



The Criterion

Serving the Church in Central and Southern Indiana Since 1960



Wisdom of the saints

Editor Emeritus John F. Fink reflects on the life of St. Thomas More, page 12.

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A love rooted in music

Charlie and Dianne Gardner pose on May 18 at Nativity of Our Lord Jesus Christ Church in Indianapolis. Through 40 years of marriage, they have helped form a generation of pastoral musicians across the Archdiocese of Indianapolis and beyond.

Gardners' 40-year marriage, ministry as pastoral musicians centered around music

By Sean Gallagher

Charlie and Dianne Gardner have been making music together for more than 40 years.

And, over that time, they have helped Catholics across central and southern Indiana sing praise to God.

They met in the late 1960s when Charlie was a seminarian for the archdiocese at the former Saint Meinrad College and Dianne, a native of Jeffersonville, was taking classes at nearby Indiana University Southeast in New Albany.

They were both interested in music, and would play and sing together with groups of friends.

"Music did really draw us together,"

Charlie said. "And then I think music has always been a part of the deepening of our relationship. It's developed just as our relationship has."

Charlie eventually discerned that God was calling him to married life, and he disaffiliated with the archdiocese in 1970. He and Dianne were married in 1971.

In the years that followed, they became trailblazing lay pastoral musicians in the archdiocese, ministering at a number of parishes over the past four decades.

For more than 30 years, Charlie has ministered full time at the archdiocesan level, and is currently executive director of the archdiocese's Secretariat for Spiritual Life and Worship.

Over the years, Dianne served as music

director at St. Mark the Evangelist Parish and St. Pius X Parish, both in Indianapolis. She is currently music director at Nativity of Our Lord Jesus Christ Parish in Indianapolis.

As they celebrate 40 years of marriage, the Gardners also mark four decades of nurturing the ministry of pastoral musicians across central and southern Indiana. And their influence also extends nationally through their longtime involvement in the National Association of Pastoral Musicians (NPM).

Through it all, it has been their love for each other and their children, love for their faith and love for music that has kept them going.

See GARDNERS, page 9

Water fight: A new Catholic issue emerges in Italy

VATICAN CITY (CNS)—A referendum in Italy has spotlighted an emerging social justice issue for the Catholic Church—access to safe water as a basic human right.



Cardinal Peter Turkson

Italians went to the polls on June 12-13 to decide whether to revoke a decree that imposed the privatization of water resources. According to a Reuters report, nearly 95 percent of Italian voters who

showed up to the polls voted to revoke the measure.

The issue has stirred an unusually intense debate in the days leading up the vote, with Church leaders arguing that water is the archetypal "gift from God" that should not be polluted by the profit motive.

On June 9, a group of more than 100 missionary priests and nuns fasted and prayed in St. Peter's Square to underline their support for the referendum and their opposition to the privatization of water.

Beneath Pope Benedict XVI's windows, they unfurled a giant banner that read: "Lord, help us save the water!"

The next day, the Vatican's Cardinal Peter Turkson weighed in. Cardinal Turkson, head of the Pontifical Council for Justice and Peace, said water distribution should be a service provided by governments to their citizens as part of their role in protecting the common good.

Some 25 Italian dioceses have signed an appeal asking for a "yes" vote to preserve water as a universally shared resource. Franciscans in Assisi have asked prayers and action in defense of "sister water."

Bishop Mariano Crociata, secretary-general of the Italian bishops' conference, said recently that access to clean water supplies was a "fundamental human right, connected to the very right to life."

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A labor of love: Ministry that grants wishes coming to an end

By John Shaughnessy

With every wish that he has made possible—and there have been more than 2,200 of them—Bob Haverstick has experienced the magical joy that comes from helping someone live a dream.

He knew that feeling when he fulfilled the unusual wish that an 88-year-old husband and his 81-year-old wife had to celebrate their 60th wedding anniversary—by jumping out of an airplane and skydiving from 12,500 feet.

"I said, 'You're crazy,' and she said, 'My son said that, too,'" says Haverstick, a winner of a 2002 Spirit of Service Award from Catholic Charities Indianapolis. "But we made it happen for them. I just loved that wish."

Joy also fills Haverstick when he recalls the 2005 wish of Bobby Shults, a World War II veteran who wanted to sail again on a Navy vessel. The challenge was that Shults had Alzheimer's disease, and he was in a nursing home. So his son, Jon, escorted him onto the ship in Norfolk, Va.

"As Bobby came aboard, Jon is holding onto his dad," Haverstick says. "When he's walking up the gangplank, everyone salutes him. And they give him a jacket and a hat with his name on them. Jon said that after that, his father was all over

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For the past 11½ years, Bob Haverstick, left, has used his non-profit organization, Never Too Late, to grant 2,250 wishes for senior citizens. In this 2008 photo, he poses with Margaret (Gintert) Trout, one of the senior citizens that he helped, and Leo Hine, a supporter of Never Too Late.

WISHES

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the ship like he was 19 again. Jon couldn't believe how his father had been transformed—that he got to see him the way he once was. Jon said it was something he would never forget.”

A labor of love comes to an end

The memories come rushing back to Haverstick, executive director of Never Too Late, an Indianapolis nonprofit organization dedicated to making dreams come true for senior citizens.

After 11½ years and 2,250 granted wishes, the 63-year-old Indianapolis resident has decided to end his all-volunteer program.

The program never charged for a wish to come true, and Haverstick never took pay for his efforts. Donations from individuals, businesses and foundations were always directed to turning an elderly person's dream into a reality.

