



# The Criterion

Serving the Church in Central and Southern Indiana Since 1960



## Emmaus Walk

Columnist Debra Tomaselli shares how a ‘homecoming’ helped her better understand our faith, page 12.

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## Cardinal backs bill fixing health reform law on abortion and conscience

**WASHINGTON (CNS)**—A bipartisan bill before the House of Representatives would bring the new health reform law “into line with policies on abortion and conscience rights that have long prevailed in other federal health programs,” said the head of the U.S. bishops’ Committee on Pro-Life Activities.

In a May 20 letter to House members, Cardinal Daniel N. DiNardo of Galveston-Houston urged passage of H.R. 5111, legislation proposed by Reps. Joseph Pitts, R-Pa., and Dan Lipinski, D-Ill., and co-sponsored by 91 other House members.

“Efforts to ensure that our health care system serves the life, health and conscience of all will be a legislative goal of the Catholic bishops in the months to come,” Cardinal DiNardo said, adding that the Pitts-Lipinski proposal makes “a significant contribution to this important task.”

The cardinal warned, however, that if “these genuine problems are not addressed in their own right, they will be taken up and used as ammunition by those who favor repealing [the health reform law] outright, which would eliminate the positive as well as negative aspects of the new law.”

Cardinal DiNardo said the Patient Protection and Affordable Care Act (PPACA), signed into law by President Barack Obama on March 23, was “an important step toward ensuring access to health coverage for all Americans,” but was “profoundly flawed in its treatment of abortion, conscience rights and fairness to immigrants.” He also said Obama’s executive order signed on March 24 “does not address, or claim to address, several of the problems.”

He said passage of the health reform law now allows for “the task of keeping the federal government out of the abortion

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Cardinal  
Daniel N. DiNardo

## ‘The shepherd and his sheep’



Submitted photo

Students from St. Roch School in Indianapolis surround 92-year-old Art Huser and one of the sheep that he raises and shepherds at his 10-acre home on the south side of the city. St. Roch teacher Dick Gallamore refers to Huser as “a modern-day St. Francis of Assisi.”

## At 92, Art Huser gains purpose and joy from life on his Indianapolis farm

By John Shaughnessy

If one story can define a person’s life, then here is the story that captures the essence of Art Huser, a 92-year-old Catholic from Indianapolis who raises and shepherds sheep on his 10 acres of land.

As a blizzard kept dumping snow on central Indiana a few years ago, fear and concern spread among Art’s relatives when he didn’t answer their phone calls

that night.

So Chris and Cathy Huser, younger relatives of Art, left their Beech Grove home and slowly steered their truck along the treacherous streets until they reached Art’s white farmhouse near Calvary Cemetery on the south side of Indianapolis.

As the wind howled and the snow stung their faces, Chris and Cathy knocked on the door. No answer. Then Chris opened the door with his key. They called for Art and

searched through the house, but he wasn’t there.

“Do you think he’s out in the barn?” Cathy asked Chris, with a combination of fear and hope in her voice.

They trudged through the drifting snow, braced themselves against the wind and opened two gates before they reached the small, white barn. With the same mixture of hope and fear, they opened the

**See HUSER, page 8**

## Holy Spirit creates unity, universality of Church, pope says



Pope Benedict XVI walks near an image of Jesus and Mary and the Holy Spirit during a Pentecost Mass at the Vatican on May 23.

**VATICAN CITY (CNS)**—The gift of the Holy Spirit creates the unity and universality of the Catholic Church, overcoming barriers of nationality and language, and opening people’s hearts to work with and serve one another, Pope Benedict XVI said.

“The Church is, by its nature, one and universal, destined to live among all nations, all peoples and in the most varied social contexts,” the pope said on May 23 during his homily at a Mass in St. Peter’s Basilica celebrating the feast of Pentecost.

The gift of the Holy Spirit, poured out on the Apostles on the first Pentecost, continues to be given to Jesus’ disciples, the pope said.

Where there are tensions and misunderstandings, the Spirit “creates unity and understanding,” he said. And in the modern world, when many people see themselves simply as “individuals in competition or in conflict with one another,” the Spirit “opens them to the experience of communion” and helps them form one Church, he said.

“Unity is the sign of recognition, the ‘calling

card’ of the Church,” he said.

The unity of believers is important in parishes and dioceses, Pope Benedict said, but it also is essential that local Catholic communities are in full union with the universal Church and its head, the pope.

Pope Benedict also said that the Holy Spirit’s constant movement toward unity is a key tool for determining whether a person or action is truly Christian.

“If a person or a community is closed off in its own way of thinking or acting, it is a sign that it has moved away from the Holy Spirit,” the pope said.

But, he said, the Holy Spirit’s unifying action does not grind away all differences among believers. Rather, it values different gifts and helps people place them at the service of the entire Church.

“The Church is never a prisoner of political, racial and cultural boundaries. It cannot be confused with nations or even federations of nations because its unity is of a different kind and aspires to cross all human frontiers,” he said. †

# African cardinal: Synod walked tightrope between political, pastoral

MAPUTO, Mozambique (CNS)—The Synod of Bishops for Africa, which focused on reconciliation, justice and peace, successfully walked the tightrope of the political and the pastoral, said the synod's recording secretary, Cardinal Peter Turkson of Ghana.

Just as Pope Benedict XVI "found reason to remind the synod that it was not primarily a 'study session,' so did the synod fathers repeatedly remind themselves that their gathering was not a 'type of U.N. General Assembly,' where some political line of action was to be discussed and adopted,"

**Cardinal Peter Turkson**

Cardinal Turkson said in his opening address to the May 23-26 workshop for representatives of national justice and peace commissions in Africa to discuss the results of last October's synod.

The cardinal, who now serves as president of the Pontifical Council for Justice and Peace, said "one clear lesson" from the experiences of local Churches in Latin America and their applications of liberation theology is that "addressing the justice and peace needs of oppressed and badly wounded peoples is a very tricky business."

It is a "tightrope to walk in a field of political and ideological landmines," the cardinal said, noting that Churches in both Latin America and Africa "know of priests who have forsaken the pastoral ministry to pursue political options ... believing more in political solutions than in pastoral solutions to the miseries of their communities."

In his keynote address to workshop participants, who included SECAM's president, Tanzanian Cardinal Polycarp Pengo, and Caritas International's general secretary, Lesley-Anne Knight, Cardinal Turkson said that while "the fruits of the first synod" for Africa, held 16 years ago, "are still being gleaned in many local Churches in Africa," the situation on the

The synod "successfully walked the tightrope, considering their mission as servants of reconciliation, justice and peace, in the manner of shepherds and elders of a family," he said.

Cardinal Turkson celebrated Mass and opened the three-day meeting with his talk in a stadium in downtown Maputo.

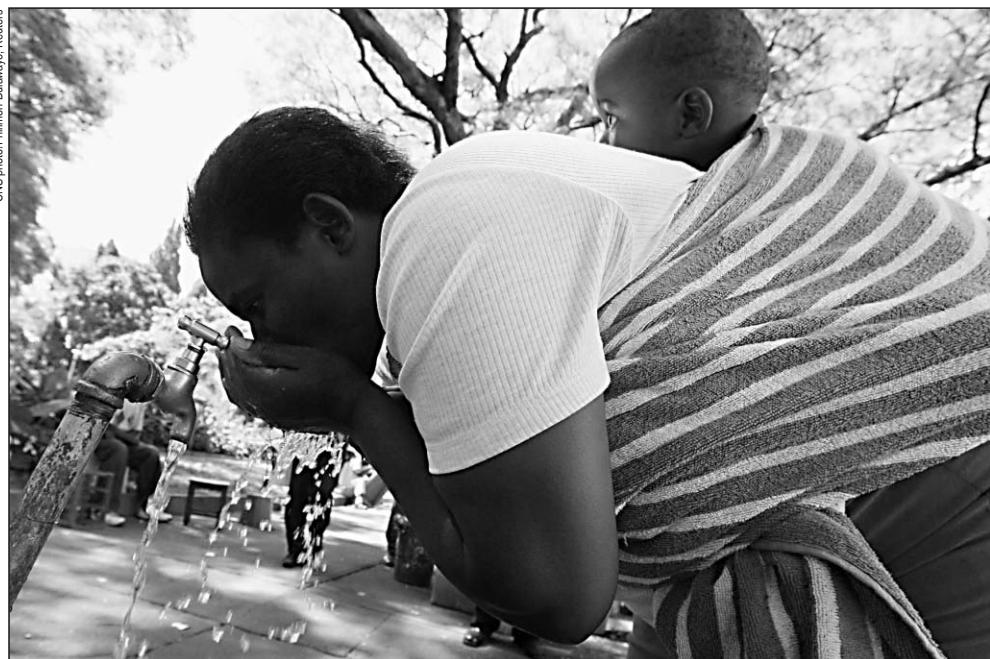
The meeting was designed to "promote collaboration and synergy between various Church structures in Africa, in particular Caritas organizations and justice and peace commissions, for a stronger and more effective contribution of the Church in addressing some of the challenges identified by the synod fathers," said a press statement from the organizers, the Symposium of Episcopal Conferences of Africa and Madagascar and Caritas Africa.

The statement also said the meeting was an opportunity for Church leaders in Africa and their partners to examine "concrete ways of collaboration" and identify priorities.

Referring to the 57 pastoral proposals the synod delegates offered to Pope Benedict XVI as the synod concluded on Oct. 25, Caritas Africa executive secretary Jacques Dinan said in the statement that the meeting hoped to translate these proposals "into a realistic and concrete plan ... to uphold the reconciliation process, promote justice and support the building of peace," which he said are "essential steps in the fight against poverty."

In his keynote address to workshop participants, who included SECAM's president, Tanzanian Cardinal Polycarp Pengo, and Caritas International's general secretary, Lesley-Anne Knight, Cardinal Turkson said that while "the fruits of the first synod" for Africa, held 16 years ago, "are still being gleaned in many local Churches in Africa," the situation on the

CNS photo/Philipe Boulavay, Reuters



A Zimbabwean woman drinks water from a tap in the capital, Harare, on May 4. The 2009 Synod of Bishops for Africa "successfully walked the tightrope" between pastoral and political considerations, said a Vatican official.

continent has changed considerably.

A survey done in preparation for the synod found that, "although the continent and its Church are not yet out of the woods, they can modestly rejoice in their achievements and positive performance [in governance, improved well-being of peoples and growth of the Church], and begin to disclaim stereotypical generalizations" about Africa's conflicts, famine, corruption and bad governance, he said. He noted that the 48 countries that make up sub-Saharan Africa "show great differences in the situations of their Churches, their governance and their socio-economic life."

"The truth is that Africa has been burdened for too long by the media with

everything that is loathsome to humankind, and it is time to 'shift gears' and to have the truth about Africa told with love," Cardinal Turkson said.

Noting that world leaders have called Africa "a continent of opportunities," mostly in economic terms, he said "this needs to be true also for the people of the continent."

In the 2009 synod, "the Church in Africa recognized that she becomes truly the family of God and the brotherhood of Christ to the extent that she promotes an African Church and society in which people are reconciled" no matter what their tribal and ethnic ties, their racial and class determinations and their gender differences, Cardinal Turkson said. †

## Ethicist cautions on at-home DNA tests, says doctor should be involved

WASHINGTON (CNS)—Catholics should use caution in deciding whether to have genetic testing and should do so only with a doctor's counsel, a Catholic ethicist said.

Stephen Napier, an ethicist at the National Catholic Bioethics Center in

Philadelphia, was commenting on May 24 on recent controversies surrounding the use of at-home DNA tests, which are being marketed as predictive of a patient's likelihood of contracting a variety of diseases as well as his or her predisposition toward everything from alcoholism and artistic ability to obesity and optimism.

"There's nothing inherently wrong with wanting to know about one's genetic makeup, Napier told Catholic News Service, "but it needs to be done within the context of medical expertise."

National drugstore chains Walgreens and CVS Caremark recently announced that they had reversed decisions to sell an over-the-counter DNA test kit produced by the San Diego-based Pathway Genomics Corp. after the Food and Drug Administration said the kits might require FDA approval as a "medical device."

"The Genetic Health Report appears to meet the definition of a device," said James Woods, deputy director for patient safety and product quality in the FDA's Office of In Vitro Diagnostic Device Evaluation and Safety, in a May 10 letter to Pathway. "If you do not believe that you are required to obtain FDA clearance or

approval for the Genetic Health Report, please provide us with the basis for that determination."

The House Committee on Energy and Commerce and its Subcommittee on Oversight and Investigations also announced in mid-May that it would open an investigation into "personal genetic tests sold to consumers over the Internet." The House panels asked Pathway and two other companies to submit information by June 4 about the tests, patient risks and compliance with the Federal Food, Drug and Cosmetic Act and FDA regulations.

In a statement on its Web site, Pathway Genomics called personalized genetic testing "a relatively new science that has developed rapidly over the last several years under limited FDA oversight."

"During that same time, there has been a robust conversation between scientists and experts from the genetics industry, the FDA and Congress about whether updated regulations are needed, and the appropriate role that government should have in oversight of this new science," it added. "We look forward to working collaboratively with [Congress and the FDA] as any new regulations or guidelines are

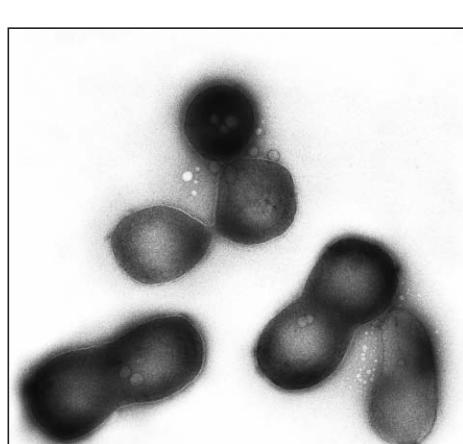
considered for developing public health policy."

The genetic test kits offered on the Pathway Web site cost \$249 for a "genetic ancestry" analysis or \$399 for a "total health" analysis, including information on susceptibility to more than 70 health conditions, pre-pregnancy planning and likely drug responses. The kit that was to be sold at Walgreens and CVS reportedly was to cost \$30, with analysis by Pathway of the saliva sample submitted ranging in cost from \$79 to \$249.

Napier, of the National Catholic Bioethics Center, said he had "two worries" about how the genetic test kits could be used.

If a patient "adopted a false view of genetic determinism"—the theory that human behavior is determined by genes rather than by culture, environment and individual choice—and was found to carry the gene associated with alcoholism, for example, he or she might be affected "in a deleterious way," the ethicist said.

