. But nowadays, we have graduations of every imaginable kind and some even unimaginable.

We witness tots wearing tiny mortarboards and gowns as they "graduate" from kindergarten. They are delighted at the attention, but not sure why they are receiving it. Come to think of it, that may apply to some of the older graduates as well.

Anyway, we honor high school graduates with gifts and good wishes for a happy future. We do the same for college graduates, perhaps with a bit more gravity. But the point is, we have raised our kids to be independent, capable, faithful people who will serve themselves, their families and society well. And now we are sending them out into the world.

When our kids are confirmed, we believe they are on the right moral path, and when they marry we know the human race will continue as it should. It is a big relief.

But, I'm happy to tell you, it's only the beginning!

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

Twenty Something

Christina Capecchi

Finding a job and keeping the faith

It is a curious thing to receive bad news from a chipper person. There's a point at



which the facts crack the cheery façade, and no degree of optimism or exclamation points can keep it from crumbling.

The other day, a twenty-something couple e-mailed an update on their job search.

"We're now applying to jobs nationally," the wife wrote. "So wherever you are, we're open to relocating for full-time positions!"

The jovial upside—"We might just move to your town!"—didn't mask the unwritten downside—"that's how badly we need work ... any work, anywhere."

What a job market, that a highly educated, hard-working twosome must cast their net from sea to shining sea, that all the other factors influencing where they would like to live are now being trumped by the promise of a paycheck. Imagine them Googling to wns they have never heard of, looking for a flicker of familiarity, a hint of connection, something to grab onto.

As 2010 has marched on, the number of Americans who have been unemployed for at least half a year has steadily climbed, now reaching 6.5 million. They have faced fierce competition, job seekers outnumbering job openings five to one. Technically, that means you have better odds of getting into Northwestern University, where the average freshman's ACT score exceeds 30 of a total of 36.

Then again, it's no longer clear that a prestigious education will pay off. A good friend of mine who earned her master's degree at Northwestern has moved back in with her parents and has been working temporary jobs for more than a year which—she confided over discounted mojitos—means she has been slowly going insane. This is a woman who has been networking and volunteering up the wazoo, praying to St. Joseph with every submitted résumé.

I know what it is like to feel butterflies when you click send. As a freelance writer, I cast a steady stream of pitches and bids into the cyber abyss, which feels vast and soundless.

It may be the special lot of the recessionary twenty something to keep putting herself out there, to have much to prove and to begin each day at what feels like square one. So we blog and tweet and reach out, sending out mass e-mails that are white flags, pleas wrapped in pleasantries. You don't have to dig deep to pick up on the urgency behind the courtesy—when "thank you for your consideration" means "pretty please with sugar on top" and "at your convenience" slides into "at your earliest convenience," a pinched kind of polite panic.

When your life's achievements, polished and bulleted, don't merit so much as a "got it, thanks," it's easy to feel very, very small.

The Holy Father has a message for that particular instance. Pope Benedict XVI urged young adults gathered in Rome last month to draw strength from this truth: "My life has been willed by God since eternity. I am loved, I am necessary. God has a plan for me in the totality of history: He has a plan specifically for me."

It is a dramatic paradigm shift for the job seeker, rightfully concerned about cell phone and car insurance bills that can't quite be shelved to eternity. But it is a mantra to keep you plugging away: "I am loved, I am necessary." And it is pretty amazing that God's plan for you, though it doesn't match your timeline, stands to be noticed in "the totality of history."

So take a deep breath and the long view. The master's plan is unfolding right now.

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn. She can be reached at www.ReadChristina.com.) †

(Karen Osborne writes for Catholic News Service.) †

Solemnity of the Ascension of the Lord/Msgr. Owen F. Campion

The Sunday Readings

Sunday, May 16, 2010

- Acts of the Apostles 1:1-11
- Ephesians 1:17-23
- Luke 24:46-53

The date for celebrating the feast of the Ascension of the Lord is optional in this country. The decision is made by bishops of each Church province for that area.



These reflections are for the readings when the feast is celebrated on what otherwise would be the Seventh Sunday of Easter.

The Acts of the Apostles supplies the first reading, a story of the Ascension of the Lord from Earth into heaven. This passage begins Acts.

As with the Gospel of Luke, Acts seems to have been composed for one person whose name was Theophilus. It is not known if this was a proper name or a title. In Greek, "Theophilus" means "friend of God."