Haverstick often worked with the



In 2005, Bobby Shults, a War World II Navy veteran, wanted to sail again on a U.S. Navy ship. His wish was made possible with the help of Bob Haverstick, the executive director of an organization called Never Too Late.

Senior Companion program of Catholic Charities Indianapolis, a program that helps low-income elderly and homebound people maintain their independent living.

“He's just been our angel,” says Ellen Brown, senior service director for Catholic Charities Indianapolis. “He understands that as we all age, you never outgrow your desire for your dreams—things you would love to do, but you never had the means to do.

“He's done so many good things. He reunited people with their families. When people are low income, they keep in touch with their family, but they don't have the means to visit. He made that happen, and it meant so much to people. He's always felt for the older population. He won't take the credit, but he inspired people to give. He made other people understand how important it is to help. He's a remarkable guy.”

Now Haverstick's labor of love will come to an end on June 30.

“In the last year or so, I could see the handwriting on the wall,” he says. “There was the perception that what we were doing was nice, but there were so many other things going on with people facing tough times just trying to make it. People needed basics. Then there were the natural disasters both in this country and in other parts of the world. Discretionary income for what we do dried up. So it seemed like a natural evolutionary thing to let it go.”

Haverstick's sense of resignation is tempered by a feeling of fulfillment.

“The Old Testament presses home the point that there is an appointed time and season for everything—that there is a time for every delightful moment under heaven,” he notes. “No man has been happier in his mission than I have this past decade.”

Much of that happiness stemmed from the emotional and spiritual impact of many of the dreams that he made possible.

One of the most poignant wishes that Haverstick granted involved an Indiana woman named Emma. In her 80s, she wanted to return to her hometown in Michigan one more time, a place she hadn't visited in nearly 30 years. She wanted to see her sister, visit



In 2000, retired farmer Edwin Jackson, center, who was living in a nursing home, wanted to visit a farm and drive a tractor. That dream became possible with the help of his daughter, Dianne Norris, farmer Don Lamb, and Never Too Late, an Indianapolis-based organization that grants wishes for senior citizens.

friends, tour the town and stop by the gravesites of her parents.

“She did it all, and on the way back home, she told the people in the car with her that it was one of the best weekends [that] she ever had,” Haverstick recalls. “A little while later, she died while she was still in the car on the way home.”

‘God was there with his hand on this’

The dreams could be as grand as an Army veteran of World War II—a survivor of the D-Day invasion of 1944—wanting to return to Normandy, France, to pay his respects to his fellow soldiers who died there.

The dreams could also be as simple as an 82-year old retired farmer living in a nursing home wanting to visit a farm and drive a tractor one more time.

“I've especially enjoyed the wishes that show the indomitable spirit of people,” Haverstick says. “We've touched a lot of lives. It's humbled me.”

Never Too Late also saved him during one of the toughest periods of his life.

Recalling the years 1997 through 2000, Haverstick describes that period as “my spiritual wasteland.” During that time, his

wife, Cathy, asked him what he would like to do if he could make it happen.

That conversation led to Never Too Late. He chose the name for the program after he read a story about a man in his 70s who was training to run a marathon. In the story, the runner was asked, “Why are you doing this at your age?” The runner said, “It's never too late to pursue your passion, to follow your dream.”

Following his dream has led Haverstick on a journey that he never expected.

“Early on, I didn't see this as a ministry,” he says. “I saw it as a way to make people feel good. But as time went on, I realized that God was there with his hand on this. I've learned more to look up and say, ‘Thank you, Lord.’ It's made me more thankful for the little things and the kindred spirits who wanted to help with a wish. It's made me feel more humble before God. He manages to take my actions and channel them toward good.”

The man who has made so many wishes come true for others has a wish for himself.

“The last 11½ years have taught me that it's definitely worthwhile to be of service to others,” he says. “I hope God can still use me to make a difference, whether it's big or small.” †

VATICAN

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He warned that privatization efforts have seen multinational companies “turn water into business” to the detriment of the wider population.

Catholic lay groups have moved into action to promote a high turnout for the referendum, which is invalid unless 50 percent of eligible Italians vote.

The compulsory privatization of water resources has support in the business community and from the coalition government of Prime Minister Silvio Berlusconi. The question is not as simple as “selling water.” Water supply inevitably involves fees for delivery, but until now prices in Italy have been set by municipalities and publicly owned companies, operating as a public service. Privatization would give companies more freedom to make more profits and, opponents argue, would leave the public at their mercy.

The counterargument is that private businesses would do a much more efficient

job of managing water resources, especially in Italy, where corruption and incompetence have left many local systems in disarray. As a newspaper aligned with the Italian Catholic movement *Communion and Liberation* said, the real enemy in water distribution is waste and inadequate public services, not profits.

Communion and Liberation, however, held a minority opinion in the spectrum of Catholic commentary. Almost unanimously, Church leaders in Italy view this as a test of whether the concept of “common good” can survive under the rules of free-market capitalism.

At the Vatican, the clean water issue has been on the radar for several years. In 2007, Pope Benedict said he was concerned about the equitable sharing of global water supplies and warned that water shortages could easily become a cause of conflicts.

In a message marking World Water Day a few years ago, the pope said access to safe water was an “inalienable right” that needs to be protected through changes in lifestyle.

The Pontifical Academy of Sciences has hosted scientific study sessions on water, pointing out that 1 billion people lack access

to adequate drinking water and that climate changes could aggravate the situation.