In addition, if a couple were to use genetic testing for pre-pregnancy planning, they might use any propensity for genetic problems "as an excuse not to realize the procreative end of marriage," he said. †



An image made by an electronic microscope shows the dividing of the first synthetic bacterial cell. U.S. geneticist J. Craig Venter and his research team reported the creation of the self-replicating synthetic cell on May 20.

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# Favorite sports moments define CYO's best coaches

By John Shaughnessy

The scene unfolded at the end of a practice—one of those moments from a sports season that offers a glimpse of the special impact that can be made by a coach and players.

The girls on the kickball team from St. Jude Parish in Indianapolis gathered around their coach, Joan Bartley, for the tradition they share at the end of every practice and game. Together, the coach and players said a prayer, which they followed with a cheer that roared across the school playground—“We love kickball!”

Then one of the girls noticed the team’s biggest fan, Hunter, the youngest of their coach’s five children. Born with Down’s syndrome, Hunter has watched from the sideline for just about every practice and game that his mother has coached. The girl saw him and spontaneously decided to start a cheer for him—“We love Hunter!”

It’s a tradition that has been embraced by each of Bartley’s teams for the past 10 years—first, the prayer, then the cheer for kickball, and then the cheer for Hunter. At 16, Hunter continues to come to every practice and game. And he continues to savor that cheer.

“Over all the years, I’ve watched these kids get to know him and meet him and cheer him,” Bartley says, her voice growing softer. “They include him. They embrace him. I think it teaches them acceptance. These kids have learned to talk to someone with a disability and include them. As a parent, it’s everything I hope he could have—people accepting him.”

“We’re learning a lot of things when we’re out there. We’re learning kickball, we’re learning compassion and we’re learning to be kind to each other.”

Bartley told that story after recently receiving the St. John Bosco Medal, the highest recognition given by the archdiocesan Catholic Youth Organization to volunteers who minister to young people in the Church.

Bartley’s emphasis on the true gifts of sports is shared by the five other honorees who received the St. John Bosco Medal on May 4 at SS. Peter and Paul Cathedral in Indianapolis: Clay Courtney of St. Malachy Parish in Brownsburg, and Tom Dale of St. Barnabas Parish, Mike Lewinski of St. Mark the Evangelist Parish, Jim Meiner of St. Lawrence Parish, and Jess Stump of St. Pius X Parish, all in Indianapolis.

Here are their stories.

## Tom Dale

Like many people, Tom Dale began coaching CYO teams because of his six children.

“The most rewarding part of all this is to coach my kids and spend time with my kids,” says Dale, who started coaching in 1975.

Yet when Dale is asked to recall one of his favorite moments from coaching, he shares the story of another parent and her

child.

The scene took place a few years ago when Dale started a flag football league and cheerleading program for the Mother Theodore Catholic Academies, a consortium of the archdiocese’s inner-city Catholic schools in Indianapolis. One day, the mother of a cheerleader approached Dale, wanting to talk with him.

“She told me, ‘You know, my daughter wasn’t confident, and she wasn’t doing well in school, and she wasn’t enthused about it either. But when you guys started the football and the cheerleading in the fall, she started doing better in school, and she became more confident. It’s really helped her.’”

Dale paused after telling that story. “That was really special to me,” he says.

## Mike Lewinski

During 17 years of coaching, Mike Lewinski has always encouraged young people to “take a shot”—whether it’s on the basketball court or in some other part of their life.

“Self-confidence is one of the most important things a child can have,” says Lewinski, who has coached basketball and a mock trial program for youths.

“What you try to pass along is a sense of discipline, a sense of pride and a sense of self-confidence. It’s not about the winning and the losing.”

One of Lewinski’s favorite moments came during a basketball season when the group of young girls he was coaching were just starting to learn the game.

“We were down by a point with two seconds to go, and we were inbounding the ball at half-court,” he recalls. “The girl who got the ball just threw it up in the direction of the basket. She didn’t have a chance of making the shot, but just to be in that position was exciting for her. It’s those kinds of moments that make everything I do worthwhile.”

## Jess Stump

For 27 years as a coach, Jess Stump has always measured his success by one main goal.

“My desire was always to make sure that the kids played the next year. Certainly, it’s about learning and discipline, but you want them to enjoy it so they’ll continue playing. If they enjoy it enough so they play every year until they get out of the eighth grade, then we’ve been successful.”

That approach has led to some magical moments for Stump.

“One of the most special moments was with my middle son, Joe, who played on a ‘C’ level team,” Stump recalls. “With ‘C’ players, you have a diverse mixture of talent and interest. I had those players from their fourth-grade year to their eighth-grade year. With that group, we developed a special relationship over the years. You

**‘We’re learning a lot of things when we’re out there. We’re learning kickball, we’re learning compassion and we’re learning to be kind to each other.’**

—Joan Bartley



The 2010 St. John Bosco Award winners pose for a photograph with Msgr. Joseph F. Schaedel, vicar general, during the Catholic Youth Organization awards ceremony on May 4 at SS. Peter and Paul Cathedral in Indianapolis. They are, from left, front row, Mike Lewinski of St. Mark the Evangelist Parish, Jess Stump of St. Pius X Parish, Clay Courtney of St. Malachy Parish in Brownsburg, Jim Meiner of St. Lawrence Parish, and Tom Dale of St. Barnabas Parish. In the back row, with Msgr. Schaedel, is Joan Bartley of St. Jude Parish.

watched them grow, and you hoped you had some hand in that growth.”

Stump received his answer after the last game of their eighth-grade season, a tough loss.

“They gave me hugs,” he says. “That was special. I’ll never forget it. It was eight years ago. That son just graduated from college.”

## Jim Meiner

Jim Meiner has developed a bottom-line approach to sports during his 25 years of coaching track, basketball and football at St. Lawrence Parish.

“Everybody likes to win,” he says. “But the bottom line is, ‘Did you go out and do your best, and improve as the season went on?’”

One of Meiner’s special memories occurred during the CYO’s annual city track meet when one of the St. Lawrence runners competed in the 400-meter race.

“He wasn’t a terrific athlete,” Meiner recalls.

“But in the city meet, he improved his time so much. It was incredible. Just seeing the look on his face after that race was one of my favorite moments. He didn’t win the race or place in the top finishers, but he knew how much he had improved, and his face showed it.”

“The thing I like about track is the kids can see their progress. No one can stop them from improving and doing their best—if they work hard. If they do their best and work hard, that’s what

you want.”

## Clay Courtney

Clay Courtney’s memories of his favorite game begin with the amazing conversation he had with a referee before the basketball game involving fourth-grade girls.

“It was the last game of the season, and the CYO referee asked me, ‘Who on your team hasn’t scored a basket yet this season?’” recalls Courtney, who has been coaching for 15 years at St. Malachy Parish.

“I told him, and he worked so hard so she would have an opportunity to score one basket—without affecting the outcome of the game. The other team’s coach got into it, too. And the fans. Everyone was pulling for her. She didn’t make a shot, but it still was fun for her. To me, that’s what the CYO is all about.”

It’s an approach that Courtney has tried to model as a coach and as the coordinator of different sports at St. Malachy Parish. He stresses development before winning. He emphasizes the importance of coaches setting “the right Christian example” for children.

“We always have a prayer before the game and after the game—to just recognize the different gifts God has given us,” he says. “If we win or lose, we’re going to pray. Nothing feels better to me than when I sometimes forget about praying and one of the kids says, ‘Are we going to pray?’”

“I always ask for a volunteer to start the prayer, and they always raise their hands. We want to have fun and work hard, and we want to represent the school well and the Church well. I like that we can do it all in CYO.” †

## CYO recognition highlights work of both adults and teenagers

### 2010 Msgr. Albert Busald Award

**Christ the King Parish**—Tim McLaughlin

**Holy Cross Parish**—Pam Breedlove

**Immaculate Heart of Mary Parish**—Jim Lauck

**Nativity of Our Lord Jesus Christ Parish**—Ed Frye

**St. Barnabas Parish**—Steve Battiatto and Tim Crissman

**St. Christopher Parish**—Cecelia Owens

**St. Jude Parish**—Tom Mattingly and Mark Steinmetz

**St. Lawrence Parish**—Tom Corbett

**St. Louis de Montfort Parish, Fishers, Ind.,**

**Lafayette Diocese**—Mike Meskis

**St. Luke the Evangelist Parish**—George Farra

**St. Malachy Parish**—Gregg Bennett

**St. Maria Goretti Parish, Westfield, Ind.,**

**Lafayette Diocese**—Kenneth Troy

**St. Mark the Evangelist Parish**—John Schoettle

**St. Matthew the Apostle Parish**—Terry Bower and

Keith Martin

**St. Michael the Archangel Parish**—Joe Purichia

(posthumous award)

**St. Pius X Parish**—Phil Bastnagel and John Ernst

**St. Roch Parish**—Mark McGuire

**St. Simon the Apostle Parish**—Molly Kilbane and

Pat Kilbane

**St. Susanna Parish**—Chris Bender

**St. Thomas Aquinas Parish**—Liz Turner-Suscha

### 2010 Spirit of Youth Award

**Christ the King Parish**—Kimmie Klee

**Good Shepherd Parish**—Brooke Propes

**Holy Spirit Parish**—Brooke Grannon and Katie Hammans

**Immaculate Heart of Mary Parish**—John Cougan

**Nativity of Our Lord Jesus Christ Parish**—

Emily Brassie

**Sacred Heart of Jesus Parish**—Stacia Smith

**St. Barnabas Parish**—Justin Hoch and

Laura Horcher

**St. Gabriel the Archangel Parish**—Laura Zetl

**St. Jude Parish**—William Schutz and

Kayla Weisenbach

**St. Luke the Evangelist Parish**—Victoria Figg

**St. Mark the Evangelist Parish**—Katie Groves and

Augie Hibner

**St. Matthew the Apostle Parish**—Cassie Bormann

**St. Monica Parish**—Craig Fisher and

Kiersten Walters

**St. Roch Parish**—Elliott Kreuzman and

Shannon Strevels

**St. Simon the Apostle Parish**—Brian Ross

**St. Susanna Parish**—Michael Wiegand

**St. Thomas Aquinas Parish**—Charlie Gates and

Larry Gates †

## OPINION



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

Most Rev. Daniel M. Buechlein, O.S.B., Publisher  
Mike Krokos, EditorGreg A. Otolski, Associate Publisher  
John F. Fink, Editor Emeritus**Editorial****Welcoming strangers requires wisdom, courage and respect for human rights and dignity**

*"As a Catholic community, we vigorously support our nation's right and responsibility to provide secure borders for the protection of our people and to guard against those who would do us harm. At the same time, we reject all positions or policies that are anti-immigrant, nativist, ethnocentric or racist. Such narrow and destructive views are profoundly anti-American. They oppose the principles of human dignity and freedom that are the foundation for our American way of life—a way of life that has historically been extended to all who have come to our shores seeking life, liberty and the pursuit of happiness in a just and prosperous society. Such divisive and exclusionary attitudes are also profoundly anti-Catholic because they deny the dignity of human persons who are made in God's image. They also contradict the essential unity and catholicity to which we are called as members of the one family of God."*

—The Catholic bishops of Indiana in their 2007 pastoral letter

"I Was a Stranger and You Welcomed Me: Meeting Christ in New Neighbors."

Officials in the state of Arizona say they are fed up with violence and drug trafficking on the U.S.-Mexican border.

They also say that inaction on the part of the federal government has led to chaos, increased criminal activity and the loss of lives.

In response, the Arizona legislature passed Senate Bill 1070, which Gov. Jan Brewer signed, that gives law enforcement officials the power to detain and arrest individuals who are suspected of being illegal immigrants. The intent of the new law is to protect Arizona's citizens from violence perpetrated by people who are in the United States illegally.

But many, including the Catholic bishops of Arizona, fear that this new law will do more harm than good.

As written, the new law in Arizona is based on a very low legal standard, possibly leading to the profiling of individuals based upon their appearance, manner of speaking or ethnicity.

Many people fear it will lead to the wrongful questioning and arrest of U.S. citizens and permanent residents as well as the division of families—parents from children and husbands from wives. The bishops of Arizona believe this new law will lead to the rise in fear and distrust in immigrant communities, undermining the relationships between their members and law enforcement officials.

In a statement issued by Bishop John C. Wester of Salt Lake City, chairman of the U.S. bishops' Committee on Migration, bishops have expressed their

solidarity with the bishops of Arizona in opposing this new law.

"S.B. 1070 is symptomatic of the absence of federal leadership on the issue of immigration. For years now, the U.S. Catholic bishops have called upon Congress and two administrations to enact meaningful and just comprehensive immigration reform," Bishop Wester said.

"While many of our federal elected officials have made good faith efforts to pass reform, too many still view the issue through a political lens, using it to gain political or partisan advantage. This gamesmanship must stop.

"Our national leaders must educate the American public on the need for reform, and show courage in making it happen. Until immigration reform is passed, other states will attempt to create and enforce immigration law, with harsh and ineffective consequences.

"We call upon the [Obama] administration to review its impact on civil rights and liberties. We renew our call for the administration and Congress to work in a bipartisan manner to enact comprehensive immigration reform as soon as possible," Bishop Wester said.

Our hearts go out to all people in Arizona and the other border states of our nation. They are living in an impossible situation. Rising crime rates as a result of gun running, drug trafficking and other kinds of unacceptable, illegal activity are causing great anxiety among ordinary people from diverse racial, cultural and economic circumstances. The new law, combined with the negative media hype surrounding it, has only increased people's fear—making a bad situation worse.

At the same time, it is important not to demonize Arizona or to misinterpret the intent of the new law, however inadequate it may be.

As the U.S. and Mexican bishops have repeatedly said, immigration reform is sorely needed in both countries.

Our Church has complementary teachings on this controversial issue. These include the right of a sovereign nation to control its borders in furtherance of the common good, and the right of human persons to migrate so that they can realize their God-given rights.

Therefore, nations may impose reasonable limits on immigration. But the common good is not served when the basic human rights of the individual are violated. It is through this lens that we should assess the current migration reality—especially between the United States and Mexico.

Welcoming strangers in Arizona—and throughout the U.S. and Mexico—requires wisdom, courage and respect for human rights and dignity.

Let's pray that government officials at the state and federal level will get their acts together soon so that our laws, and their enforcement, can both safeguard our communities and promote human rights and dignity for all.

—Daniel Conway



Bishop  
John C. Wester

being illegal immigrants. The intent of the new law is to protect Arizona's citizens from violence perpetrated by people who are in the United States illegally.

But many, including the Catholic bishops of Arizona, fear that this new law will do more harm than good.