Acts opens with a powerful message. Resplendent is the ascension of Jesus into heaven—the lifting of Jesus from earthly space and time to return to heaven.

This act of ascending, not of being assumed, reveals, as the Resurrection, that Jesus came from God, is with God, is eternal and possesses the power of God.

Other points are important. The reading gives the credentials of the Apostles. Jesus chose them, a divine act. The Holy Spirit came upon them.

Jesus taught the Apostles as no one else was taught. Jesus guided and directed them. They obeyed him. They witnessed the Ascension. They were specially trained because they had a unique mission, yet they were humans and confused.

But Jesus promised that the Holy Spirit would give them insight and wisdom. Indeed, the Holy Spirit came to them as the Church celebrated on Pentecost.

To underscore the divinity of Jesus and the Apostles' mission, angels appear after the Ascension telling the Apostles to go forward with their mission to preach the Gospel, and to bring into the world the mercy, love and presence of God in Jesus.

The Epistle to the Ephesians, the

source of the second reading, is a beautiful prayer asking God to give the followers of Jesus wisdom and perception.

God's wisdom and strength, the reading states, will be distributed among the members of the Church. It counsels believers to put everything under the feet of Jesus, the head of the Church.

St. Matthew's Gospel, the last reading, also offers an Ascension Narrative.

Jesus leads the Apostles to a place near Bethany. The Mount of Olives, traditionally said to have been the site of the Ascension, is near Bethany.

Jesus tells the Apostles that the Scriptures have been fulfilled. This, too, is proof of the divine identity of Jesus.

It also is proof of God's communication with people through the centuries and of God's mercy.

Matthew further establishes the Apostles as the chief witnesses and primary students of the Lord.

The Apostles watch the Ascension of Jesus then return to the city determined and committed to pray in the temple constantly, and to proclaim the praises of God.

Reflection

The readings powerfully testify that Jesus is God. He rose again to life after being crucified and dying then ascended into heaven.

He was not "assumed" into heaven or taken to heaven. He went to heaven, breaking the bonds of Earth, with the power of God. However, Jesus did not forsake the people of the Earth then or in all the subsequent years.

The readings are strongly ecclesial, stressing the identity of the Apostles, who learned from Jesus. The Holy Spirit would come to guide them.

Important for us today, and for the continuing unfolding of salvation, the Apostles formed the Church, of which true believers are a part. Through the Church, in Christ, God lives and touches us still.

The Easter story and the story of salvation are approaching their climax. Jesus lives still in the Church. He has not gone away from us. †

Daily Readings

Monday, May 17

Acts 19:1-8
Psalm 68:2-3b, 4-5acd, 6-7b
John 16:29-33

Tuesday, May 18

John I, pope and martyr
Acts 20:17-27
Psalm 68:10-11, 20-21
John 17:1-11a

Wednesday, May 19

Acts 20:28-38
Psalm 68:29-30, 33-36b
John 17:11b-19

Thursday, May 20

Bernardine of Siena, priest
Acts 22:30; 23:6-11
Psalm 16:1-2a, 5, 7-11
John 17:20-26

Friday, May 21

Christopher Magallanes, priest and martyr
and his companions, martyrs
Acts 25:13b-21
Psalm 103:1-2, 11-12, 19-20b
John 21:15-19

Saturday, May 22

Rita of Cascia, religious
Acts 28:16-20, 30-31
Psalm 11:4-5, 7
John 21:20-25
Vigil Mass of Pentecost
Genesis 11:1-9
or Exodus 19:3-8a, 16-20b
or Ezra 37:1-14
or Joel 3:1-5
Psalm 104:1-2, 24, 27-30, 35
Romans 8:22-27
John 7:37-39

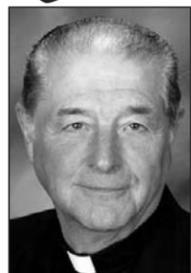
Sunday, May 23

Pentecost Sunday
Acts 2:1-11
Psalm 104:1, 24, 29-31, 34
1 Corinthians 12:3b-7, 12-13
or Romans 8:8-17
John 20:19-23
or John 14:15-16, 23b-26

Question Corner/Fr. John Dietzen

Sacred vessels used for Body and Blood of Christ must be made of precious metals

Someone told us that the pope has decreed that from now on all sacred vessels at Mass are to be made from precious metals. Is that true? There seems to be a variety of practices today. (New Jersey)



A Sacred vessels are those used at Mass to contain the

consecrated hosts and wine. By Church law, they are to be made of precious metal.