The Vatican's *Compendium of the Social Doctrine of the Church* underlines that water cannot be treated as just “another commodity among many.” Even when distributed by the private sector, it says, water must be regarded as a public good.

The international community has moved toward recognizing the protection of water supplies. Last July, the United Nations passed a resolution calling on states and international organizations to provide funding and technology, especially to developing countries, to guarantee safe, clean, accessible and affordable drinking water for all.

Practically speaking, that would mean investment in infrastructure for water distribution, especially in places like Africa, where an estimated 50 percent of drinkable water is wasted through leaky conduits or inefficiency.

Last October, Pope Benedict called the U.N. resolution an important step forward. Clean water, he said, was “essential to human nutrition, to rural activities and to the conservation of nature.”

He cited his predecessor, Blessed Pope John

Paul II, who said in 2002 that protecting the world's water supply may require behavioral changes around the world. In other words, water conservation.

The Vatican is sensitive to the water issue for another reason. The 109-acre Vatican City State has no water resources to speak of, and its water is furnished by Italy through a treaty signed more than 90 years ago.

Over the last decade, however, the Italian water company ACEA has tried to collect fees from the Vatican amounting to more than 50 million euros (\$73 million). Citing the treaty with Italy, the Vatican has refused to pay, and the Italian state has covered the bill.

Each year, Vatican City consumes about 5 million cubic meters of water or about 1.3 billion gallons. That may sound like a lot, but not when you consider that Vatican City hosts more than 15,000 visitors and nearly 5,000 employees each day.

The United States consumes about 233 billion gallons of water each year or 750,000 gallons per person. The U.S. water footprint is about twice as big as the world average. †

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Experts say tomb shows how Christian art grew from pagan Rome

VATICAN CITY (CNS)—A newly restored third-century family tomb shows the gradual flowering of Christian funerary art as it grew out of ancient Rome's multireligious and pagan cultures, said members of a Vatican archaeological commission.

While early Christian catacombs offer clearer examples of early Christian iconography, the burial chambers of the Aureli family are more complicated and confusing in that they mix pagan, Christian and Gnostic symbolism, representing "an evolving cultural process" at work in Rome at the time, said the secretary of the Pontifical Commission for Sacred Archaeology at the unveiling of the tomb on June 9.

The figures on the tomb's walls are "the first step toward the religious transformation of the city" of Rome, from being a rich mix of pagan cults, Jewish thought and Christianity to a culture that came to embrace Christianity both as a religion and a new source of ideas and art, said Msgr. Giovanni Carru, commission secretary.

The white walls of the three burial chambers are decorated with images of great philosophers, colorful animals and bucolic scenery, and scenes from Homer's *The Odyssey*.

There are also fragmentary images of a woman seated with a snake underfoot and a man creating smaller men by his side.

There is much debate over who these figures could be—either Eve in the Garden of Eden and the creation of Adam or a nymph in the garden of the Hesperides and Prometheus creating man, said Fabrizio Bisconti, the commission's archaeological superintendent.

But no matter what the personalities the figures represent, Bisconti said, the overarching theme throughout the multilayered tomb is one of awaiting the afterlife, being "suspended in the



An image of 12 figures dating from the third century are seen in the burial crypt of the Aureli family in Rome on June 9. The recently restored crypt bears evidence of Christianity and other religious and philosophical thought present in Rome at the time.

cosmos," balancing between the earthly world and a supernatural one, all of which is fertile ground for the Christian world of heaven.

The iconographic mix shows the multireligious and tolerant climate that reigned between the second and third centuries and before the persecutions of Christians by emperors Valerian and Diocletian intensified, Bisconti said.

The tomb of the Aureli family was discovered in 1919 when workmen were digging to build a garage. Today the tomb is located under an enormous car showroom of the Italian carmaker, Fiat, in the center of Rome just inside the Aurelian walls on Viale Manzoni.

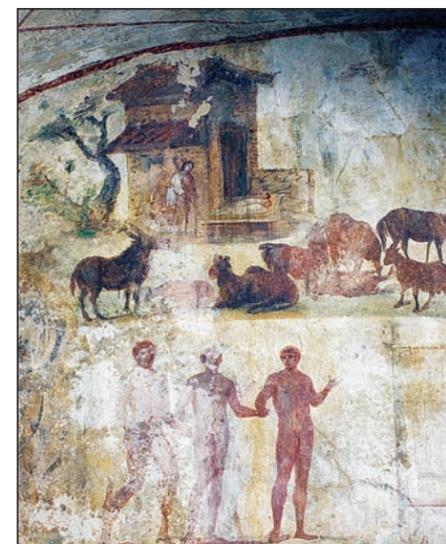
Because burial sites were always built outside the city walls, the date of the tomb is set at early third century to

A.D. 250—well before the nearby Aurelian Walls were completed in 273.

The Vatican's archaeological commission is in charge of the site and just finished an extensive restoration.

Restoration work lasted more than a decade and much time had been spent trying to delicately chip off a stubborn crust of calcium carbonate that had created a thick white "veil" over the images, obscuring the details and dulling the colors, said Barbara Mazzei, who was in charge of the restoration work.

Several months ago, Vatican restorers started using a sophisticated laser on the walls to flake off the crust without damaging the underlying paint. It was the same laser technique that they used with tremendous success a few years ago on other Roman catacombs.