As written, the new law in Arizona is based on a very low legal standard, possibly leading to the profiling of individuals based upon their appearance, manner of speaking or ethnicity.

Many people fear it will lead to the wrongful questioning and arrest of U.S. citizens and permanent residents as well as the division of families—parents from children and husbands from wives. The bishops of Arizona believe this new law will lead to the rise in fear and distrust in immigrant communities, undermining the relationships between their members and law enforcement officials.

In a statement issued by Bishop John C. Wester of Salt Lake City, chairman of the U.S. bishops' Committee on Migration, bishops have expressed their

**Spirituality for Today/Fr. John Catoir****Our courageous priests present the face of Christ to others**

Every year, priests all over the world gather to celebrate the anniversary of their ordination. This is my 50th, and I appreciate my brother priests more than ever. We pray for those who are no longer with us.

In the past year, there have been devastating earthquakes, disrupting volcanoes, ferocious hurricanes and destructive floods, all causing terrible suffering.

The United States has been severely shaken by domestic and worldwide economic disasters resulting in financial ruin.

Priests are not immune from the woes of the laity. They experience family worries like everyone else. Even so, they try to maintain a calm spirit as they help carry the burdens of those in greatest need.

People are worried about the future. Priests do not claim special knowledge of the future. What they offer is more important. They offer wisdom. They stand as witnesses to truths that transcend human imagination. The priest offers a living presence of God.

The late Cardinal Emmanuel Suhard wrote that a priest's mission "does not consist in engaging in propaganda, nor even in stirring people up, but in being a living mystery. It means to live in such a way that one's life would not make sense if God did not exist."

A priest's spirituality is grounded in Christ's wisdom. Through the centuries, priests have maintained their dignity and their mission in the face of hardship and persecution. By being faithful to the mystery of the divine presence within, they bring the power of healing and forgiveness.

Priests believe in Jesus Christ, the holy Catholic Church, the communion of saints, the forgiveness of sin, the resurrection of the body and life everlasting. Amen! This creed is part of

**Letter to the Editor****Younger Church leaders who understand the world outside the Vatican are needed, reader says**

I appreciated editor emeritus John F. Fink's thoughtful and honest editorial in the May 21 issue of *The Criterion* ("Sins within the Church"), and I basically agree with everything that he wrote.

But what I think many Catholics believe—I certainly do—is that an effective Church leadership never would have allowed things to reach this point. It is much more than being "behind the times."

It is a belief that what really is needed to bring about both reform and spiritual renewal are Church leaders who are younger and who better understand the world outside of the Vatican.

As always, thank you for your writing.  
**William Koss**  
Indianapolis

the collective wisdom of the entire Church, priest and laity alike.

Practicing the presence of Christ is not so much what the priest does as it is what he is. Just as Jesus was the One who was sent by the Father, the priest is sent by Jesus to bring encouragement to those flagging in faith.

In the Letter to the Hebrews, we read, "Therefore, holy 'brothers,' sharing in a heavenly calling, reflect on Jesus, the Apostle and high priest of our confession, who was faithful to the one who appointed him" (Heb 3:1).

The priest aspires to present the face of Christ to his people; not that he is always calm in a storm, but he is wise in the knowledge of God's love.

In presenting the face of Christ to others, he discovers in himself the emergence of a new personality. This transformation in Christ begins at ordination and transcends feelings.

Whether the priest is by nature worthy or not, joyful or not, wise or not, he can be made worthy, joyful and wise. When he turns to Jesus living in him, the Lord will do for him what the priest is unable to do for himself.

When St. Paul said, "Rejoice in the Lord always" (Phil 4:4), he was teaching us that joy is possible! Joy is both a gift and a choice.

To experience joy, each person must claim it as his or her calling. We are all meant to be messengers of joy, priest and laity alike.

Fear is useless, Jesus said. What we need is trust.

Jesus thanks priests for their trust, and their years of service, struggle and suffering endured for the sake of the kingdom. He thanks them for being his hands, his voice and his heart, and helping carry the burdens of his brothers and sisters on their journey home.

Priests carry on because of the courage of Christ within them.

(Father John Catoir writes for Catholic News Service.) †

**Letters Policy**

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

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

Send letters to "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717.

Readers with access to e-mail may send letters to [criterion@archindy.org](mailto:criterion@archindy.org).

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



## SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

# Gifts of the Holy Spirit help us know Jesus in a personal way

The recent celebration of Pentecost Sunday might serve as a timely reminder to reflect about the gifts of the Holy Spirit.

The *Catechism of the Catholic Church* teaches us: "The moral life of Christians is sustained by the gifts of the Holy Spirit. These are permanent dispositions which make man docile in following the promptings of the Holy Spirit" (#1830).

"The seven gifts of the Holy Spirit are wisdom, understanding, counsel, fortitude, knowledge, piety and fear of the Lord. They belong in their fullness to Christ, Son of David. They complete and perfect the virtues of those who receive them. They make the faithful docile in readily obeying divine inspirations" (#1831).

I don't think there are many of us baptized Catholics who are not somewhat intimidated by the call to holiness. We may forget that God, who calls us to holiness in Christ, also gives us the help we need to say "yes" to his call and to respond as faithfully as we can.

That's what the catechism means when it says the seven gifts of the Holy Spirit makes us "docile in readily obeying divine inspirations."

Needless to say, this challenges us to be intentional in our belief that God can and does want to help us live holy lives. This kind of intention is born and thrives if, in fact, we are faithful in our desire to seek a personal friendship, an intimate

relationship with God.

Our knowledge of Jesus as we find him in the Word of God, the Gospels in particular, gives us the foundation for friendship with Jesus, and through him with God our Father.

The gifts of the Holy Spirit shore up and strengthen our efforts to get to know Jesus in a personal way. The Holy Spirit gives us the confidence to become friends with Jesus even as we are keenly aware of our own inadequacy and unworthiness.

The feast of Pentecost affirms that Jesus promised the Spirit of Truth, whose mission is to illuminate the whole Church.

In their document on the word of God (*"Dei Verbum"*), the Fathers of the Second Vatican Council said: "Jesus completed and perfected Revelation and confirmed it with divine guarantees. He did this by the total fact of his presence and self-manifestation, by words and works, signs and miracles ... and by sending the Spirit of truth" (#4).

Pope Paul VI, in his landmark document on evangelization (*"Evangelii nuntiandi"*), said: "The Holy Spirit is the soul of the Church. It is he who explains to the faithful the deep meaning of the teaching of Jesus and of his mystery" (#75).

The Spirit's gift of understanding enables us to have at least an inkling of the deeper meaning of our faith, which comes from Christ. Through the gift of understanding, the Holy Spirit leads us to get some grasp of the awesome mystery of our Christian faith.

The author of *In Conversation with God*, Opus Dei Father Francis Fernandez, comments that, "The gift of knowledge enables man to understand created things as signs which lead to God, and the meaning of their elevation to the supernatural order. Through the world of nature and grace the Holy Spirit enables us to perceive and contemplate the infinite wisdom, power and goodness of God. ... Like the gifts of understanding and of wisdom, the gift of knowledge is a contemplative gift enabling us to see into the very mystery of God" (Vol. 2, p. 544).

Father Fernandez writes that the Holy Spirit's gift of wisdom gives us a loving, penetrating faith, and a clarity and understanding of the unfathomable mystery of God, which we never thought possible. He cites as examples the sense of God's presence and nearness of God or the Real Presence of Christ in the tabernacle, which gives us an extraordinary happiness (cf. Vol. 2, p. 553).

What about the Holy Spirit's gift of counsel? We can be confident that when we are confronted with the need to make decisions about living our Christian faith and morals, our natural and supernatural gifts of

prudence and our common sense are supported by the gift of counsel. We are supported by the Holy Spirit in making practical decisions.

The gift of fortitude strengthens the confidence we have that, in the challenges of life and of faith, God is with us. The Holy Spirit gives us the help to face life's difficulties with courage.

I think the gift of fear of the Lord is the gift of affirming our humility in acknowledging the unquestionable fact that we need God in day-to-day life. The gift of piety inspires us to appreciate with profound love our being daughters and sons of God our Father, and brothers and sisters of Jesus. †

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

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

### Archbishop Buechlein's intention for vocations for May

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

# Los dones del Espíritu Santo nos ayudan a conocer a Jesús de una forma personal

La reciente celebración del Domingo de Pentecostés podría servir como un recordatorio oportuno para reflexionar sobre los dones del Espíritu Santo.

El *Catecismo de la Iglesia Católica* nos enseña: "La vida moral de los cristianos está sostenida por los dones del Espíritu Santo. Estos son disposiciones permanentes que hacen al hombre dócil para seguir los impulsos del Espíritu Santo" (#1830).

"Los siete dones del Espíritu Santo son: sabiduría, inteligencia, consejo, fortaleza, ciencia, piedad y temor de Dios. Pertenecen en plenitud a Cristo, Hijo de David. Completan y llevan a su perfección las virtudes de quienes los reciben. Hacen a los fieles dóciles para obedecer con prontitud a las inspiraciones divinas" (#1831).

Creo que entre los católicos bautizados no existen muchos que no se sientan de algún modo intimidados por el llamado a la santidad. Quizás olvidemos que Dios, quien nos llama a la santidad en Cristo, también nos dispensa la ayuda necesaria para aceptar ese llamado y para responder con la mayor fidelidad posible.

A eso se refiere el Catecismo cuando dice que los siete dones del Espíritu Santo nos hacen "dóciles para obedecer con prontitud las inspiraciones divinas."

Huelga decir que esto nos reta a imprimirla intencionalidad a nuestra creencia de que Dios puede ayudarnos a vivir vidas santas, y de hecho, desea hacerlo. Dicha intencionalidad nace y se desarrolla si, en efecto, somos fieles en nuestro deseo de buscar una amistad personal, una relación íntima con Dios.

Nuestro conocimiento de Jesús, tal como

lo hallamos en la Palabra de Dios, particularmente en los Evangelios, nos brinda la base para la amistad con Jesús y a través de él, con Dios nuestro Padre.

Los dones del Espíritu Santo reafirman y redoblan nuestros esfuerzos para llegar a conocer a Jesús de forma personal. El Espíritu Santo nos brinda la confianza para convertirnos en amigos de Jesús, aunque estemos muy conscientes de nuestra calidad de indignos y de los defectos propios.

La festividad de Pentecostés afirma que Jesús prometió el Espíritu de la Verdad, cuya misión es iluminar a toda la Iglesia.

En el documento sobre la Palabra de Dios (*"Dei Verbum"*), los Padres del Concilio Vaticano II expresaron: "Jesús completa la revelación y la confirma con el testimonio divino. [Lo hizo] con su total presencia y manifestación personal, con palabras y obras, señales y milagros ... y con el envío del Espíritu de la verdad" (#4).

El Papa Pablo VI, en su documento histórico sobre la evangelización (*"Evangelii nuntiandi"*), observó: "[El Espíritu Santo] es el alma de la Iglesia. Es quien explica a los fieles el sentido profundo de las enseñanzas de Jesús y su misterio" (#75).

El don de la inteligencia del Espíritu nos permite tener al menos una noción del significado más profundo de nuestra fe, que procede de Cristo. Mediante este don el Espíritu Santo nos lleva a tener cierta comprensión del maravilloso misterio de la fe cristiana.

El autor de *In Conversation with God* (En conversación con Dios), Padre Francis

Fernández, comenta que "El don de la ciencia permite a los hombres entender lo creado como señales que conducen a Dios y el significado de su elevación al orden sobrenatural. A través del mundo de la naturaleza y de la gracia el Espíritu Santo nos permite percibir y contemplar la sabiduría infinita, el poder y la bondad de Dios. ... Al igual que los dones de la inteligencia y de la sabiduría, el don de la ciencia es contemplativo y nos permite observar el propio misterio de Dios" (Vol. 2, p. 544).

El mismo autor de *In Conversation with God* señala que el don de la sabiduría del Espíritu Santo nos dota de una fe amorosa y penetrante, así como de la claridad y la comprensión del misterio insosnable de Dios, algo que nunca creeríamos posible. Cita como ejemplos la sensación de la presencia de Dios y Su proximidad, o de la Presencia Real de Cristo en el sagrario que nos brinda una felicidad extraordinaria. (cf. Vol. 2, p. 553)

¿Y qué se puede decir sobre el don del consejo del Espíritu Santo? Podemos estar seguros de que al confrontárnos con la necesidad de tomar decisiones acerca de vivir nuestra fe y nuestra moral cristiana, los dones naturales y sobrenaturales de la prudencia y nuestro sentido común encuentran apoyo en el don del

consejo. El Espíritu Santo nos respalda a la hora de tomar decisiones prácticas.

El don de la fortaleza refuerza la confianza que tenemos en que Dios está con nosotros en los desafíos de la vida y de la fe. El Espíritu Santo nos brinda el auxilio necesario para enfrentar con valor las dificultades de la vida.

Creo que el don del temor de Dios reafirma nuestra humildad al reconocer el hecho incuestionable de que necesitamos a Dios en la vida cotidiana. El don de la piedad nos inspira a apreciar con profundo amor el ser hijos e hijas de Dios nuestro Padre, así como hermanos y hermanas de Jesús. †

¿Tiene una intención que deseé 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 27-28**

Prince of Peace School, 305 W. State St., Madison.  
"Community Festival," music, rides. Information: 812-275-5835, ext. 248.

**May 28**

Holy Trinity Parish, Bockhold Hall, 902 Holmes Ave., Indianapolis. "500 Block Party," 5-11 p.m., food, music, games. Information: [www.trinityindy.catholicweb.com](http://www.trinityindy.catholicweb.com).

**May 29**

St. John the Baptist Parish, Starlight, 8310 St. John Road, Floyds Knobs. "Strawberry Festival," 10 a.m.-1 a.m., make your own strawberry shortcake, buffet-style chicken dinner, rides, crafts, soap box derby, queen contest, games, street dance, 8 p.m.-1 a.m.

Information: 812-923-5785.

**May 30**

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, Woman of Few Words,"** Benedictine Father Meinrad Brune, 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 31**

Calvary Cemetery Chapel, 435 W. Troy Ave., Indianapolis. **Memorial Day Mass,** noon. Information: 317-574-8898.

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

Calvary Cemetery, 4227 Wabash Ave., Terre Haute.

**Memorial Day Mass,** 11 a.m. Information: 317-574-8898.

**June 2**

Easley Winery, 205 N. College Ave., Indianapolis. **Theology on Tap,** summer seven-pack, "Seven Deadly Sins and Back to Virtue," session one, sloth and hunger for righteousness, seminarian

Tony Hollowell, presenter, 6 p.m., no charge. Information: [www.indytot.com](http://www.indytot.com).