Ordinarily, the inside is lined with gold. National conferences of bishops, however, may adapt the regulations for their part of the Church.

In the United States, sacred vessels may also be made from other solid materials that, according to common estimation in each region, are precious.

Ebony, for example, or other hard materials are suitable provided that they do not easily break or deteriorate.

This applies to all vessels, including chalices, ciboria for the hosts, monstrances in which the Blessed Sacrament is exposed, and pyxes, small containers used to take the Eucharist to the sick.

Chalices and other vessels intended to hold the Precious Blood should be lined with nonabsorbent material. Bases may be made of other solid and "worthy" material.

These regulations are included in the *General Instruction of the Roman Missal* (#328-#330), which was published in 2003 by the U.S. Conference of Catholic Bishops.

Q My granddaughter does not have an annulment for her previous marriage in the Catholic Church, but will be married soon at her fiancé's Protestant church.

A Catholic friend tells me that it would be sinful to attend their wedding, but I don't think the situation is that black and white.

In your opinion, should I refuse to go? (Missouri)

A These decisions—how to balance your convictions with your desire to preserve loving family relationships—are always difficult.

First, one must always return to the primary Christian rule of love for God

and neighbor.

This means asking—in these circumstances, with this person and with this background—what is the best way that I can show authentic love for God, and also for my relative or friend and for everyone involved?

One obligation is to make clear your own convictions about what is being done. Perhaps your granddaughter already knows what that is. Obviously, this must be done honestly, without hostility, rash judgment or a spirit of vindictiveness.

This done, the next obligation is not to worsen the hurt that people in these situations are possibly already dealing with in what should be a happy time.

My own experiences, both as a pastor and as a friend, convince me that much more lasting good is accomplished when we preserve the ties of love and family as much as possible.

We may disagree with how people act, but they still need to know that we will be there for them and that we love them.

One thing is certain. There is no black-and-white, one-size-fits-all solution for these dilemmas.

To insist, as apparently some people do, that there is only one possible way to stand for the "right way" in such difficult occasions in a relationship reveals either a form of pride or an unhealthy need for moral decisions which are absolutely clear with no tinges of gray or risk.

In other words, there is no basis for claiming that your attendance at her wedding is automatically wrong. One would need to prove that attending such a wedding is either sinful cooperation in wrongdoing or gives genuine scandal.

Neither of these conditions is necessarily fulfilled. Whatever personal wrong might be connected to her marriage outside the Church is not abetted by your attendance at her wedding.

From what you tell me, I imagine some family, perhaps yourself included, have by now expressed concerns so no scandal could fairly be taken by anyone.

Your presence will not facilitate the marriage. The wedding will happen whether you are there or not.

Your "cooperation," if any, seems not necessarily sufficient or proximate enough to outweigh the good you wish to achieve by being there. †

My Journey to God

The Longing

Beyond the gulf of time and space,
Behind the veil of birth and tomb,
We seek the splendor of his face
Inborn before we left the womb.

Within the marrow of all bone
A longing gnaws and seeks release,
A restless, unrequited moan
Unheard, but never meant to cease.

When days have spent their given space
And ever-after needs no chime
We'll gaze upon his holy face
Without the measurement of time.

By Dorothy M. Colgan

(St. Meinrad parishioner Dorothy M. Colgan of St. Meinrad died on April 15 in Jasper, Ind. She was 93, and had been a longtime poetry contributor to The Criterion's "My Journey to God" column. This poem was published on her memorial card and in her poetry book titled *The Number Touched Untold*. Her poem is reprinted here with permission as a tribute to the unofficial "poet laureate of the archdiocese." An image of the Stations of the Cross at the Pope John Paul II Cultural Center in Washington, D.C., shows the sixth station, "Veronica Wipes the Face of Jesus." The station images were created by Pittsburgh artist Virgil Cantini.)



CNS photo/Bob Roller of artwork by Virgil Cantini

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.

ATKINS, Larry F., 73, St. Mary-of-the-Knobs, Floyds Knobs, May 3. Husband of Helen (Korte) Atkins. Father of Sandra Ballard and Angela Papp. Brother of David and Raymond Atkins. Grandfather of three.