A scene from Homer's *The Odyssey* is among artwork from the third century seen in the burial crypt of the Aureli family in Rome on June 9. The recently restored crypt bears evidence of Christianity and other religious and philosophical thought present in Rome at the time.

However, in an interview with the Vatican newspaper, *L'Osservatore Romano*, Mazzei said they ran into a problem with the Aureli paintings because the laser darkened any image that was painted with the red mineral cinnabar.

They switched to a new kind of laser that could be recalibrated better and treat every surface without altering the colors made from cinnabar, she said.

The success of the new technique meant restorers were able to uncover a surprising image from *The Odyssey* in which Ulysses' men—in a cloud of smoke and flame—are transformed back from swine into men.

The tomb is only open to small groups of people who make a reservation with the Pontifical Commission for Sacred Archaeology. †

Holy Father entrusts cause of world peace to concentration camp martyrs

VATICAN CITY (CNS)—Pope Benedict XVI entrusted the cause of world peace to the martyrs of World War II concentration camps, including a German priest executed for his hostility to the Nazi regime.



Pope Benedict XVI

Speaking to pilgrims at his noon blessing on June 12, the pope noted that the Church was about to beatify Father Alois Andritzki, who died at the Nazi death camp of Dachau.

"Let us praise the Lord for this heroic witness of the faith, who joins the ranks of those who gave their lives in the name of Christ in the concentration camps. On this day of Pentecost, I would like to

entrust to their intercession the cause of peace in the world," the pope said.

"May the Holy Spirit inspire courageous efforts for peace and support the commitment to advance them so that dialogue may prevail over arms and respect for human dignity may overcome special interests," he said.

He prayed that God would "rectify hearts that have been twisted by selfishness," and help the human family to rediscover its fundamental unity.

Father Andritzki, the latest in a long line of Catholic martyrs under Nazism, was beatified on June 13 in Dresden.

Ordained in 1939, Blessed Andritzki was engaged in youth ministry when he was interrogated by the Nazis for his theater productions' "hostile statements" about the regime. He was arrested in 1941 for "treacherous acts" against the state and sent to Dachau, where he formed a Bible study group.

After more than a year in the camp, sick with typhoid, he asked a guard if he could receive Communion. Instead, they gave him a lethal injection. He died on Feb. 3, 1943, at the age of 28. His sainthood cause was introduced in 1998, and Pope Benedict approved his martyrdom last December.

Earlier on June 12, Pope Benedict celebrated Mass for the feast of Pentecost in St. Peter's Basilica. In his homily, reflecting on the birth of the Church, he said the Church was holy "not thanks to the abilities of its

CNS photo/KNB-Bld



An image of Father Alois Andritzki hangs above the altar during his Mass of beatification in Dresden, Germany, on June 13. The young German priest was executed in 1943 at the Nazi death camp of Dachau. In his sermon, Bishop Joachim Reinelt of Dresden-Meißen praised Blessed Andritzki, saying he had shown a "bright face" while enduring the "most awful beastly work" at the concentration camp.

members, but because God himself, with his Spirit, created it and sanctified it."

If the Church were merely an institution born of human initiative, he said, "it would have died out long ago, just as every human thing passes." †

Too often we dismiss the notion of our potential to turn a life around.

Your cash donation could supply a week's groceries to an unemployed family in desperate need. Your donation of a usable stove could enable children in a needy family to benefit from the nourishment hot meals provide. Your donation of a few hours each week could provide the significant act of caring that converts someone's despair to hope. You have the power to transform—to change—to make a difference. To schedule pick-up of working-condition household items go to svdpindy.org or call 317-687-1006. You can also make a monetary contribution or become a volunteer online.

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Archbishop: Marriage not private agreement, but a 'public good'

LONDON (CNS)—The spiritual leader of the Catholic Church in England and Wales has praised traditional marriage as a "public good."

Archbishop Vincent Nichols of Westminster said it was "vitaly important" for the "whole of society" to support marriage at a time when more British couples than ever were choosing to live together outside of marriage and to have children out of wedlock.

He said the British had acknowledged the importance of marriage by rejoicing over the April 29 marriage of Prince William and Catherine Middleton in London's Westminster Abbey.

The "mighty public cheer" that rang out after the couple exchanged vows showed an "instinctive and profound public understanding of the nature and consequences of marriage itself," said Archbishop Nichols, who was a guest at the royal wedding.

"Marriage, as a permanent, exclusive commitment between this man and this woman was welcomed,

applauded," the archbishop said in a homily at a Mass for married couples in Westminster Cathedral on June 11.

"There was rejoicing in what the newlyweds had just done," he said. "Marriage, then, is a public good."

"Marriage is not simply something done in church by a few. Marriage is not a private arrangement," he said.

"Rather marriage expresses our deepest longings and expectations for ourselves, for our children and for our society," he continued.

"Marriage is of our nature. It is not created by the Church, but blessed by her. Christian marriage is a sacrament," he added. "In celebrating marriage, in defending marriage, the Church seeks to promote that which is good for us human beings, for our human nature and for our society."

The archbishop's words were directed primarily at a personally invited congregation of 543 married couples from his diocese who had a combined total of 18,048 years of marriage. †



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

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Editorial

File photo by Mary Ann Wyand



Two brothers who were temporary residents at the new Holy Family Shelter in Indianapolis with their parents and siblings enjoy play time together in the children's care center during an open house on Dec. 6, 2009.

Charity is what Catholics do

Sometimes abortion-rights supporters accuse those who oppose abortion of thinking only about pre-born life.