St. Mary Parish, 317 N. New Jersey St., Indianapolis.

**Solo Seniors,** Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced, new members welcome, 6:30 p.m. Information: 317-370-1189.

**June 3-5**

St. Simon the Apostle Parish, 8155 Oaklandon Road, Indianapolis. **Parish festival,** 5 p.m.-midnight, rides, games, entertainment, food. Information: 317-826-6000.

**June 4**

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **Lumen Dei**

meeting, 6:30 a.m., Mass, breakfast and program in Priori Hall, **deacon candidate Ron Pirau,** presenter, \$15 members, \$20 non-members. Information: 317-435-3447 or e-mail [macmac961@comcast.net](mailto:macmac961@comcast.net).

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis.

**Providence Cristo Rey High School, dinner and auction,** 6:30-10:30 p.m., \$75 per person, \$100 per couple. Information: 317-860-1000, ext. 102, or [jmatthews@pcrhs.org](mailto:jmatthews@pcrhs.org).

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **"Summer Fish Fry,"** noon-7 p.m. Information: 317-632-9349.

St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., Indianapolis.

**Rummage sale,** Fri. 8 a.m. Information: 317-357-8352.

**June 4-6**

St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., Indianapolis.

**"Summerfest,"** Fri. 5 p.m.-11 p.m., Sat. 3 p.m.-11 p.m., Sun. 11:30 a.m.-5 p.m., rides, games, food, entertainment. Information: 317-357-8352.

**June 6**

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis.

**African Mass and celebration,** 3 p.m. Information: 317-632-9394. †

## Retreats and Programs

**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](mailto:benedictinn@benedictinn.org).

**June 11-13**

Flaget Retreat Center, 4425 Greenwood Ave., Louisville, Ky. "Worldwide Marriage Encounter Weekend." Information: 502-895-8997 or [kgott@insightbb.com](mailto:kgott@insightbb.com).

**June 12**

Oldenburg Franciscan Center, Oldenburg. "Women Reflecting the Light of God,"

Franciscan Sister Rosie Miller, 9-11:30 a.m., \$25 per person includes continental breakfast. Information: 812-933-6437 or [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

**June 15-July 20**

Oldenburg Franciscan Center, Oldenburg. "The World as It Should Be," book discussions, six-week series, Franciscan Sister Janet Born, presenter, 1-2:30 p.m., \$50 per person, books available \$10. Information: 812-933-6437 or [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

**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](mailto:spasotti@archindy.org). †

## Reunion for 1960 graduates of St. Mary Academy is in August

Marie (Page) Oechsle and Mary (Rottet) Perry, two members of the 1960 graduating class of the former St. Mary Academy in Indianapolis, are planning a 50th class reunion that will take place in August. To finalize plans, the women need to

contact other 1960 graduates to invite them to the reunion.

Any members of the class interested in attending the reunion should contact Oechsle at 317-884-3868 or Perry at 317-898-8168. †

## VIPs

**Timothy and Charleen "Cookie" (O'Connor) Hayes,** members of Our Lady of the Most Holy Rosary Parish in Indianapolis, celebrated their 50th wedding anniversary on May 14.

The couple was married on May 14,

1960, at Immaculate Heart of Mary Church in Indianapolis.

They are the parents of six children: Patty Liegibel, Kathleen Lynch, Peggy Murphy, Danny, Dennis and Kevin Hayes. They have 21 grandchildren. †

## 'Fruits of the Spirit' fundraiser to benefit Holy Family Shelter

Holy Family Shelter, an emergency shelter for homeless families operated by Catholic Charities Indianapolis, will host "Fruits of the Spirit," a fundraising party and auction, from 6:30 p.m. to 8:30 p.m. on June 10 at Allison Mansion on the campus of Marian University, 3200 Cold Spring Road, in Indianapolis.

The evening includes a silent auction and wine-tasting party—featuring Indiana

wines paired with a variety of cheeses—with all proceeds benefiting the shelter's ministries.

Tickets to "Fruits of the Spirit" are \$35 per person.

For more information about the fundraiser or to purchase tickets, log on to [www.holyfamilyshelter.net](http://www.holyfamilyshelter.net), send an e-mail to [vspaska@archindy.org](mailto:vspaska@archindy.org), or call 800-382-9836, ext. 4072, or 317-592-4072. †

## Haiti missionary



Chantel Fowler of Milroy was the guest speaker when the Sisters of Providence of Saint Mary-of-the-Woods hosted their sixth annual Women in Leadership Luncheon on April 28 at the motherhouse. Fowler was a missionary working at an orphanage in Haiti when the catastrophic earthquake struck the impoverished island nation on Jan. 12. In her presentation, Fowler reflected on caring for the children, making it through the first night after the quake by huddling together with other people, and how that disaster has changed her life forever. Women leaders from the Terre Haute area are invited to the luncheon each year. The luncheon participants are involved in business, education, social service, community groups, medical service and nonprofit organizations.

## Knights of Columbus to sponsor clergy appreciation night on June 8

Members of the Father River Fourth Degree Assembly #247 Council of the Knights of Columbus, based in Columbus, will sponsor a "Clergy Appreciation Night" at 6 p.m. on June 8 at the St. Mary Parish Center, 212 Washington St., in North Vernon. The banquet will honor priests and deacons who minister in the Seymour Deanery. It is part of a nationwide Knights of

Columbus program that concludes the Catholic Church's celebration of the Year for Priests.

Father Eric Johnson, archdiocesan vocations director, will give the keynote address at the dinner.

Tickets must be purchased in advance, and cost \$25 for couples, \$15 for individuals and \$5 for children under 12. Children under 5 may attend at no cost.

For more information or to purchase tickets, call 812-346-6631 or send an e-mail to [rkdoxsee@gmail.com](mailto:rkdoxsee@gmail.com). †



## First Communicants

Members of this year's first Communion class at St. Mary Parish in North Vernon visit Agnes Hertz, 95, a homebound member of the parish, on May 4 when Father Jonathan Meyer, St. Mary's pastor, brought Communion to Hertz at her house. The children rode in a school bus to visit other homebound and sick members of the parish, and sang "Jesus, My Lord, My God, My All" for them. Also posing for the photo is catechist Jan Megel, who is a member of St. Mary Parish.

# Fifth annual Bishop Bruté Days is set for June 16-19

By Sean Gallagher

Bishop Simon Bruté College Seminary in Indianapolis will hold its fifth annual Bishop Bruté Days on June 16-19 at the Indiana Future Farmers of America Center just outside Trafalgar in Johnson County.

The retreat and camping experience is for junior high and high school-aged boys who are open to the possibility that God might be calling them to the priesthood.

The schedule for Bishop Bruté Days includes sports and other outdoor activities in addition to Mass, eucharistic adoration, praying the rosary, opportunities for confession and spiritual conferences.

"The kids are awesome. It's a lot of fun," said Father Robert Robeson, the rector of Bishop Bruté. "It's something that gives hope to myself, and the other priests that are there and the seminarians, because these young kids are all at least open to the possibility of the priesthood."

Father Robeson has facts to back up his hope. Three of the four young men from the archdiocese who are expected to begin their freshman year at Bishop Bruté in August were previous participants in Bishop Bruté Days.

"It's really satisfying," Father Robeson said. "It just speaks to the fact that young boys and young men need the support to know that thinking about the vocation to the priesthood is a good thing, to feel like this is something good that you're pursuing."

At the same time, Father Robeson recognizes that a large number of the several dozen boys who have participated in the vocations camp in the past will discern a different vocation in life.

But he knows that Bishop Bruté Days will benefit them, too. It introduces them to many forms of prayer.

"A lot of kids have never participated in adoration or a holy hour before," Father Robeson said. "They don't pray

the rosary a whole lot. Certainly, the Liturgy of the Hours is something new for probably 90 percent of the kids."

Bishop Bruté Days has attracted participants from more than 20 archdiocesan parishes as well as parishes in the Lafayette Diocese, Ohio and Illinois.

Father Robeson shared the story of a mother who sent her high school-age son to the vocations camp to show him how participants learn about the faith at the vocations camp.

"She was driving her son and some of his friends to a basketball practice, and one of the kids was asking something about the Church," Father Robeson said, "and her son went into this long and complex and accurate answer to the question the kid had asked."

"She was just shocked that he knew all this. Afterward, she asked him where he had learned that. And he said, 'Bishop Bruté Days.'"

Underlying these advantages of the vocations camp, Father Robeson said, is the way in which it shows the participants that prayer and having a love for the faith is something for everyone.

"It sort of normalizes prayer by putting it into the context of sports and that sort of thing," Father Robeson said. "It helps them to see that you can be a good athlete and involved in sports and fun activities and, at the same time, make prayer and learning about your faith a part of your life."

The cost for Bishop Bruté Days is \$60. Seminarians from Bishop Bruté College Seminary and other adult chaperones will help oversee the vocations camp. Several archdiocesan priests will also be present at the vocations camp.

(For more information about Bishop Bruté Days, log on to [www.archindy.org/bsh](http://www.archindy.org/bsh), send an e-mail to [sburris@archindy.org](mailto:sburris@archindy.org) or call 317-924-4100.) †

File photo by Sean Gallagher



Several campers make a human pyramid during the 2008 Bishop Bruté Days, a vocations camp and retreat experience sponsored by Bishop Simon Bruté College Seminary in Indianapolis. The campers are, from left, bottom row, Joe Linginfelter, Marshall Tobin and Vincent Jansen, and middle row, Byron Woods and Joseph Cole. On the top is Patrick Lockhart. Seminarian Tim Wyciskalla looks on from behind. Jansen and Cole are expected to be freshmen at Bishop Bruté in August.

## North American College heads to Clericus Cup finals after 2-0 victory

ROME (CNS)—With a semifinal match victory, the Pontifical North American College (NAC) soccer team headed into the final game with its eye on finally taking home the Clericus Cup trophy.

The NAC Martyrs beat the team representing the Servants of Charity religious order 2-0 during the semifinal playoffs on May 22. Seminarian Daniel O'Mullane of Paterson, N.J., scored the first goal in the first half, and the opposing team accidentally scored a goal for the Martyrs

in the second half to hand the North American team their seventh victory of the season.

"It was definitely a good game, very friendly and competitive," the Martyrs' coach, David Santos, told Catholic News Service on May 24.

"We dominated the play and had possession of the ball" for much of the game, he said.

Santos, a second-year seminarian from Kearny, N.J., said the team displayed a lot of confidence this season, showing skill and playing well as a team. He said their twice-a-week workouts have been "bearing fruit," and that the May 22 game "proved that we can play soccer well."

Because soccer is not an American pastime like it is for many players on opposing teams, "soccer is not something

a lot of people grew up with" in the United States, he said.

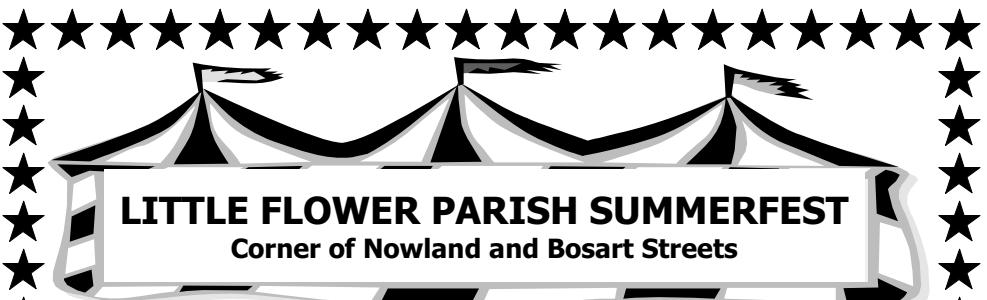
In fact, many of the U.S. seminarians on the team had never played soccer competitively until the Clericus Cup, Santos said.

One NAC team member who has played soccer competitively is Martin Rodriguez, a first-year seminarian

for the Archdiocese of Indianapolis.

A native of Mexico and member of St. Mary Parish in Indianapolis, Rodriguez has seen action in several of the team's games this year.

For the final match on May 29, the Martyrs face last year's champions, the team from the Neocatechumenal Way's Redemptoris Mater seminary. †



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- ★ • Monte Carlo beginning at 7:00pm (indoor)
- ★ • Live Entertainment beginning at 6:00pm (under tent)

#### ★ SUNDAY JUNE 6th - 11:30 AM UNTIL 5:00 PM

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# HUSER

continued from page 1

door to the barn and found Art in a scene they will never forget.

"It's snowing to beat the band, it's 10 o'clock at night, and he's out in the barn bottle-feeding his lambs," Chris recalls. "He does whatever it takes for his lambs. They follow him like it says in the Bible—the shepherd and his sheep."

## No wings, but plenty of heart

As Chris tells that story, he's visiting Art—just as he does every day—on an afternoon in late May. Across the street at the cemetery, some flags have already been placed near the monuments and markers of veterans who served in the military of the United States. Art is a veteran, too, having served as a machinist who worked on aircraft that flew on missions in the Pacific Theater during World War II.

For most of the past 25 years, Art walked two to three miles every day through Calvary Cemetery—until he broke an ankle a few years ago.

"I have some relatives in the cemetery," he says as he stands in his gravel-stone driveway with his faded tan Fox's Feed baseball cap covering his white hair and shading his light blue eyes. "When I walked over there, I prayed for all those good sinners."

He pauses. Then his eyes begin to sparkle as he adds,



As a third cousin to Art Huser, Chris Huser stops by every day to visit the man he considers an inspiration in his life. Art Huser still drives, mows his lawn, bales hay and takes care of 21 sheep on his 10-acre farm in Indianapolis.

# CARDINAL

continued from page 1

business" to be "pursued with less distraction from other issues and agendas."

Cardinal DiNardo said H.R. 5111, called the Protect Life Act, would address problems in the areas of abortion and conscience rights in five ways. It would:

- Ensure that all funds "authorized or appropriated" by the new health reform law would be covered by the Hyde amendment, which limits federal funding of abortions to cases of rape, incest and danger to the mother's life.
- Prevent the use of federal funds to subsidize health plans that cover abortions beyond those permitted by the Hyde amendment, consistent with the policy already in place for Medicaid and Medicare, the Children's Health Insurance Program and Federal Employees Health Benefits Program.
- Restore a conscience provision approved by the House last November to ensure that federal, state and local governmental entities receiving federal funds may not discriminate against health care providers who decline to participate in abortions.
- Stipulate that state laws restricting abortion or protecting conscience rights will not be pre-empted by the federal health reform law.
- Clarify language in the federal law on preserving other federal laws restricting abortion or abortion coverage and protecting conscience rights.