DOWELL, J. Elnora (Jenkins) Bube, 80, St. Joseph, Corydon, April 21. Mother of Theresa Bauer, Carolyn Forbes, Jean Scealf, Jim and Richard Bube Jr. Sister of LaVerne Davis and Bill Jenkins. Grandmother of seven. Great-grandmother of one.

DREYER, Elizabeth, 88, St. Mark the Evangelist, Indianapolis, May 3. Mother of Cindy Beeler, Marie Koenig, Holy Cross Father Christopher Dreyer and Kenneth Dreyer Jr. Grandmother of four.

DUERSTOCK, Caroline F., 82, St. Louis, Batesville, April 30. Wife of Kenneth Duerstock. Mother of Carol Ciesielski, Theresa Dickman, Rose Hountz, Alice Schwegman and Cully Duerstock. Sister of Mildred Brackman. Grandmother of 10. Great-grandmother of three.

DUH, Thomas Joseph, 65, St. Michael the Archangel, Indianapolis, April 29. Husband of Brenda Duh. Father of Kyle Brock and Tom Duh. Son of Rose Duh. Brother of Kathryn Gootee, Jerry, Larry, Louis, Mike and Robert Duh.

FISHER, Richard P., 80, St. John the Evangelist, Indianapolis, April 29. Father of Michael and Ronnie Fisher. Brother of Patty Shelby and Barbara Toomey.

GEYMAN, Leo R., 81, St. Magdalen, New Marion,

April 10. Husband of Mary Jane Geyman. Father of Debbie Friedersdorff, Sherri Furnish and Janet Geyman. Brother of Alois Geyman. Grandfather of five.

HALLY, Clarence E., 84, St. Maurice, St. Maurice, April 29. Husband of Elizabeth Hally. Father of Pamela Jackson, Samuel and Timothy Hally. Grandfather of six. Great-grandfather of three.

HAZA, Naomi Rose, 85, St. Bartholomew, Columbus, April 26. Mother of Karen Colliver, Kathleen Whipker, Kelly, Kim, Colin, Craig, Keith and Kevin Haza. Grandmother of 23. Great-grandmother of 11.

HOLZKNECHT, Wanda L., 82, Sacred Heart, Jeffersonville, April 15. Mother of Janet Salyers and James Holzknicht. Sister of Carole Mudgett and Robert Larue. Grandmother of eight. Great-grandmother of 11.

KAZMIERZAK, Henry, 82, St. Barnabas, Indianapolis, May 5. Husband of Beatrice Kazmierzak. Father of Cynthia Barnes, Penny Grimes, Susan Nix, Debora Zimmermann, Allen, Larry, Lt. Col. Michael, Robert and Roy Kazmierzak. Brother of Helen Gelbudas. Grandfather of 22. Great-grandfather of five.

MAPPES, Thomas E., 82, St. Roch, Indianapolis, April 22. Father of Kathleen Rozens, Elaine Shaw, Jennifer Thacker, Daniel, Steven and Thomas Mappes. Brother of Catherine Bickers, Dolores Hussong and Caroline Underwood. Grandfather of 10. Great-grandfather of eight.

PARK, Andrew J., 98, Holy Family, New Albany, May 4. Husband of Elizabeth (Volpert) Park. Father of Mary Jo Arterburn and Richard Park. Grandfather of four. Great-grandfather of three.

RECEVEUR, Leona T. (Lewis), 109, Our Lady of Perpetual Help, New Albany, May 3. Mother of Suzanne Harmon, Mary Lou Pate, Dr. Paul and Dr. Robert Receveur. Grandmother of eight. Great-grandmother of 16. Great-great-grandmother of three.

SMART, Thomas F., 60, Nativity of Our Lord Jesus Christ, Indianapolis, April 29. Husband of Linda (Wolfschlag) Smart. Father of Jennifer Lenglade and Megan Pendlum. Son of Bonnie Smart. Brother of Alice Allred. Grandfather of three.

SNIDER, Gary J., 73, St. Agnes, Nashville, April 20. Husband of Jane Snider. Father

of Jackie Wagler, Vickie Trommater and Greg Snider. Brother of Marilyn Noll. Grandfather of four.