They might ask, "Why can't you be as concerned about life after a baby is born as you are before the baby is born?" or something equivalent to that.

Or, "Why don't you care as much for the pregnant woman as you do for the baby?"

That absolutely cannot be asked about the Catholic Church. There is no other organization that does so much for as many people in need, regardless of religion or anything else.

Since we have mentioned abortion, let's start there with archdiocesan ministries.

The archdiocesan Office for Pro-Life Ministry operates Birthline, crisis pregnancy intervention and material assistance, with help from dedicated volunteers.

St. Elizabeth/Coleman Pregnancy and Adoption Services staff members counsel girls or women who experience an unplanned pregnancy, and help them decide whether to parent the child or place the baby for adoption. If they choose the former, St. Elizabeth makes sure they know about many community services available to them. If they choose the latter, the staff helps with the entire process.

St. Elizabeth/Coleman is only one of the agencies that are part of the Catholic Charities and Family Ministries' Secretariat in the archdiocese.

Collectively, those agencies served more than 100,000 people last year.

There are Catholic Charities offices in Bloomington, Indianapolis, New Albany, Tell City and Terre Haute.

In New Albany, the office operates another St. Elizabeth that supports pregnant women and helps with adoptions, if the mother desires.

All Catholic Charities agencies serve the poor, the hungry, the homeless, the elderly, neglected children, and other needy people with spiritual, material and emotional support.

In Terre Haute, Catholic Charities includes Bethany House, an emergency shelter for the homeless plus a soup kitchen and clothes ministry; Christmas House, which provides Christmas presents to families who otherwise cannot do so; a foodbank that distributes food to Wabash Valley charitable food pantries; a household exchange that provides needy families with basic household necessities; and Ryves Youth Center at Etling Hall that provides after-school and preschool services.

Similarly, Catholic Charities Indianapolis includes Holy Family

Shelter for homeless families and Holy Family Transitional Housing. It conducts programs for seniors, refugee resettlement, a crisis office and St. Joan of Arc Neighborhood Youth Outreach. Last year, it served 42,700 people.

Besides Catholic Charities, we would be remiss if we didn't mention the work of the Society of St. Vincent de Paul. The remarkable thing about the Indianapolis chapter is that it is operated completely by volunteers. There are no salaries or other monetary compensation for any of its staff. Therefore, 100 percent of all donations go to help the needy.

The St. Vincent de Paul Society operates the largest food pantry in the Midwest. It serves an average of more than 3,000 households per week. It has a large distribution center where it accepts donations of clothing, bed linens, appliances and furniture for distribution to the poor.

"Beggars for the Poor" receives payment from the St. Vincent de Paul Society to purchase food and personal items for the homeless. Every Saturday, this organization parks a truck on a downtown Indianapolis street, serves a hot meal, and distributes clothing and other items to hundreds of homeless people.

The Catholic Church in this archdiocese not only tries to serve the needy in the 39 counties of Indiana where it is located, but also cooperates with Catholic Charities USA to provide relief to individuals and families devastated by natural disasters, such as the floods and tornadoes that have caused so much destruction this year.

Catholics help the poor throughout the world, not only in the United States.

Catholic Relief Services was founded in 1943 by the U.S. bishops. Since then, it has expanded to reach more than 100 million people in more than 100 countries on five continents. Although it responds immediately to disasters, its main objective is to help people in developing countries learn to help themselves.

CRS can't match Indianapolis' St. Vincent de Paul Society's 100 percent rate of all donations going to the needy mentioned above, but it comes close. Last year, more than 94 percent of CRS revenues went directly to programs that benefit the poor overseas.

At the closing of the Spirit of Service Awards dinner hosted by Catholic Charities Indianapolis on May 11, Bishop Christopher J. Coyne said that the term "Catholic Charities" is redundant "because charity is what Catholics do."

Yes, it is.

—John F. Fink

Be Our Guest/Viola Maria Miller

Remember, a father is love

As I remember my late father with much kindness, love and gratitude, I think of my heavenly Father, who loved all of his children so much more.



God sent me an earthly father, who loved me so much that he gave his own blood for my operation as a baby.

This same Father also sent his own son, Jesus, who gave his blood for my very life.

God sent me a father who was always there for me when I was growing up, provided well for his family and was a joy-filled man who clearly loved his children.

I remember my dad debating the Bible with me when I was a child. I remember his sea blue and very kind eyes, and his strong heart and hands. He often climbed church steeples in his work to provide a living for his eight growing children.

Then I get to thinking about how:

- Our Father in heaven sent us his own son, who died for us on the Cross. That is Love.

- Our Father in heaven gave us the Apostles, who followed Jesus and helped father our early Church. That is Love.

- Our Father in heaven sent us a father who guides our Church, Pope Benedict XVI. That is Love.

- Our Father in heaven sent us an earthly father, St. Joseph, who took care of Jesus. That is Love.

- Our Father in heaven sent us a father patron, St. Joseph, who looks after my parish church, St. Joseph Church in Shelbyville. That is Love.

- Our Father in heaven sent us our priest, who is committed to our spiritual care. With holy affection and deference, we call him "Father." That is Love.

Our Father in heaven also gave each of us our life—our heart that beats, our eyes that see, our very soul and every breath we take.

He gave us the sun that shines, warms us and grows our food as well as the animals that feed and clothe us, newborn babies and every star that has ever shone in the night sky.