Cardinal DiNardo said Obama's executive order "even reinforces problematic aspects of the act, such as its providing federal subsidies for health plans that cover abortions."

"The executive order also claims to apply the Hyde amendment to the funds that PPACA authorizes and appropriates for community health centers, although the act clearly does not apply the Hyde amendment to these funds," he said. "The question here is whether the president has the legal authority to do so, given a long line of federal court decisions construing similar statutes to fund abortion services unless Congress has explicitly stated otherwise."

The cardinal said that "given this history, we should not gamble [the lives of the unborn] on a guess as to how a federal judge will respond to the first lawsuit seeking a federally funded abortion at a community health center. This serious problem requires a statutory solution."

In introducing the Protect Life Act on April 22, Pitts noted that the legislation signed by Obama lacked "critical safeguards" that had been approved earlier by the House.

"The new health care law is riddled with loopholes that allow taxpayer subsidies for coverage that includes abortion," he said. "My new bill would extend long-standing policy by preventing federal dollars from being used to pay for abortion coverage."

Pitts also praised the bipartisan co-sponsorship of his bill, saying, "I never want protecting life to be a partisan issue." †

"Now don't get me wrong, I'm not telling you I got wings."

He *does* have a sense of humor and a story to tell. The humor surfaces again when he mentions why he has never married: "I never had anybody ask me to get married. Besides, I can barely live with myself. I can't live with anyone else."

As for his story, it began when he was born in Enochsburg in 1918. After his parents died at a young age, he moved to Indianapolis to live with his second cousin, Rose, and her husband, Bill Haeberle. They shared the same house where Art still lives. Art worked as a machinist for 40 years before retiring in 1981. He also cared for Rose during the last years of her life after Bill died.

At 92, Art still drives, cuts the grass and does the yard work. He also feeds the sheep twice a day, rides his tractors and helps with baling the hay on his property. And every day, just as he has done for as long as he can remember, he enjoys his late-afternoon tradition of savoring a screwdriver—a cocktail made of orange juice and vodka.

He also gets up every morning at 5:30 and makes it to the 7:15 Mass nearly every weekday morning at nearby St. Roch Church.

"I was born and raised a Catholic, and I think I should keep up my religion," he says. "I go to church, too, to show my respect for Father [James] Wilmoth. He's our wonderful pastor. I'm sure he prays for my sheep because he asks about them."

## 'He's like a modern day St. Francis'

Yes, the sheep. They're at the heart of any story about Art. They also give him the purpose, the energy and the joy in his life.

"There's been sheep here since 1945," he says as he opens the first gate that leads to the barn. "Rose took care of them first. After I retired in '81, I took care of them. I've had a pretty good retirement so far. I tell you, those sheep have kept me healthy. There are some days when I don't want to get up, but I do because I have to take care of my sheep. I feel good after I take care of my sheep."

When he reaches the barn, he climbs over the top of the pen and picks up one of his nine lambs. He also has two rams and 10 ewes.

Earlier in May, Art and his sheep entertained the boys and girls from Dick Gallamore's fourth-grade class at St. Roch School. During the visit, Art gave the children three loaves of bread to feed to the two rams.

"They loved that," recalls Gallamore, who has been making annual class field trips to Art's place for the past

Photo by John Stegner



At 92, Art Huser credits caring for his sheep for the purpose, energy and joy in his long and active life.

six years. "To me, he's like a modern-day St. Francis of Assisi. He just loves animals, and he talks to them. And they understand him."

"The kids can't wait to get to his place. They almost run down there. And he loves the kids like he loves his sheep."

Art's weathered face breaks into a grin when he's asked about the visits by the children.

"It makes me feel good to think those kids think enough of me to see my sheep," he says. "They held the lambs and fed bread to my rams. They're a real nice bunch of kids. They all sent notes to me. They drew nice pictures of little sheep and my barn."

The smile on his face and the glow in his eyes linger as he walks from the barn. His look indicates what he feels in his heart, what he says aloud: It's another good day in a life that's been blessed in many ways.

"I've had a good life," he says. "From here on in, I don't know where I may go. But I don't worry about that. The way I feel now, I'm going to hit 100." †

# Catholic nurse's suits allege abortion violated her conscience rights

**WASHINGTON (CNS)**—A Catholic nurse is suing Mount Sinai Hospital in New York and some members of its medical staff, charging that her conscience rights were violated when she was compelled to help with a late-term abortion last year.

A lawsuit filed on April 29 on behalf of Catherine Cenzon-DeCarlo alleges that the nurse's conscience rights under state law were violated by her forced participation in a late-term, non-emergency abortion in May 2009, despite the fact that Cenzon-DeCarlo had notified the hospital of her religious objections to abortion before she was hired in 2004.

Another lawsuit charging a violation of Cenzon-DeCarlo's conscience rights under federal law was filed last year.

Although focused on one nurse and one abortion, the suits have wider implications for implementation of the new health reform law—which the U.S. Catholic bishops contend does not adequately protect conscience rights.

It also could affect a pending decision by the U.S. Department of Health and Human Services on whether to rescind conscience protection regulations put in place during the final days of the administration of President George W. Bush. President Barack Obama has indicated he supports rescinding the regulations, and HHS has asked for comments but has not formally taken action.

Cenzon-DeCarlo is being represented in the case by attorneys for the Alliance Defense Fund, an Arizona-based Christian legal alliance dedicated to defending religious liberty, sanctity of life, marriage and the family.

"Pro-life nurses shouldn't be forced to assist in abortions against their beliefs," said Matt Bowman, the defense fund's legal counsel. "It is illegal, unethical and a violation of Cathy's rights of conscience as a devout Catholic to require her to participate in terminating the life of a 22-week preborn child. It was not only wrong, it was needless."

Cenzon-DeCarlo, whose uncle is a Catholic bishop in her native Philippines, said her participation in the abortion was required by several of her superiors on the medical staff despite the fact that the case had not been deemed an emergency under hospital procedures, and that there were other nurses available to assist who did not object to abortion.

The nurse "has suffered emotional and psychological trauma from being forced to assist in the abortion," and has

CNS photo/Bruce Elliston, courtesy/Alliance Defense Fund



Catholic nurse Catherine Cenzon-DeCarlo is suing Mount Sinai Hospital in New York and some members of its medical staff, charging that her conscience rights were violated when she was compelled to help with a late-term abortion last year. DeCarlo is pictured in an undated photo.

been subject to financial losses because she is no longer scheduled for as many on-call assignments that supplement her income as she was before the abortion, the lawsuits allege.

In a letter last year, attorneys representing Mount Sinai Hospital urged U.S. District Chief Judge Raymond J. Dearie of Brooklyn, N.Y., to dismiss the lawsuit because the Church amendment—named for Sen. Frank Church and prohibiting entities receiving federal funds from discriminating against health care personnel who refuse to participate in sterilization or abortion procedures because of their religious beliefs or moral convictions—"does not grant individual litigants a private right of action."

In a brief responding to that claim, attorneys for the Alliance Defense Fund said a federal court in 2008 "not only recognized an individual right, but allowed the plaintiff [in that case an abortion supporter] to seek punitive damages."

"Mount Sinai's actions are a quintessential example of discriminating in employment and privileges on condition that Mrs. DeCarlo violate her objection to abortion," the brief said. †

# Aspirant to religious life held back by student loan debt

By Sean Gallagher

RIPLEY COUNTY—Through prayerful discernment, Jennifer Prickel discerned that God was calling her to religious life. She was even accepted by the Steubenville, Ohio-based Sisters of Reparation to the Most Sacred Heart of Jesus.

Ordinarily, this would be a cause for rejoicing for this 23-year-old member of St. Anthony of Padua Parish in Morris and her family.

But there is one problem. Prickel is saddled with more than \$50,000 in student loan debt, and cannot join the community she has discerned with until that debt is eliminated.

She has such a large amount of debt because she attended Franciscan University of Steubenville in Steubenville, Ohio, for three years, which, like most private colleges and universities, has high tuition and room and board costs.

"I loved it, but it's pretty expensive," Prickel said.

Such a looming obstacle to a religious vocation might depress some aspirants to religious life, but not Prickel.

"Ultimately, I know that God's will is the best possible plan," she said. "If I am not in yet, even though I very much desire it, I know it is because the Lord is teaching me something outside of the convent, something valuable. I ultimately desire the will of God to be done completely, even if that does mean waiting a little longer than I would like."

Although she accepts her current situation, Prickel is motivated to change it as quickly as possible.

Last fall, she came home to teach language arts and religion at St. Nicholas School in Ripley County, where she was a student years ago, a place that she says nurtured the seeds of her vocation.

"I had a really good and strong foundation in my family," she said. "But when you have Mass every day [as a grade-school student], you can't just help but have it affect you. I didn't always appreciate the fact that I had Mass here every day. But I definitely think that because I received Jesus in the Eucharist, I was able to get so many more graces than I would have otherwise had."

Prickel was also awarded a grant from the Mater Ecclesiae Fund for Vocations to help pay off, over time, part of her debt. The fund is a public charity based in northern Virginia.

And the Sisters of Reparation might pay off part of her student loans if only a relatively small portion is left after the

Photo by Sean Gallagher



income she has earned in teaching and the grant from the fund cover the rest.

Prickel had hopes of entering the religious community this fall. But the amount of her debt is still too large for that to happen.

In the meantime, however, she is making the best of her situation. Prickel said that the Lord may have sent her to St. Nicholas "to have contacts with somebody who may also have a vocation who may not have otherwise been open to it."

"The important thing about my being open about my vocation with my students is that I hope I've shattered whatever kind of ideas that they've had about people who enter religious life," Prickel said. "I try to show my love for Christ in the way that I teach, in having enthusiasm about the faith. I want to show them how I'm just a regular person."

Judy Luhring, St. Nicholas' principal, taught Prickel when she was in the

*'Ultimately, I know that God's will is the best possible plan. If I am not in yet, even though I very much desire it, I know it is because the Lord is teaching me something outside of the convent, something valuable.'*

—Jennifer Prickel

third grade at the Batesville Deanery school, and is proud to have her former student back as a teacher.

"I'm just about ready to bust. I'm so proud of her," Luhring said. "I just feel overwhelmed with joy that I've gotten to see her come back and see how she teaches. I can't express enough how very much I'm happy with her. She's just been a blessing for St. Nicholas."

Although she is happy about how Prickel is leading the students and other teachers at St. Nicholas closer to God, Luhring has personal reasons for giving thanks for her presence there.

"I feel right now that she's teaching me," Luhring said. "She's just come back and given back to me what I gave her, but with her faith added to it. It's just beautiful."

Mother M. Wendy McMenamy, the superior of the Sisters of Reparation, is also impressed by Prickel.

"Jennifer is a faith-filled young woman

whose love of the Lord has made her a dynamic and enthusiastic teacher of the faith," Mother Wendy said. "Her zeal for the Lord is what has made her determined to overcome even the great stumbling block of her loans to achieve our Lord's will for her—the call to a religious vocation. Jennifer is an inspiration to all who find themselves faced with varying obstacles to doing God's will."

If Prickel's future religious superior and her former teacher and current principal are this proud of her, just think how her parents, Steve and Amy Prickel, also members of St. Anthony Parish, feel.

"When Jennifer told us that entering the convent is the road that she is definitively taking, we were very overjoyed," Amy Prickel said. "She's opened her heart up to what Jesus is telling her. She's not putting her own personal thoughts on it. She's just trusting Jesus. And that's what we want."

"It brings another joy to her mother and I, knowing that she's got a solid foundation and she's going to pass that along to her students," Steve Prickel said. "It's a foundation that she received there. She'll nurture other students along. [They] might be thinking of a vocation. She can tell them how she has journeyed up to this point with her vocation." †

## Student loan debt is a national problem for religious life aspirants

By Sean Gallagher

Jennifer Prickel appreciates the praise and the moral and spiritual support that she has received as she works to pay off more than \$50,000 in student loan debt in order to follow her calling to become a religious sister.

But all of those good feelings don't take away the fact that, after a year of working at St. Nicholas School in Ripley County, she is still unable to enter the Steubenville, Ohio-based Sisters of Reparation to the Most Sacred Heart of Jesus.

"Although I would love to be able to enter right now, I recognize that the Lord has not taken away the debt," Prickel said. "It just means that I have another year of ministry at St. Nicholas."

Prickel knows, however, that she isn't alone in this dilemma.

"I have tons of friends, even in my graduating class, who are working now ... to try to pay off debts because they can't go into [a religious community] right away," said Prickel, a 2009 graduate of Franciscan University of Steubenville in Steubenville, Ohio.

The Mater Ecclesiae Fund for Vocations, a public charity based in northern Virginia, has awarded Prickel a

grant to pay off part of her student loan debt over time.

Corey Huber, who is co-founder and president of the fund that was established in 2007, said that as many as half of all aspirants to religious life had student loan debt at one time and that, for a quarter of them, the level of the debt is high enough to prevent them from easily retiring it so they can enter religious life.

"It's very prevalent," Huber said.

Mother M. Wendy McMenamy, the superior of the Sisters of Reparation, agreed.

"We have met several young women whose desire to follow the call to religious life has been hampered by loans," she said. "Some have begun what might be a slow process of working and seeking aid. To all [of] them, we can readily say that God does not issue a call without giving the graces to fulfill that call."

Sometimes, Mother Wendy said, those graces come through hard work and at other times through the charity of



Corey Huber

*'We have met several young women whose desire to follow the call to religious life has been hampered by loans.'*

—Mother M. Wendy McMenamy, superior of the Sisters of Reparation to the Most Sacred Heart of Jesus

organizations such as the Mater Ecclesiae Fund for Vocations or home parishes or individual donations.

Huber said that women's religious communities in general have a difficult time helping aspirants to religious life retire the student loan debt for a couple of reasons.

One, there are many more women's communities than men's communities. And, two, they are not as active in parish ministry—where fundraising can more easily happen—as men's communities.

To date, the Mater Ecclesiae Fund for Vocations has awarded 86 grants. The grant funds are disbursed as monthly payments to pay off loans.

More than 60 of the individuals who received those grants are still in formation

in their communities. If a person who received a grant chooses to leave their community, the monthly payments stop.

Huber said that, in the past year, he has had to turn down many applicants due to a lack of financial resources in the fund.

And he emphasized the nature of this aspect of the vocations crisis in the Church by noting that student loan debt is holding back those who have actually been accepted by communities.