TEX, Anna, 71, St. Mark the Evangelist, Indianapolis, April 9. Wife of Richard Tex. Mother of Kevin Tex. Sister of Joan Casey, Mary Galvin, Noreen McAllen and Michael Sheehan.

URSITS, Walter W., 96, St. Mark the Evangelist, Indianapolis, April 7. Father of Sherry Brett, Barbara Taylor and Mary

Ursits. Grandfather of four. Great-grandfather of one.

WAGNER, Leona C., 92, St. John the Baptist, Osgood, April 11. Mother of Carol Franklin, Gene, Jim, Joe and Roger Wagner.

WISE, Terry Ann, 64, St. Lawrence, Lawrenceburg, May 3. Wife of Arthur Wise. Mother of Shelley O'Hara, Ben and Mike Wise. Sister of Pam McDermott and Michael Vos. Grandmother of eight. †

Dorothy Colgan of St. Meinrad was mother of priest and poet

St. Meinrad parishioner Dorothy Marie (Gstettenbauer) Colgan of St. Meinrad, the mother of Benedictine Father Tobias Colgan of Saint Meinrad Archabbey and a longtime poetry contributor for *The Criterion*, died on April 15 at the Brookside Village Senior Living Community in Jasper, Ind. She was 93.

The Mass of Christian Burial was celebrated on April 15 at St. Meinrad Church in St. Meinrad. Burial followed at the parish cemetery.

She was born on Sept. 5, 1916, in Rock Island, Ill., and married Thaddeus Colgan on May 25, 1937. He died in 2001.

Colgan's first book of poetry, *The Number Touched Untold*, was published by St. Walburga Press in 2009.

Most of the poems in her book were first published in *The Criterion's* "My Journey to

God" column, earning her the unofficial title of "poet laureate of the archdiocese."

She was a member of the Oblates of St. Benedict, and was an extraordinary minister of holy Communion for the homebound in St. Meinrad.

Surviving are seven children, Kathryn Boyd of Charlotte, N.C.; Dorothy Knoll of Kansas City, Mo.; Mary McNamara of Tampa, Fla.; Ann Zucker of Greeley, Colo.; Philip Colgan of Sandwich, Ill.; Quentin Colgan of Columbus, Ohio; and Benedictine Father Tobias Colgan; three siblings, Mildred Coulter, Barbara Zerull and Joseph Gstettenbauer; 15 grandchildren; and seven great-grandchildren.

Memorial gifts may be sent to Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad, IN 47577. †

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Ave Maria! ARE YOU LOOKING FOR A RETREAT IN 2010?

JUNE 18, 19, 20

Topic not yet determined. TBA later.
Fr Bill Casey, Fathers of Mercy

JULY 16, 17, 18

BEING CATHOLIC IN THE 21ST CENTURY
Michael Voris, RealCatholicTV

NOVEMBER 12, 13, 14

Saint Faustina and Divine Mercy
Sisters of Our Lady of Mercy

NOVEMBER 20

Day of Reflection
THE DEMONIC AND EXORCISM
Fr Euteneuer, Dir. of Human Life International

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Finance reform hampered by politics, says former U.S. ambassador

VATICAN CITY (CNS)—Regulation of the financial industry is hampered by the political pressure the financial institutions put on governments and



Mary Ann Glendon

politicians, said a Harvard law professor and former U.S. ambassador to the Vatican.

"The regulatory process is captured by the political interests of the people who are supposed to be regulated," said Mary Ann Glendon, president of Pontifical Academy of Social Sciences.

"There are all kinds of pressure on the shaping of regulations so there's the problem of the political will to

reform," she said during a Vatican news conference on May 5.

Glendon spoke at the end of the academy's four-day plenary session, which focused on the theme "Crisis in a Global Economy: Re-planning the Journey."

The academy invited economists, lawyers, theologians and social scientists to look at the causes of the current economic crisis, its impact on individuals and nations, the relationship between ethics and economics, and ideas for promoting economic recovery and preventing a similar financial meltdown in the future.

In a written summary of the proceedings, Glendon said some speakers noted how much of the world economy has shifted from being based on the real production of goods "to an economy dominated by speculative activities driven by greed."

Pope John Paul II's 1991 social encyclical, "Centesimus Annus" ("The Hundredth Year"), warned people that "the creative energies of the market have to be tamed and disciplined within a moral and juridical framework," she said during the news conference.