Most of all, the Father gave us Jesus. This gift of Jesus is indescribable in human terms—love beyond comprehension, beyond measure, beyond human understanding and beyond the depth of our being. This love gift of Jesus is such a beautiful gift from the Father.

The next time that you see your own father, give him your tender consideration because he is a gift of Love. Love him with your whole heart.

Love your Father in heaven, and love your father on Earth in every language with the words for "love" and "father":

- German—*Liebe, Papi*
- French—*Amour, Papa*
- Italian—*Amore, Babbo*
- Dutch—*Liefde, Vader*
- Turkish—*Sevgi, Baba*
- Czech—*La`ska, Ta`at*
- Spanish—*Amor, Papa*
- Hebrew—sounds like *ah-ha-VAH,*

A-b-ba

- Arabic—sounds like *h-u-b-b, Y-a-b-ba*
- English—love, Father, Dad, Daddy

How can you honor your Father in heaven on this Father's Day?

Say the Lord's Prayer, which Catholics call the "Our Father," with all your heart and soul at Mass.

Also honor your father by going to Communion and receiving Jesus. That is a great gift.

Another great gift to your earthly father is to offer Jesus to your dad in holy Communion in your heart. A present would be nice too, but Jesus is the greatest gift that you could ever give to your dad.

And remember to give your papa a holy hug on Father's Day.

"A-b-ba, Father, ah-ha-VAH."

(Viola Maria Miller is a member of St. Joseph Parish in Shelbyville.) †

Consider This/Stephen Kent

The legacy of 'Dr. Death'

"Dr. Death" died earlier this month to the regret of few people.

Dr. Jack Kevorkian, a convicted murderer, a disgrace to the medical profession and, by his own admission, a serial killer, died—with no little irony—in a hospital of natural causes.

Kevorkian was the flamboyant charlatan, snake oil salesman of

death, who in the 1990s traveled with his "suicide machine" in the back of a Volkswagen van, assisting people to kill themselves.

He was charged with assisted suicide on four separate occasions in Michigan. He was acquitted three times, and one trial ended in a mistrial.

He was convicted of second-degree murder in 1999 after a national television broadcast showed him administering lethal drugs to a person diagnosed with Lou Gehrig's disease. Kevorkian was paroled after serving eight years.

"If we can aid people coming into the world, why can't we aid them in exiting the world?" he once asked.

The short answer: The first helps to facilitate life, the latter to terminate it.

Kevorkian was just one of the people who propose death as a solution, whether for unwanted children, as an element of foreign policy or as part of the justice system.

He said he participated in the deaths of 130 people. Many of those people were not terminally ill, autopsies showed.

Kevorkian would often appear on

television wearing a Mr. Rogers-style cardigan sweater to talk about death with dignity. This was coming from the man who dropped off bodies at a hospital late at night or left them in a motel room where the suicide took place.

He was no hero, not even to the "right to die" proponents, who found his tactics off-putting even though many people say his actions, outrageous as they were, brought the issue to the public eye, and led to the voter approval of assisted suicide in Oregon and Washington.

Two weeks after Kevorkian's death, the issue is again raised in public, however, without as much publicity as the flamboyant acts of Dr. Death.

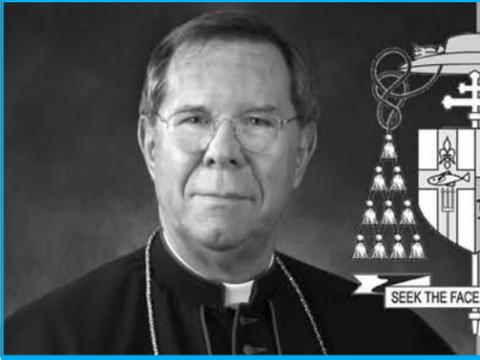
The Catholic bishops of the United States had not, as a group, issued a statement on physician-assisted suicide until their spring general assembly in Bellevue, Wash., when they considered "To Live Each Day With Dignity."

The draft of the statement said that "physician-assisted suicide does not promote compassion because its focus is not on eliminating suffering, but on eliminating the patient."

"To Live Each Day With Dignity" won't have the popular appeal of "Dr. Death and his Suicide Machine" as a headline grabber, but it is vital when the Kevorkian legacy is continued by those who believe that we can kill a person at the beginning, during and end of his or her life, whenever a life is inconvenient, uncomfortable, unwanted.

(Stephen Kent, now retired, was editor of archdiocesan newspapers in Omaha and Seattle. He can be contacted at Considerks@gmail.com.) †

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

‘Dictatorship of relativism’ separates God from human life

(Editor’s note: While Archbishop Buechlein continues to recover from a stroke, we offer some reprints of his various columns for your enrichment. The following column is from the Sept. 16, 2005, issue of The Criterion.)

One of the blessings of my summer vacation is the opportunity to read books and articles at leisure.

The most challenging read of this past summer was a work by Cardinal Joseph Ratzinger, now Pope Benedict XVI, *Truth and Tolerance*, published in 2004 by Ignatius Press. He reflects on the problem of truth, tolerance, religion and culture in our world.

In the face of the vast array of religions in the world, (the now) Pope Benedict addressed our belief that salvation comes through Jesus Christ.

In the preface he wrote: “Beyond all particular questions, the real problem lies in the question about truth. Can truth be recognized? Or is the question about truth simply inappropriate in the realm of religion and belief? But what meaning does belief have, what positive meaning does religion have, if it cannot be connected with truth?”