"It's not just a case of people who might be interested in a vocation," Huber said. "All the people we see have been accepted to religious life. And they won't get in unless they solve this problem." †

(For more information on the Mater Ecclesiae Fund for Vocations, log on to <http://fundforvocations.org/>.) †



## 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 EVANSVILLE

#### Puppet ministry's mission is to introduce Christ to those who don't know him

EVANSVILLE—Olyvia Symon is a quiet child, but she can do an amazing British accent, and she smiles broadly as she thinks about her participation in the Hands of Joy Puppet Ministry at St. Joseph School in Vanderburgh County.

The ministry's mission statement is "to introduce Christ to those who may not know him, enrich the faith of those who do, and provide an avenue by which each person may carry out his or her calling."

Sharon Vogler, the director of religious education at St. Joseph Parish, said it's "a great ministry for the parish."

The group began at St. Paul's United Church of Christ in Evansville, and about 10 years ago young members of St. Joseph Parish were invited to participate.

Today, this interdenominational group has eight to 10 young adults and three adult leaders.

Two years ago, a "Beginning Hands of Joy" group was formed at St. Joseph School. It started with 12 members and one adult leader, and has grown to 20 members and three adult leaders.

Both groups perform throughout the Evansville area at nursing homes, churches and vacation Bible schools.

The programs, which range from 20 to 40 minutes, offer both songs and dialogue.

Patty Schnautz, one of the leaders of the advanced group, said the ministry is a time-consuming project, but she does it "because we are called to serve however we can."

"I love to write, and I usually write the scripts. It's a chance to be creative, and still serve God."

(For this story and more news from the Diocese of Evansville, log on to the Web site of The Message at [www.themessageonline.org](http://www.themessageonline.org).)

### DIOCESE OF GARY

#### College graduates are urged to cultivate wisdom during transition period in their lives

HAMMOND—Rita Blake picked up an associate degree in religious studies 22 years ago. Five children and one step-grandchild later, she earned a bachelor's degree in general studies from Calumet College of St. Joseph on May 15.

Soon to retire as a special education paraprofessional, Blake said that after her husband and all her children received college degrees, "I wanted to get my degree. I'm the first member of my own family to graduate from college."

A member of Assumption of the Blessed Virgin Mary Parish in New Chicago, Blake believes, as Bishop Dale J. Melczek said at the college's Baccalaureate Mass, that this is a time of transition for graduates. It is also a time to share what they have learned in college with others.

The day's readings focused on people in transition, including Jesus and St. Paul. Just as Jesus tells the Apostles that he will not leave them orphans, "that whatever they ask the Father in his name, the Father will give them," Bishop Melczek said.

"These are mighty comforting words for you as you transition from this point in your life to whatever the future holds," he said.

Bishop Melczek expressed his hope that the graduates have gained not only knowledge to guide them personally and professionally, but also that the college provided them with the "cultivation of humanity" or wisdom.

From a Catholic perspective, the bishop said, wisdom is not only stored knowledge, but also "a sense of the ultimate meaning and significance of human existence."

Wisdom, the bishop said, has four dimensions—critical thinking, personal integration of knowledge, the religious significance of human existence, and the concept of community over exaggerated individualism.

"We cannot be closed in on ourselves without betraying others," the bishop said. "We are rational beings, possessing our lives—our integral human development—only by way of relationships, first with God, then with others."

(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](http://www.nwicatholic.com).)

Submitted photo



Saint Mary's College President Carol Ann Mooney presents Bishop-emeritus John M. D'Arcy of the Diocese of Fort Wayne-South Bend with the prestigious President's Medal during Saint Mary's College's 163rd commencement on May 15.

### DIOCESE OF FORT WAYNE-SOUTH BEND

#### Bishop John M. D'Arcy receives President's Medal during Saint Mary's College commencement on May 15

NOTRE DAME—Most Rev. John M. D'Arcy, bishop emeritus of the Diocese of Fort Wayne-South Bend, and John J. O'Connor, outgoing chair of the college's board of trustees, were the recipients of the prestigious President's Medal during the 163rd annual commencement at Saint Mary's College on May 15. The medal is presented to those who have offered exceptional contributions to the life of the college and society.

Bishop D'Arcy, who retired in January, has been a faithful servant to the people of the Diocese of Fort Wayne-South Bend for 25 years. As bishop, he engaged in ongoing dialogue with four Saint Mary's presidents, and in 1991 received an honorary degree from the college.

His citation reads, "Always pastoral, he frequently celebrated Mass with students. He lingered long afterward to answer questions and engage in conversation with the young women, who were interested in deepening their faith. As the celebrant of our Baccalaureate Mass, he shared the story of his graduation. ... He told students and parents that the greatest award of all, the one that counted most, was their diploma from Saint Mary's College."

(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](http://www.todayscatholicnews.org). †

## MARIAN UNIVERSITY Indianapolis



Congratulations to the following San Damiano Scholars on achieving a degree from Marian University in Indianapolis.

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Good Shepherd in Evansville

#### DIOCESE OF FORT WAYNE-SOUTH BEND

##### **Heather Delucenay**

Bachelor of Arts in Studies in Education  
St. Thomas in Elkhart

##### **Kali Genos**

Bachelor of Arts in Elementary Education  
St. Vincent de Paul in Fort Wayne

##### **Neal Maxwell**

Bachelor of Arts in Pastoral Leadership and Psychology Major  
Christ the King in South Bend

##### **Nick Oberhausen**

Bachelor of Arts in Theology  
Our Lady of Good Hope in Fort Wayne

##### **Jason Salisbury**

Bachelor of Arts in Religious Education, Philosophy Minor  
St. Charles in Fort Wayne

#### **Brad Springer**

Bachelor of Science in Marketing, Pastoral Leadership Minor, Honors Program  
St. Vincent de Paul in Fort Wayne

#### DIOCESE OF GARY

##### **Laura Blackburn**

Bachelor of Arts in Elementary Education  
St. Paul in Valparaiso

##### **Carrie Shelhart**

Bachelor of Arts in Graphic Design, Pastoral Leadership Minor  
St. Edward in Lowell

#### ARCHDIOCESE OF INDIANAPOLIS

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Bachelor of Arts in Theology Major  
St. Mark the Evangelist in Indianapolis

##### **Emily Connors-Sharbrough**

Bachelor of Arts in Pastoral Leadership  
St. Luke the Evangelist in Indianapolis

##### **Jessica G. Davis**

Bachelor of Science in Biology, Chemistry and Pastoral Leadership Minors, Honors Program  
St. Jude in Indianapolis

##### **Megan Fitzpatrick**

Bachelor of Science in Nursing  
Holy Trinity in Edinburgh

#### **Alicia L. Holder**

Bachelor of Arts in Religious Education  
Mary, Queen of Peace in Danville

#### **Brittany Jackson**

Bachelor of Arts in Psychology, Pastoral Leadership Minor, Honors Program  
St. Mark the Evangelist in Indianapolis

#### **Katie Louden**

Bachelor of Arts in Elementary Education  
St. Malachy in Brownsburg

#### **Genevieve Raas**

Bachelor of Arts in History, Pastoral Leadership Minor, Honors Program  
St. Christopher in Indianapolis

#### **Lisa Watness**

Bachelor of Science in Nursing  
St. Jude in Indianapolis

#### DIOCESE OF LAFAYETTE

##### **Nicholas Lindberg**

Bachelor of Arts in History and Catholic Studies  
St. Lawrence in Lafayette

##### **Caitlin Reel**

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# Faith Alive!

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## Indulgences are part of the communion of saints

By David Gibson

Each spring, my wife and I go on retreat with the same group of 10 people. Several times a year, we also meet in one or the other's home to spend a little time exploring what the Gospel implies for the complicated lives that we lead.

Over the course of 15 years together, I suppose the group's members could have grown bored with each other. Instead, we continuously improved at sharing our gifts and viewing each other as signs of Christ.

Over these years, two members of our group died after long illnesses. But they remain a gift for us.

I do not think our group is unique. Isn't it a "sign of the times" that members of Christ's body regard each other as the bearers of life-giving gifts? The conviction has strengthened over recent decades that Christ-like people are called to share their gifts with others.

To say this is to say less—or is it more?—than meets the eye. It indicates that I am talking about the communion of saints, described by the *Catechism of the Catholic Church* in these words of Pope Paul VI: "We believe in the

communion of all the faithful of Christ, those who are pilgrims on earth, the dead who are being purified and the blessed in heaven, all together forming one Church" (#962).

Within the communion of saints, every sin harms the entire body, the catechism says. More happily, "the least of our acts done in charity redounds to the profit of all" (#953).

Why bring this up in an article on indulgences? Allow me to note the catechism's suggestion that indulgences rank among the "spiritual goods of the communion of saints" (#1476).

The catechism describes an indulgence as the partial or full remission before God of "temporal punishment due to sins whose guilt has already been forgiven" (#1471). It says, "Every sin, even venial, entails an unhealthy attachment to creatures, which must be purified either here on earth or after death in the state called purgatory" (#1472).

Today, conversations about indulgences tend to unfold in the Church as

conversations about how gifts are shared in the communion of saints. In a 1998 document on indulgences, Pope John Paul II said: "In Christ and through Christ, [each Christian's] life is linked by a mysterious bond to the lives of all other Christians in the supernatural union of the mystical body. This establishes among the faithful a marvelous exchange of spiritual gifts, in virtue of which the holiness of one benefits others."

When indulgences are the topic, the Church also hopes the conversation will focus on mercy, love and every baptized person's call to be converted more fully to Christ. Indulgences are not viewed as mechanical or demanding nothing in terms of our Christian growth.

Today's conversation will contrast greatly in tone with many conversations that people had about indulgences in historical times, which witnessed their abuse.

The buying and selling of indulgences was a basic point of contention during the 16th century Reformation.

In a 1998 press conference, Cardinal Edward Cassidy, then-president of the Pontifical Council for Promoting Christian Unity, said that

in Reformation times, many, due to the buying and selling of indulgences, thought "the Catholic Church believed that salvation came through our efforts, our merits."

However, Cardinal Cassidy said, the Church's true position is that "without the death of Christ we can do nothing," though we "must collaborate because we cannot be saved against our will."

In light of past abuses, what the Church teaches about indulgences often remains unheard. The positive context in which recent popes situated their discussions of indulgences often isn't known.

What is an indulgence? It is not a substitute for the sacrament of penance. In a 2003 pastoral statement, the U.S. bishops said an indulgence "is not a remission of the guilt due to sin."

The bishops said that "although guilt is taken away" in penance, "there remain consequences for sins that those who have committed them must bear." This traditionally was called "temporal punishment for sin." That is what an indulgence targets.



Visitors to the Taipei Municipal Museum in Taiwan view an oil painting titled "Chinese Saints." The painting, by Taiwanese artist Le Chien-ping, depicts the granting of sainthood to Chinese Catholics executed during China's Ching Dynasty. Indulgences are a spiritual good of the Church that links the faithful who are living to those who are now in the glories of heaven.

An indulgence also is not a means of earning remission of the temporal punishment for sin by performing a "good work or act of devotion" attached to it, the bishops said. Such efforts "express our openness to receive God's mercy," but God's grace always is primary.

Indulgences reflect a conviction that "we are linked with Christ and with the martyrs and saints, and can benefit from their holiness in such a way as to be freed from at least a portion of the temporal punishment for sin," according to the bishops.

The bishops said, "As a result of the communion that exists between Christ and all the members of the Church, the Church has a treasury of spiritual goods that is inexhaustible" whose source is Christ.

It appears that, in order to grasp Church teaching on indulgences, it is essential to understand the communion of saints as a richly generous, gift-giving communion of those joined in Christ's body.

(David Gibson served on the Catholic News Service editorial staff for 37 years.) †

### Discussion Point

#### Catholics know less about indulgences now than in the past

##### This Week's Question

Have you ever obtained an indulgence? Do you seek to gain them? Why or why not?

"Yes, over the years I have obtained them. But now I've mostly been interested in going to First Friday Masses [to be assured of] a happy death." (Elizabeth Breiding, Akron, Ohio)

"I obtained them more as a child than [as] an adult. I look at them like when a child steals something, they repent and are forgiven, but they still have to return what they've taken. Indulgences help make that kind of restitution. It doesn't really ... occur to me today to seek them because it's not talked of much in the Church." (Betty Deerwester, Louisville, Ky.)

"I grew up ... in Austria and didn't go to Catholic schools so I never was taught much about them. I feel

removed from them. ... I'm more likely to make novenas for some special intention or to pray the Divine Mercy Chaplet." (Margaret Salay, Copley, Ohio)

"No. I used to see mentions of indulgences in prayer books, ... but I don't see those reminders anymore and I really don't seek them. Actually, I just thought that [indulgences] were not done in the Church anymore." (Flo Ryan, Brandon, Fla.)

##### Lend Us Your Voice

An upcoming edition asks: What can families do to avoid the danger of being complacent about the issue of pornography?

To respond for possible publication, send an e-mail to [cgreen@catholicnews.com](mailto:cgreen@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****The psalms quoted in the New Testament**

(Last in a series of columns)

It has been said that the Book of Psalms is the most valuable Old Testament book for the

New Testament—with the Book of Isaiah coming in second.

The early Christians saw in the psalms important statements of faith.

In the last chapter of Luke's Gospel, Jesus said to his Apostles, "These are my words that I spoke to you while I was still with you, that everything written about me in the law of Moses and in the prophets and psalms must be fulfilled" (Lk 24:44).

The New Testament cites many of the psalms, particularly the messianic psalms, Psalm 2 and Psalm 110, which I wrote about in my column about the psalms the Church assigns for Christmas, and Psalm 22 and Psalm 69.

Psalm 118 includes the verse,

**Cornucopia/Cynthia Dewes**

**Patriotism is a virtue, but it's hard work to keep it virtuous**

Samuel Johnson once said, "Patriotism is the last refuge of a scoundrel." He meant that, when our faulty arguments fail, we can always claim the moral high road as our own.

That way, we may prevail even if we're dead wrong. Politicians seem particularly adept at using this ploy.

National holidays, such as Memorial Day, seem to bring out the best and the worst kinds of patriotism, including the kind claimed by scoundrels. On top of that, we have what seems to me a prevailing ignorance of history in our country, which increases the margin for error.

To me, true patriotism means respect, and even affection, for one's country. It involves gratitude for what we consider righteous about it, and responsibility for changing what is not. It's not blind jingoism, and it doesn't place harsh judgments on those who don't agree with our assessments.

This is one of the very reasons I am patriotic about the U.S.A.—because it was founded upon the rights of individuals to govern themselves with their good and the common good equally in mind. Free speech

**Emmaus Walk/Debra Tomaselli**

**How a 'homecoming' helped me better understand our faith**

I'll never forget when my mother returned from the hospital carrying a tiny bundle. I was jumping up and down, just as eager to see Mom as to meet my baby brother.