Unfortunately, she said, no one has come up with a way to "construct a juridical framework that permits the enormous wealth-creating possibilities of the market to operate and yet corrects for the enormous destructive capability of the market."

"The world of regulation is really very complex, and we economists and lawyers have to admit that we don't understand very well what works and what doesn't work," she said.

Finance regulation "is a real art and science that no one has mastered," not even the world's brightest economists, she added. †

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Our Lady of Mt Carmel Church

Stewardship Director: Our Lady of Mt Carmel Church, Carmel, IN is accepting résumés from qualified individuals for the position of Stewardship Director. We are seeking an innovative, energetic and self-directed individual with excellent oral and written communication skills, extensive computer software knowledge and excellent organizational skills.

This person will be responsible for coordinating all aspects of Christian Stewardship and Communications at OLMC. The successful candidate must be a convicted and knowledgeable Catholic and have prior experience working with Stewardship and Development.

Interested parties should submit your résumé to
Glen Ritchey at ritchey@olmc1.org before June 1, 2010



Young adult/junior high

YOUTH COUNSELOR

Our Lady of Mt Carmel Church

Young adult/junior high youth coordinator: Our Lady of Mt Carmel Church, Carmel, IN is seeking an innovative, self-directed, and organized individual to assist in the coordination of a young adult ministry program (ages 19-35). This person will also be responsible for coordinating a catechetical program for the junior high school aged youth of our parish. The successful candidate must be a convicted and knowledgeable Catholic. A theology degree and past experience is preferred.

Please submit your résumé to:
Fr. Richard Doerr
14598 Oak Ridge Rd.
Carmel, IN 46032
or doerr@olmc1.org before June 1, 2010

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Saturday, May 29
(at Roncalli's Graduation)

We will be honored guests, Saturday, May 29 (at Roncalli's Graduation) with breakfast at 8:00AM for us and a guest. Participants will be presented with a "Mini-Diploma" and a Golden Guard Pin. The diploma serves as a free pass to Roncalli events, for life.

RSVP/ASAP:
Mr. Gary Armbruster
317 787-8277

The Class of 1960's 50th Reunion Weekend of Activities are planned for July 23,24,& 25

For more information please call:
Mrs. Mauna (Butsch) Brickler
317-889-0204

Mrs. Dottie (Laker) Schmoll
317-885-1205

Employment

PROVIDENCE

Our Lady of Providence Junior-Senior High School
Director of Alumni Relations and Communications

Providence seeks a Director of Alumni Relations and Communications to oversee all alumni relations, design and implements fundraising events with volunteer committees and produces alumni publications and media releases.

The Director of Alumni Relations and Communications reports to the Vice President of Institutional Advancement and is responsible for:

- Developing and implementing planning and programs to engage and connect alumni to the school through events and fund-raising activities.
- Cultivating positive relationships with alumni and volunteers to develop, maintain and engage key constituents in the school and its mission.
- Engaging and developing the Alumni Committee of the Board of Trustees.
- Developing, implementing and distributing all media related to alumni, all media releases and ensuring all communications and publications are consistent with the brand.

Position requires a minimum B.S. degree with preferred five years experience in management. Individuals must have proven track record in successful event and volunteer management together with strong relationship and communication skills.

Résumés to be sent to:

Office of the President
Our Lady of Providence Junior-Senior High School
707 Providence Way
Clarksville, IN 47129

No calls please.

Employment

PROVIDENCE

Our Lady of Providence Junior-Senior High School

Vice President Institutional Advancement

Providence seeks a Vice President, Institutional Advancement to provide visionary and strategic leadership in designing and executing its revenue enhancing and fundraising efforts. Reporting to the President, serving as a key member of the executive team, and working closely with our Board of Trustees, the Vice President will:

- Design and implement strategic and operational plans for Planned Giving, Major Gifts and Capital Campaigns.
- Design and implement identification, solicitation, cultivation and stewardship strategies for major gift donors.
- Conceptualize creative strategies for identifying and engaging diverse constituencies critical to the organization's fund raising goals.
- Provide direction and support to strengthen the Providence position with its current donor base and new donors and alumni.
- Expand the donor base by creating development initiatives that further the organization's mission and brand.
- Manage, nurture and motivate a collaborative team and support staff in the areas of fundraising, donor relations, events, stewardship and communications.
- Build and maintain strong, collaborative relationships with colleagues across the organization.