I have read many of the numerous works of Cardinal Ratzinger that were published over the years. There is a theme that runs through many of them, and he surfaced it in the homily he gave to the cardinal-electors just before the papal conclave last April. He spoke of a growing “dictatorship of

relativism,” a central issue facing the modern world. What does he mean? What is relativism?

Simplistically, it means that truth is subject to a democratic determination. Truth is determined by majority opinion. It is truth by vote. What is considered truth today is subject to a different vote tomorrow. In other words, there is no absolute truth. It also means minority opinion of what is true is overruled by the (shifting) majority.

The prevailing roots of skepticism about our ability to know absolute truth can be found among philosophers of the 17th and 18th centuries who taught that we humans can only know appearances of the truth, not truth itself. In the age of the Enlightenment, particular emphasis was given to the idea that there cannot be a true relationship between faith and reason, between faith and science. If there is no absolute truth, God is separated from human life. Therein were the seeds of National Socialism (Nazism) in Germany and atheistic Communism in the Soviet Russia. Therein also are the seeds of secular materialism.

If there is no absolute truth, then faith is determined by the individual. As Benedict XVI has said, “A faith we can decide for ourselves is no faith at all. Either the faith and its practice comes to us from the Lord by way of the Church and her sacramental services, or there is no such thing. The reason many people are abandoning the faith is that it seems to them that the faith can be decided by some officials or institutions, that it is a kind of party program; whoever has the

power is able to decide what should be believed, and so it is a matter of getting hold of power oneself within the Church or, on the other hand—more obviously and logically—just not believing” (p. 129-130).

A clear example of relativistic thinking was apparent in the speculation among pundits within and outside the Catholic Church before last April’s papal election. A frequent media question was posed in these similar words: “What changes in the Church will the election of a new pope (“liberal or conservative”) bring about? How will Church teaching change?”

This line of questioning implied that the pope can determine or change Church doctrine. It implies that the doctrine of the Catholic faith is relative, that it is changeable. Neither a pope nor any other authority figure arbitrarily determines Church doctrine. Papal authority is significant, but it does not determine the truth of the faith. Defend the faith? Yes. Teach the faith? Yes. Explain the faith? Yes. Apply the faith? Yes. Change it? No. (Of course, there is a difference between changing the received doctrine of the Church about faith or morals and certain practices, e.g., abstinence from meat on Fridays.)

As the title of Cardinal Ratzinger’s book, *Truth and Tolerance*, suggests, he discusses the possibility of absolute truth in the

context of contemporary concerns for the sensitivities of others who perceive faith and reality different than we do. The “dictatorship of relativism” would impose a restriction of freedom when “tolerance” overrides a claim to the truth. The values of pluralism and inclusivism may lower the threshold of what may be asserted as true. Theoretically, this implies that faith and its expression are determined by plausible cultural values that are determined by majority opinion.

Pope Benedict’s assertion that the growing “dictatorship of relativism” is a grave challenge for contemporary society and not only for our Catholic faith is timely. His voice and capacity to address the challenge may be the legacy of this papacy. †

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

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

Archbishop Buechlein’s intention for vocations for June

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

La ‘dictadura del relativismo’ separa a Dios de la vida humana

Una de las bendiciones de mis vacaciones de verano es la oportunidad de leer libros y artículos a placer. La lectura más desafiante de este verano fue una obra del Cardenal Joseph Ratzinger, hoy en día el Papa Benedicto XVI, *Verdad y Tolerancia*, publicada en 2004 por Ignatius Press. En ella reflexiona sobre el problema de la verdad, la tolerancia, la religión y la cultura en nuestro mundo. A la luz de una amplia variedad de religiones en el mundo, el ahora Papa Benedicto, aborda nuestra convicción de que la salvación viene por medio de Jesucristo.

En el prefacio escribí: “Más allá de todas las interrogantes particulares, el verdadero problema yace en la cuestión de la verdad. ¿Se puede reconocer a la verdad? O, ¿es acaso la cuestión de la verdad simplemente inapropiada en el reino de la religión y las creencias? Pero, ¿qué significado tiene la verdad, qué connotación positiva puede tener la religión si no puede vincularse a la verdad?”

He leído muchas de las numerosas obras del Cardenal Ratzinger que se han publicado en el transcurso de los años. Hay un tema recurrente en muchas de ellas y que emergió en la homilía que celebró para los cardenales electores, justo antes del Cónclave Papal, el pasado abril. Habló acerca de una “dictadura del relativismo” creciente, una de las cuestiones fundamentales que enfrenta el mundo moderno. ¿Qué quiere decir con ello? ¿Qué es el relativismo?

A rasgos generales, significa que la verdad está subordinada a una decisión democrática. La verdad la determina la opinión de la mayoría. Se hace verdad por medio del voto. Lo que se considera

verdadero hoy en día estará sujeto a una votación diferente mañana. En otras palabras, no existe la verdad absoluta. También significa que la mayoría (cambiante), anula la opinión de la minoría sobre el significado de la verdad.

Las raíces predominantes del escepticismo en cuanto a nuestra habilidad para discernir una verdad absoluta, se hallan entre los filósofos de los siglos XVII y XVIII, quienes sostenían que los humanos únicamente podíamos conocer aspectos de la verdad, pero no la verdad en sí misma. En la época de la Ilustración, se le daba especial énfasis a la idea de que no podía existir una relación verdadera entre la verdad y la razón, entre la fe y la ciencia. Si no existe una verdad absoluta, Dios está disociado de la vida humana. Allí encontramos las semillas del Socialismo Nacionalista (Nazismo), en Alemania y el comunismo ateo en la Rusia Soviética. Asimismo, allí encontramos las semillas del materialismo secular.