"I want to hold the baby," I shouted. "Can I hold the baby?"

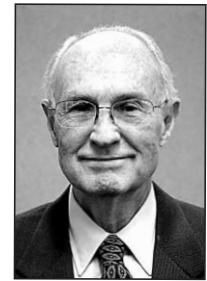
Mom suggested I sit down, and I scrambled onto the sofa. There, she showed me how to cradle my arms and, hovering gently, carefully placed my baby brother into my embrace. I was 4 years old when Jim was born, and to me he was a living doll.

He found his way into my heart and remained there. We grew up together, riding tricycles and building forts, running sprints and playing softball.

Our final embrace occurred 33 years later when he succumbed to kidney failure. Once again, he was in my arms, but this time he left this world.

His death infuriated me.

"Why?" I shook my fist at God himself. "How could this be? God forbid this could happen."



"The stone the builders rejected has become the cornerstone" (Ps 118:22), which Jesus quotes in his parable of the tenants (Mt 21:42 and Mk 12:10). The Letter to the Ephesians says that the household of God has "Christ Jesus himself as the cornerstone" (Eph 2:20).

In the Acts of the Apostles, Peter, when brought before the members of the Sanhedrin, told them, "He [Jesus] is 'the stone rejected by you, the builders, which has become the cornerstone'" (Acts 4:11). This is repeated in the First Letter of Peter (1 Pt 2:7).

Psalm 118 also says, "Blessed is he who comes in the name of the Lord" (Ps 118: 26), which the crowd yelled during Jesus' entry into Jerusalem (Mk 11:9).

Psalm 2 is one of the psalms that have a messianic meaning for the Church. In the Acts of the Apostles, after Peter and John are released by the Sanhedrin and return to their community, the people pray to God, "You said by the Holy Spirit through the mouth of our father David, your servant: 'Why did the Gentiles rage and the peoples entertain

folly? The kings of the Earth took their stand and the princes gathered together against the Lord and against his anointed'" (Acts 4:25-26). These are the first two verses of Psalm 2.

Similarly, in Paul's address in a synagogue, he preached that "what God promised our ancestors he has brought to fulfillment for us, their children, by raising up Jesus, as it is written in the second psalm, 'You are my son; this day I have begotten you'" (Acts 13:33).

The quotation from Psalm 2 is verse 7.

The Letter to the Hebrews also quotes this verse when it asks, "To which of the angels did God ever say: 'You are my son; this day I have begotten you'?" (Heb 1:5).

The Letter to the Hebrews also quotes Psalm 110 in Chapter 7, which says that Melchizedek, the ancient king and priest of Salem who blessed Abraham (Gn 14:18-20), is a type of Christ: "You are a priest forever according to the order of Melchizedek" (Ps 110:4).

The psalms were vitally important for the authors of the New Testament. †

**Faith and Family/Sean Gallagher****Family life is one commencement after another**

According to the fourth edition of *The American Heritage Dictionary*, the first definition of the word "commencement" is "a beginning; a start."

Only in the word's second meaning does it refer to "a ceremony at which academic degrees or diplomas are conferred."

This is the time of year when schools at all levels schedule commencement ceremonies—events that fill graduates, their friends and family members with joy.

But that joy is rooted largely in the accomplishment that the graduates have made in bringing many years of hard work and study to a successful end.

The fact that the graduation ceremony has thus traditionally been called a "commencement" is curious.

This title suggests that a graduation ceremony is a "liminal" moment.

"Liminal" comes from the Latin word "limen," when means "doorway" or "threshold."

A liminal moment is thus one when a person, in a sense, leaves one room and enters another.

A commencement ceremony is a moment when a graduate leaves one room of his or her life and enters another.

We rightly give a lot of attention to this when children finish grade school and, more so, when teenagers and young adults graduate from high school and college.

At each moment, families and friends celebrate accomplishments rooted in the past and look forward to a future filled with hope.

But you know what? Family life is filled with scores of such moments in which we leave one room and enter a new one, when we bring one part of our life to an end and "commence" another.

Some of these liminal moments—such as weddings and the birth of children—are great beginnings indeed that are filled with their own ways of celebrating.

But others are a good bit smaller and might pass us by if we don't keep close watch.

Yes, there is the wedding. Then there is the day when a bride and groom come home to live together for the first time.

Yes, there is the birth of a baby. Then there are the moments of bringing the infant home for the first time, seeing him or her smile for the first time, crawl for the first time, and walk for the first time. Later, there is the day when the child will go to school for the first time, a day which will hopefully lead to a happy commencement years later.

In all of these and in so many more commencements in family life, spouses and parents should try to step back for a moment and allow the enormity of our God-given vocation to wash over us.

Those called to marriage are called to embody in their everyday lives what St. Paul called a "great mystery," the mystical marriage between Christ and his Church (Eph 5:32).

And those blessed to become parents have been given the awesome task of caring for an immortal soul.

It is only through grace that parents can mold and shape our children through their many commencements to the point where they come to know and embrace with joy their own vocation.

We should also remember that all of the commencements in our lives and those of our children are directing us toward the greatest commencement of all—when we cross the ultimate threshold into eternal life. †



My stomach was in turmoil. My attitude was one of defeat. I doubted my faith in God. I couldn't believe that anything good could come of losing my brother at such a tender age.

Strangely, as much as I rallied against God, the only place I felt comfort was at Mass. Ultimately, searching for solace, I began reading my Bible. And in Matthew 16, I discovered that the Apostle Peter and I had a lot in common.

Jesus had just finished feeding the multitudes with a few fish and a couple of loaves of bread. Life was good. Miracles were happening.

Later, Jesus confided in his disciples that he would go to Jerusalem, and what would happen to him there—that he would suffer at the hands of the Jewish leaders, be killed and, three days later, would be raised to life again.

Maybe some of the disciples didn't hear what Christ said. Maybe some of them didn't understand.

Peter, however, bristled. His back stiffened, and he clenched his fists. He took Jesus aside.

"God forbid, Lord!" Peter said. "No such thing shall ever happen to you" (Mt 16:22).

Who wouldn't feel like Peter? Nobody would ever want bad things to happen to someone we love. If I were there, I would have jumped on board with the disciple.

Like Peter, situations can discourage us. Is there something going on in your life that you can't control? Are you confused by what is happening? Are you angry with an outcome, a diagnosis, an unwanted change? Did you ever wish you could have written the script differently?

But Jesus offers an unexpected reply to Peter's retort. At least, I was surprised at Christ's response. The Savior turned sharply. He squared his shoulders and stared at the disciple. Then he spoke.

Listen to what Jesus says. He delivers the message, not just to Peter, but also to us. His voice echoes throughout the ages. His reply is directed to you and to me. His reply set me free from the negativity that clouded my grief.

Listen to his response.

"Get behind me, Satan! ... You are thinking not as God does, but as human beings do" (Mt 16:23).

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

**Feast of the Most Holy Trinity/Msgr. Owen F. Campion**

# The Sunday Readings

Sunday, May 30, 2010

- Proverbs 8:22-31
- Romans 5:1-5
- John 16:12-15

The first reading for this weekend's celebration of the feast of the Most Holy Trinity is from the Book of Proverbs.

The Book of Proverbs developed in a fascinating process with which people in 2010, especially parents, can relate easily.

It is part of a collection of Scriptures called the Wisdom Literature.

It came about as the Jews—who had fled or left the Holy Land for other places because of bad living conditions at home—tried to keep their children within the fold of the Chosen People.

Their young people faced enormous pressures from the pagan culture all around them. Holding onto the God of Israel was not easy.

The pagan culture presented itself, or was perceived, as the ultimate expression of human wisdom.

Proverbs is thoroughly rooted in a deep faith in God and the majesty of God so awesomely manifested in all of creation, and most especially in God's loving mercy.

The Book of Proverbs ultimately builds on the principle that knowledge and acceptance of the revelation of the God of Israel is the most profound human wisdom.

This book fundamentally says that trust in God—and belief in God—are not farfetched.

Proverbs is a series of maxims and statements of advice, many of which have found their way into commonplace speech even today.

Since it draws its messages from many Middle Eastern cultures and from many experiences of the Hebrew people over a period of centuries, the Book of Proverbs is difficult to date.

A literary device found in the Wisdom Literature, to personify wisdom, occurs in this reading. The Wisdom of God becomes a person and speaks.

St. Paul's Epistle to the Romans, which is the second reading for this weekend's liturgies, declares that those who have

accepted Jesus as Lord are at peace with God.

Moreover, as a result of this bond with Jesus and as proof of this peace, true disciples have within themselves the very life and love of the Holy Spirit.

For the last reading, the Church on this feast selects a part of St. John's Gospel.

It is the word of Jesus, spoken to the disciples. Splendid itself in a Gospel renowned for its eloquence and depth, Jesus promises the disciples that the Holy Spirit will be with them.

These words surely are reassuring, but they also reveal the oneness of the Lord with the Holy Spirit. Jesus and the Spirit are one. Jesus and the Father are one. Therefore, Jesus, the Spirit and the Father all are one.

Followers of Jesus are linked with God—Father, Son and Holy Spirit—inseparably and eternally. This reveals the Trinity.

## Reflection

Trinity Sunday is the first Sunday in Ordinary Time after the end of the Easter season.

Last week, in the aftermath of the feast of the Lord's Ascension, the Church celebrated the feast of Pentecost.

At Pentecost, the Church asked us to remember the unity we have in the community of believers, the Church, and the power to live virtuously that comes to us in the Holy Spirit.

At the Ascension, human and divine, crucified but risen, Jesus returned to the glory of God. But Jesus did not leave us.

Pentecost reassured us of the presence and guidance of God with us, in Jesus, through the Apostles, in the Church.

Today's readings again emphasize that Jesus is God, perfectly living with the Father and the Holy Spirit.

In addition, continuing the very essential message of salvation in Christ—and the providential gift of the Spirit celebrated at Pentecost—the feast powerfully tells us that God loves us. He shares with us the most intimate detail of divinity, namely the Trinity.

It is much more than an ethereal, interesting—indeed awesome, but nevertheless distant—aspect of God. It explains the blueprint of life, especially of life as a Christian.

We are created in the image of God, the Trinity. We are redeemed by Christ, and vivified by the Spirit. The Trinity explains us and how we should live. †

## My Journey to God

### Carla's Poem for her Children

Some people have said that I am very strong.  
They don't understand how I go on.  
I am just a mother.

I want to be around,  
I can't wait to see,  
What my children grow up to be.  
I am just a mother.

They are my strength and my hope.  
Through the pain, for them I cope.  
I am just a mother.

Each day gets harder, but I beg to be around,  
The day my daughter puts on her wedding gown.  
I am just her mother.

I still have things to teach my son.  
Make me proud, protect your sister and still have fun.  
I am just his mother.

(Carla J. Partin wrote this poem while battling cancer in 2005. She was 35 years old when she died in 2007. This poem was submitted for publication in her memory by her parents, Joe and Theresa Moorman, who are members of St. Michael Parish in Greenfield.)

You ask me how I endure and continue to fight,  
Look at them—  
Aren't they a beautiful sight?  
Yes, I am their mother!

By Carla J. Partin



CNS photo/Beawiharta, Reuters

## Daily Readings

Monday, May 31

The Visitation of the Blessed Virgin Mary  
*Zephaniah 3:14-18a*  
or *Romans 12:9-16*  
(Response) *Isaiah 12:2-3, 4bcd, 5-6*

*Luke 1:39-56*

Tuesday, June 1

Justin, martyr  
*2 Peter 3:12-15a, 17-18*  
*Psalm 90:2-4, 10, 14, 16*  
*Mark 12:13-17*

Wednesday, June 2

Marcellinus, martyr  
Peter, martyr  
*2 Timothy 1:1-3, 6-12*  
*Psalm 123:1-2*  
*Mark 12:18-27*

Thursday, June 3

Charles Lwanga, martyr  
and his companions, martyrs  
*2 Timothy 2:8-15*  
*Psalm 25:4-5b, 8-10, 14*  
*Mark 12:28-34*

Friday, June 4

*2 Timothy 3:10-17*  
*Psalm 119:157, 160, 161, 165,*  
166, 168  
*Mark 12:35-37*

Saturday, June 5

Boniface, bishop and martyr  
*2 Timothy 4:1-8*  
*Psalm 71:8-9, 14-15b, 16-17, 22*  
*Mark 12:38-44*

Sunday, June 6

The Most Holy Body and Blood of Christ  
*Genesis 14:18-20*  
*Psalm 110:1-4*  
*1 Corinthians 11:23-26*  
*Luke 9:11b-17*

## Question Corner/Fr. John Dietzen

### God's love for us is unconditional, but his ways are not our ways

Q Our 26-year-old daughter died a year ago after a 15-month bout with oral cancer.

I really believed in the power of prayer. My confessor urged me to pray to Padre Pio without ceasing, which I did, along with prayers to numerous other saints.

She was also included in lots of prayer chains and Masses, but she never had any good news about her health.

When it became evident that she would die, I stopped praying.

Since then, I can't pray for anything because I don't think it will do any good.

I now believe that whatever will happen is God's will.

I've always urged others to pray, but I can't pray anymore.

Can you please tell me why I should pray, like to a saint, if they can't intervene? Isn't it just what God wants? (Ohio)

A I'm sorry for the pain your family has suffered in your daughter's illness and death. Your frustration and pain are understandable.

In fact, they are themselves a form of prayer, an acknowledgment that from our human viewpoint a good God would not allow such suffering in innocent people.

God can accept that.

But, on our side, we need ultimately to accept two truths.

As God tells us often, he loves us with a love that is beyond comprehension and is unconditional.

We are—as God says through the prophet Isaiah (Is 49:16)—carved on the palm of his hand.

And second, God's ways are not our ways. There is an infinite chasm between God's perspective and our own.

Ours is embarrassingly limited in time and experience, yet we judge, especially on occasions that are terribly hurtful, that our view of what "ought to be" must be right.

Sometimes, perhaps, cascades of prayers to these or those saints tend to blind us to these truths.

We're certain there must be a "prayer button" somewhere, which will guarantee that we will obtain what we want. But there isn't any such spiritual silver bullet.

Accepting this reality is part of our willingness to accept the simple fact that we are not God.

This is one reason why prayers are always essential and effective—not to change God or the physical forces in our bodies, but to change ourselves, to enlarge our hearts, to enable us better to see, or at least to accept, realities as God sees them.

Q My sister-in-law is a widow and is 89. She was baptized in a Protestant congregation years ago, but has not attended that church since she was young.