The VP will be a leader who can generate excitement and energy around our mission and encourage others to financially support that mission. Must have proven track record in capital campaigns, fund raising activities and a minimum of five years experience in an advancement office. Prefer an MBA.

Send résumés (No phone calls please) to:

Office of the President
Our Lady of Providence Junior-Senior High School
707 Providence Way
Clarksville, IN 47129

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Catholic News Around Indiana

- Diocese of Gary
- Diocese of Evansville
- Diocese of Lafayette-in-Indiana
- Diocese of Fort Wayne-South Bend

Compiled by Brandon A. Evans

DIOCESE OF LAFAYETTE-IN-INDIANA

Fishers parishioner heads to national spelling 'b-e-e'

FISHERS—Don't ever think you can out-spell 12-year-old Gina Solomito. You can't.

A member of St. John Vianney Parish in Fishers, the homeschooled seventh-grader from Indianapolis won the 2008 Marion County Regional Spelling Bee then competed in the Scripps National Spelling Bee in Washington, D.C.

In March, she won the regional crown again, and another expenses-paid trip to Washington. After some sightseeing with her parents, she will compete against more than 270 of the country's top spellers in the 2010 Scripps National Spelling Bee on June 2-4.

"You have to have some talent to do it, but talent only gets you so far," said Gina, the daughter of Al and Michelle Solomito. "You have to work at it."

Gina, who has one sister and three brothers, was reading shortly after her fourth birthday. Her mother taught her phonics for several years, but when it comes to spelling Gina clearly has something "extra."

"She has a strong sense that a large part of this is a gift from God," said Michelle Solomito, a former nurse.

The Scripps National Spelling Bee, launched in 1925, is the nation's largest and longest-running educational promotion.

Contestants practice spelling more than 25,000 words that have been used at Scripps National Spelling Bees over the last 50 years. A few of the mind-bending selections from past lists include: meticulousness, eudaemonic, ratoon, elucubrate, odontalgia, logorrhea and succedaneum.

Her mother said that Gina began competing in



Photo provided

Gina Solomito won the Marion County Regional Spelling Bee in March.

spelling bees when she was in kindergarten. She always won. Through the years, her vocabulary blossomed, and as her memory developed so did her ability to spell almost any word given to her.

"We just kind of discovered that she was really good," Michelle Solomito said. "At 8, she was in a spelling bee with 13- and 14-year-olds, spelling words they couldn't spell."

(For this story and more news from the Diocese of Lafayette, log on to the Web site of The Catholic Moment at www.thecatholicmoment.org.) †

DIOCESE OF GARY

Portrait of a fighter: Young bride battles rare form of cancer

HIGHLAND—Katie Dergo and her new husband, Ryan Stage, were supposed to spend their honeymoon in the Smoky Mountains—sightseeing, eating southern barbecue and celebrating the new life they started together.

Instead, Katie spent the first weeks of her marriage undergoing chemotherapy, surgeries and fighting for her life.

After experiencing severe abdominal pain three weeks before her wedding, Katie was diagnosed with Sertoli-Leydig cell tumor, a rare form of ovarian cancer, that had possibly reached a terminal stage.

She contemplated calling off the wedding.

"I didn't want to be married for a few weeks or months not knowing if I would die," she said.

Eventually, after discussing it with doctors and relatives, the couple decided to go on with their wedding at St. Mary Church in Griffith.

It was a very emotional day.

"By the time we got to the father-daughter dance, there wasn't a dry eye in the house," Katie said.

Wanting to remember everything on her special day, Katie did not take her medication and spent the entire day concealing her pain.

"The pain was pretty bad, and I wasn't able to enjoy myself as much as I wanted to," she said. "I'm 28. This is the time you're supposed to be enjoying yourself, hanging out with friends, not getting cancer and wondering if you're going to die. Death was definitely on my mind."

The following weeks were spent with trips to Loyola University Hospital in Illinois for treatment. The couple's honeymoon was filled with surgeries and chemotherapy. Two tumors—one the size of a grapefruit, the other the size of a fist—were removed and painful PICC (peripherally inserted central catheter) lines that caused bruising were inserted.

Soon it became difficult for the newlyweds to spend time with each other. Medical bills began piling up to a staggering \$65,000 after insurance, and Katie was terminated from her dental assistant job the day immediately following her time off because of the Family Medical Leave Act.