She is not Catholic, but attended Mass with her husband for 62 years and has followed Catholic teachings.

Now she wants to be buried from the Catholic church she attended all those years. Is that possible? (Mississippi)

A Yes, it is. According to Catholic regulations, baptized Christians who are not members of the Catholic faith may have the funeral rites of the Catholic Church, including Mass, provided that the person did not object to a Catholic funeral, and that her own minister is not available.

Obviously, both of these conditions are fulfilled in your relative's case.

From your information, it is evident that she has not considered herself a member of any non-Catholic faith throughout her marriage so she has no minister of her own.

Even if she were not a baptized Christian, a funeral liturgy could be held for her in the Catholic church she attended with Scripture readings, prayers, a homily and other devotions, excluding the celebration of the Eucharist.

These provisions are found in canon law (#1183) and the 1993 *Directory for Ecumenism* (#120).

It is worth noting again that, even after the funeral, Masses may always be offered for non-Catholic Christians if the family or friends request them and if, in the judgment of the bishop, there is no danger of scandal. †

# 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.

**BABB, Anthony**, 50, Sacred Heart of Jesus, Terre Haute, May 8. Husband of Nuggie Babb. Father of Amanda Babb, Katrina Davis and Stephanie Sneddon. Brother of Terri and Greg Babb. Grandfather of two.

**CARNOWSKI, Thomas S.**, 63, Annunciation, Brazil, May 10. Brother of Linda Dunn, Eleanor Gagnon and Henrietta Nordyke. Uncle of several.

**CARSON, David Patrick**, 40, St. Roch, Indianapolis, May 14. Father of Christina and Johnathon Carson. Son of Patrick Carson and Barbara May. Stepson of Robert May. Brother of Julie Carson. Stepbrother of Bobbie Lyons, Jennifer, Maria, Andy and Billy May.

**CHURCHILL, Margaret**, 64, Annunciation, Brazil, May 13. Wife of Michael Churchill. Mother of Elizabeth and Michael Churchill Jr. Sister of Mary Bryan, Dolores Welch, Louis Smith, Joseph Smith and Marion Withers Jr. Grandmother of one.

**CRAIG, Mary Ann**, 80, Holy Angels, Indianapolis, April 30. Wife of Eugene Craig. Sister of Thelma Osborn.

**DEARING, Julia A. (Ellenbrand)**, 81, St. Mary, New Albany, May 14. Mother of Cynthia, Don, Lawrence, Michael and William Dearing. Sister of Eva Hodges, Thecla Sinkhorn and Norman Ellenbrand. Grandmother of 16. Great-grandmother of 19.

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

**EDWARDS, Evelyn J.**, 83, Good Shepherd, Indianapolis, May 14. Mother of Christine Edwards and Carla Seibert. Sister of Margaret Universagt.

**FORINDA, Elisabeth**, 79, St. Lawrence, Indianapolis, May 13. Mother of Caroline and Diane Pittman. Sister of Ar'pod Forinda. Grandmother of one. Great-grandmother of two.

**GILLENWATER, Patricia**, 72, Sacred Heart of Jesus, Indianapolis, May 6. Mother of Debra Dickey, Cindy York, Laura, Edwin and R.D. Gillenwater. Sister of Dennis and John Goodwin. Grandmother of 14. Great-grandmother of 25.

**GLASSMEYER, Patricia**, 87, St. Pius X, Indianapolis, May 11. Mother of Celeste Kleinhelter, Laura, Therese and Robert

Glassmeyer III. Grandmother of two.

**HETRICK, Bryan D.**, 48, St. Pius X, Indianapolis, May 7. Husband of Lori Hetrick. Father of Cole, Emma and Nate Hetrick. Son of Dave and Bonnie Hetrick. Brother of Josette, Bruce and Karl Hetrick.

**HILLENBRAND, Daniel A.**, 86, St. Louis, Batesville, May 17. Husband of Mary (Homan) Hillenbrand. Father of Diane Hillenbrand, Janet Sherman, C. Lynne Vollmer. Grandfather of six. Great-grandfather of five.

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

**KUCHLER, Kathleen**, 59, Sacred Heart of Jesus, Indianapolis, May 2. Sister of Michele Johnson, Mary Francis Linville, Cyril Jr., David, Michael and Stephen Kuchler.

**KUHN, Kathryn B.**, 94, St. Joseph, Shelbyville, May 14. Mother of Larry, Norman and Stephan Kuhn. Sister of Agnes Fout. Grandmother of 11. Great-grandmother of 17.

**LATHROP, Kimberly Mourene**, 52, Our Lady of Lourdes, Indianapolis, May 15. Wife of Kevin Lathrop. Mother of Alle and Peter Lathrop. Daughter of Allene and Ralph Campbell. Grandmother of three.

**LAWRENCE, Sharon Kay**, 68, Christ the King, Indianapolis, May 12. Mother of Benjamin, Charles, Michael and Russell Lawrence Jr. Sister of Suzie Tobin. Grandmother of two.

**LEVELL, Karen Sue**, 62, St. Barnabas, Indianapolis, May 7. Wife of Thomas Levell. Mother of Lisa Burkman, Donna Lynch, Diane Schmelzle and Greg Levell. Sister of Nancy Neal. Grandmother of 16.

**MERRILL, Katherine (Burke)**, 93, St. Anne, New Castle, May 9. Mother of Ellen Rogan and Michael Merrill. Grandmother of seven. Great-grandmother of three.

## May crowning



Bella Leva, a first-grade student at Christ the King School in Irondequoit, N.Y., places a crown of flowers atop a statue of Mary on May 4 during a May crowning service at St. Ann's Community Chapel in Rochester N.Y. The month of May is devoted to Mary, and is traditionally celebrated by placing crowns on Marian statues and by praying the rosary.

## Marie Fink formerly edited the Archdiocesan Directory, Yearbook

St. Luke the Evangelist parishioner Marie Fink of Indianapolis, the wife of *Criterion* editor emeritus John F. Fink, died on May 17 at the Marquette Manor Health Center in Indianapolis. She was 76.

The Mass of Christian Burial was celebrated on May 22 at St. Luke the Evangelist Church in Indianapolis. Inurnment followed at the mausoleum at Our Lady of Peace Cemetery in Indianapolis.

Marie Therese Waldron was born on Feb. 22, 1934, in Philadelphia.

She attended John W. Hallahan Catholic School for Girls in Philadelphia and Rosemont College.

She married John Fink on May 31, 1955, the day after her college graduation.

In January of 1956, they moved to Huntington, Ind., where he was employed by Our Sunday Visitor, a Catholic publishing company.

Their seven children were born in Huntington.

They moved to Indianapolis in 1984 when he was appointed the editor of *The Criterion*.

She was the manager of the Archdiocesan Directory and Yearbook for a number of years, preparing the editorial

content and selling advertising.

She also planned and helped lead pilgrimages throughout the world that were sponsored by Our Sunday Visitor in Huntington and *The Criterion*.

At St. Luke the Evangelist Parish, she was an extraordinary minister of holy Communion, member of the Good Samaritan organization and past member of the St. Luke School Commission.

She also was a member of the St. Augustine Guild, Guardian Angel Guild and several other organizations, and was a volunteer at the St. Vincent Hospice.

Surviving with her husband, John Fink, are seven children, Regina Fink of Santa Monica, Calif.; Dr. Barbara Fink of Columbus, Ohio; Therese Meyerhoff of St. Louis; Lt. Col. Robert Fink of Brentwood, Tenn.; Stephen Fink of Fort Wayne; David Fink of Indianapolis; and John Fink of San Diego; as well as a brother, Edward Waldron of Long Island, N.Y.; and 11 grandchildren.

Memorial gifts may be sent to the Little Sisters of the Poor, St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis, IN 46260.

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# Maritime Mass gives special recognition to those affected by oil spill

WASHINGTON (CNS)—A Mass for mariners and people of the sea celebrated in Washington on May 22 took on special significance in light of the massive oil spill endangering people's livelihoods and sea life in the Gulf of Mexico.

Archbishop Donald W. Wuerl of Washington, the main celebrant and homilist, dedicated part of his homily to the situation.

"Perhaps it takes a tragedy such as the events in the Gulf of Mexico to remind us of how life-giving the water is, and how it touches all of us in one way or another," said the archbishop.

Hosted by the U.S. Conference of Catholic Bishops' Apostleship of the Sea national office and the USCCB Secretariat of Cultural Diversity in the Church, the Mass was celebrated in the Crypt Church at the Basilica of the National Shrine of the Immaculate Conception.

Concelebrants were Scalabrinian Father Anthony Dall Balcon, Msgr. William Cuddy Jr. and Father Joseph Opalda.

Since November 2005, the U.S. bishops have declared May 22 as the National Day of Prayer and Remembrance for Mariners and People of the Sea. The Mass was celebrated to commemorate merchant

mariners, seafarers, fish and water workers, port personnel and others in the maritime community.

The Mass opened with the prelude "Whispers of the Sea," composed especially for the Mass by Philip Mornchilovich. In addition, soloist Susan Clark sang "Ave Maria" during the Mass,

accompanied by organist Daniel B. Sanez. Aided by the church's acoustics, the rich music created an atmosphere of reverence for the attendees. A bouquet of red flowers graced the front of the altar.

The liturgy included recognition of the mariners and people of the sea, gratitude for mariners' valuable service, and a prayer for those who have gone down in ships and those who have been claimed by the water.

"Our prayer for our brothers and sisters, mariners and people of the sea, is that with them we are united not only in the solidarity of support and prayer, but a solidarity of faith and new life made real in the waters of baptism and the Pentecostal outpouring of the Holy Spirit."

—Archbishop  
Donald W. Wuerl

in the solidarity of support and prayer, but a solidarity of faith and new life made real in the waters of baptism and the Pentecostal outpouring of the Holy Spirit,"

Archbishop Wuerl said.

The archbishop connected the readings of the Mass to his homily with references to both the books of Genesis and Revelation. He briefly explained in his homily how and

where water was represented in the Bible, beginning with creation and continuing throughout Scripture as a rich source of life and part of baptism.

The text for the Mass, titled "The Blessed Virgin Mary, Star of the Sea," was approved by the Vatican for permanent use in the U.S. on March 21, 2006.

Among those invited to attend were officials from the federal Maritime Administration, the Philippines Consulate General, Virginia's secretary of transportation, representatives from the shipping and fishing communities, the Coast Guard, the National Transportation Safety Board, and mariners and their family members.

Msgr. Cuddy, chaplain of the Coast Guard, later described to Catholic News Service the importance of the Apostleship of the Sea.

"This organization, like many from other denominations, provides invaluable service for which the Coast Guard and the Navy are very grateful, especially as our chaplains are so involved in the lives of our active and reserve personnel and their families, due to the demands of deployment and their personal needs," the priest said.

The International Maritime Organization has declared 2010 as the "Year of the Seafarer." On the last Thursday of September, World Maritime Day is celebrated to pray for the approximately 1.2 million seafarers and merchant mariners worldwide working on commercial ships and maritime vessels.

Also at the Mass was Scalabrinian Sister Myrna Tordillo, the apostleship's national director, who in a recent letter appealed to



Archbishop  
Donald W. Wuerl



Bishop  
J. Kevin Boland

chaplains and pastoral teams to encourage and help those in the Gulf Coast area cope with the effects of the oil spill.

Sister Myrna urged those in the affected areas to volunteer by registering online with their respective states.

Bishop J. Kevin Boland of Savannah, Ga., episcopal promoter of the apostleship in the U.S., in a separate letter, also encouraged bishops and others ministering in the Gulf region to especially pray for those who perished in the oil rig explosion in the Gulf Coast that led to the spill, and for those involved in creating a solution for halting the disaster and cleaning up the resulting marine pollution.

"This tragic accident will impact thousands of people and could potentially destroy their livelihood," Bishop Boland wrote.

The Apostleship of the Sea is a worldwide Catholic ministry. In the U.S., the apostleship's chaplains, associates and volunteers carry out their ministry in 61 maritime ports in 49 dioceses. †

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Fr. Richard Doerr

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# Archdiocesan pilgrimage to Washington, D.C.



Photos by Carolyn Noone



The Washington Monument is framed in the foreground by fountains in the World War II Memorial on the National Mall in Washington, D.C. Archdiocesan pilgrims visited the war memorials on May 13 during their May 10-14 pilgrimage to the nation's capital.



Above, Father John Beitanis, pastor of St. Lawrence Parish in Indianapolis, celebrates a Mass on May 12 at the Blessed Sacrament Chapel of the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C. Concelebrants are, from left, Father Vito Buonanno, the director of pilgrimages for the national Marian shrine; Father Robert Mazzola, an archdiocesan Metropolitan Tribunal staff member; Missionaries of the Precious Blood Father James Gaynor of Lima, Peru; and Father Paul Dede, an archdiocesan priest who retired in 2008. Father Beitanis also serves as the archdiocesan director of activities for the national shrine.

Left, Catholics participating in the archdiocesan pilgrimage to Washington, D.C., and Virginia on May 10-14 visit the U.S. Air Force Memorial in Arlington, Va., which honors the service and sacrifices of enlisted men and women in this branch of the armed forces. The memorial's three arcing spires, which are made of stainless steel, symbolize the jet streams, or contrails, from fighter planes. The absence of a fourth contrail pays tribute to the traditional "missing man formation" used during funeral flyovers for Air Force personnel killed in the line of duty.



Sister Juliana Nwokoro, left, and Sister Veronica Okoroafor, members of the New Evangelization Sisters of Mother of Perpetual Help, pose for a photograph in front of a painting titled "Holy Family—The Nativity" on May 12 at the Pope John Paul II Cultural Center in Washington, D.C. Created by the artist Nwokocha in 1998, the painting depicts Mary, Joseph and Jesus as Nigerians of the Ibo tribe. Their extended arms hold representative peoples of the world, which symbolizes how the birth of Christ reunited all of humanity. The picture was a gift to Pope John Paul by the Diocese of Umuahia, Nigeria, during his 1998 papal trip to West Africa.



Above, this mosaic image depicting Our Lady, Queen of the Most Holy Rosary, holding the Christ Child is among the Marian artwork in the Basilica of the National Shrine of the Immaculate Conception in the nation's capital.



Archdiocesan pilgrims listen to a presentation on May 12 as Xaverian Brother Joseph Britt discusses exhibits at the Pope John Paul II Cultural Center in Washington, D.C.

Left, the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C., is a popular pilgrimage destination. The basilica is the nation's largest Marian shrine, and is located adjacent to The Catholic University of America. More than 70 chapels and oratories relate to the people, cultures and traditions of Catholics throughout the world. The basilica has been described as "America's Catholic church."