With Katie unable to work, Ryan was forced to take a



Katie Stage, with her husband, Ryan, shares the story of her fight with cancer.

second job to make ends meet.

"It's unfair how much you have to pay and what you have to go through just to receive the treatment you need to live," Katie said.

But Katie is a fighter. "I'm not done living. I want to spend more time with my husband and my family," she said.

(For this story and more news from the Diocese of Gary, log on to the Web site of the Northwest Indiana Catholic at www.nwicatholic.com.) †

DIOCESE OF FORT WAYNE-SOUTH BEND

Bishop Rhoades talks about vocation discernment at Moreau Seminary

NOTRE DAME—"Discernment of the call to the priesthood is more than an intellectual exercise. Yes, the mind is involved, but so must be the heart. In fact, it is there that one truly discovers the Lord's call."

Bishop Kevin C. Rhoades shared those thoughts on priestly vocations recently at Moreau Seminary at the University of Notre Dame.

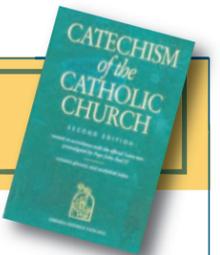
"We cannot truly speak of the Catholic priesthood without reference to the priesthood of Christ," he said, quoting St. Thomas Aquinas. "Only Christ is the true priest, the others being his ministers."

Bishop Rhoades said both the common priesthood and the ministerial priesthood are a participation in the one priesthood of Christ. The whole Christian community is a priestly one, he said, but in order to effectively teach and lead, priests must first make their relationship with Jesus the center of their lives.

"Through the ministerial priesthood," explained Bishop Rhoades, referring to the *Catechism of the Catholic Church*, "the Lord Jesus unceasingly builds up and leads his Church. For this reason, it is transmitted by its own sacrament, the sacrament of Holy Orders."

(For this story and more news from the Diocese of Fort Wayne-South Bend, log on to the Web site of Today's Catholic at www.todayscatholicnews.org.) †

CATECHISM CORNER



Catechism shows importance of being married in the Church

The Catholic Church teaches that for a marriage to be valid and a sacrament, it must take place according to the form that the Church sets forth in its liturgical books and canon law. (See "Be Our Guest," page 4.)

The *Catechism of the Catholic Church* explains why this is so.

"#1630 The priest (or deacon) who assists at the celebration of a marriage receives the consent of the spouses in the name of the Church and gives the blessing of the Church. The presence of the Church's minister (and also of the witnesses) visibly expresses the fact that marriage is an ecclesial reality.

"#1631 This is the reason why the Church normally

requires that the faithful contract marriage according to the ecclesiastical form. Several reasons converge to explain this requirement. (See canon #1063):

- "Sacramental marriage is a liturgical act. It is therefore appropriate that it should be celebrated in the public liturgy of the Church;
- "Marriage introduces one into an ecclesial order, and creates rights and duties in the Church between the spouses and toward their children;
- "Since marriage is a state of life in the Church, certainty about it is necessary (hence the obligation to have witnesses);
- "The public character of the consent protects the 'I do' once given and helps the spouses remain faithful to it." †

BACK HOME

continued from page 4

prepared to budge.

Sam asked me to go to church with him for a while, and then he said he would go to the Baptist church with me awhile and we would revisit this conversation. I started attending Mass weekly with Sam, and began thinking about the marriage that I wanted with him.

I looked at my future mother and father-in-law, and saw their strong, God-centered marriage. I realized that I needed to be able to share the faith with my husband.

Being raised in the Catholic Church, I felt comfortable there. It was like coming home. I got so much more out of Mass than I did as a child.

After attending Mass for a month or so, I called Father Gregory Bramlage and talked to him about renewing my faith. He stated that I would just need to go to confession then I could resume receiving the sacraments. I hadn't been to confession in years and couldn't remember how, but the priest was great and patient.

I believe that God sent me a precious gift in my husband. Sam and I have been married almost seven years, and we have been through a lot together.

Our faith in God and the Catholic Church has gotten us through. We hope that, with our living example, our daughter, Grace, will grow up with a love of God and her Catholic faith.

(Joanie Nobbe is a member of St. John the Evangelist Parish in Enochsburg.) †

The Legends Dinner

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