Si no existe una verdad absoluta, entonces la fe la determinan los individuos. Como expresó Benedicto XVI: “Una fe que podemos decidir por nosotros mismos no es en absoluto fe. O bien la fe y su práctica nos viene del Señor por intermedio de la Iglesia y sus servicios sacramentales, o no existe tal cosa. La razón por la cual muchas personas están abandonando la fe es debido a que les da la impresión de que la fe es algo arbitrario de los funcionarios o las instituciones, como una suerte de programa de partido; quien sea que tenga la capacidad puede decidir sobre las creencias y por lo tanto, es cuestión de apoderarse del poder dentro de la Iglesia o, por otra parte y de manera más obvia y lógica, simplemente no creer” (p. 129-130).

Un claro ejemplo del pensamiento relativista se hizo evidente en la especulación entre expertos dentro y fuera de la Iglesia Católica, antes de la elección papal del pasado abril. Una pregunta frecuente de los medios de comunicación se formuló en términos similares a los siguientes: “¿Qué cambios ocasionará en la Iglesia la elección de un nuevo papa (“liberal o conservador”)?” ¿Cómo cambiarán las enseñanzas de la Iglesia?

Este tipo de preguntas implica que el Papa puede determinar o cambiar la doctrina de la Iglesia. Implica que la doctrina de la fe católica es relativa, que es maleable. Ni el Papa ni ninguna otra autoridad determinan arbitrariamente la doctrina de la Iglesia. La autoridad papal es significativa, pero no determina la verdad de la fe. ¿Defender la fe? Sí. ¿Impartir la fe? Sí. ¿Explicar la fe? Sí. ¿Aplicar la fe? Sí. ¿Cambiarla? No. (Por supuesto que existen diferencias entre cambiar la doctrina recibida de la Iglesia sobre la fe o la moral, y ciertas prácticas, como por ejemplo, la abstinencia a la carne los viernes).

Como sugiere el título del libro del Cardenal Ratzinger, *Verdad y Tolerancia*, se discute la posibilidad de una verdad absoluta en el contexto de las preocupaciones contemporáneas, frente a la susceptibilidad de otros quienes perciben la fe y la realidad de manera diferente a nosotros. La “dictadura

del relativismo” impone una restricción a la libertad cuando la “tolerancia” cuenta más que un llamado a la verdad. Los valores del pluralismo y el inclusivismo podrían reducir el umbral de lo que se percibe como verdadero. En teoría, esto implica que la fe y su expresión se encuentran definidos por valores culturales plausibles determinados por la opinión de la mayoría.

La aseveración del Papa Benedicto de que la “dictadura del relativismo” creciente representa un serio desafío para la sociedad contemporánea y no solamente para nuestra fe católica es muy oportuna. Su voz y su capacidad para abordar este reto posiblemente sean el legado de su papado. †

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

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

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

La intención de vocaciones del Arzobispo Buechlein para junio

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

Events Calendar

June 16-18

St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis. **"International Festival,"** Thurs. 5-10 p.m., Fri.-Sat. 5 p.m.-midnight, food, games, rides. Information: 317-291-7014.

St. Bernadette Parish, 4838 E. Fletcher Ave., Indianapolis. **Parish festival,** Thurs. 5-10 p.m., Fri. and Sat. 5 p.m.-midnight, games, rides, food. Information: 317-356-5867.

St. Rose of Lima Parish, 114 Lancelot Drive, Franklin. **"St. Rose Festival,"** rides, games, dinners, Thurs. 5-11 p.m., Fri. 5-11 p.m., Sat. noon-11 p.m. Information: 317-738-3929.

June 17

Heartland Crossing Golf Links, 6701 S. Heartland Blvd., Camby, Ind. **Catholic Business Exchange golf outing, Mass,** 6:30 a.m. Mass, breakfast and program, Ted Karras, head football coach,

Marian University, presenter, 6:30-8:30 a.m., \$80 per person for golf, breakfast and program. Reservations and information: www.catholicbusinessexchange.org.

June 17-18

St. Bernadette Parish, 4838 E. Fletcher Ave., Indianapolis. **Yard sale,** 8 a.m.-4 p.m. Information: 317-356-5867.

St. Mary Parish, 415 E. Eighth St., New Albany. **"Street Dance Weekend,"** Fri. 5:30 p.m., Sat. 6 p.m.-1 a.m., games, food, music, dance Sat. night with \$10 cover charge. Information: 812-944-0417.

June 18

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

317-236-1569 or 800-382-9836, ext. 1569.

St. Joan of Arc Parish, 4217 N. Central Ave., Indianapolis. **Garage sale,** 8 a.m.-noon. Information: 317-283-5508.

June 19

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

Queen and Divine Mercy Center, Rexville, located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles. Mass, 9:30 a.m., on **third Sunday holy hour and pitch-in,** Father Elmer Burwinkel, celebrant, daily Mass, 9 a.m. Information: 812-689-3551.

June 21

Marian University, 8435 Keystone Crossing Blvd., Suite 108, Indianapolis. **Marian's Adult Program, information meeting,** 6 p.m. Information: 317-955-6271 or

kwebb@marian.edu.

June 23

Eagle Creek Golf Club, 8802 W. 56th St., Indianapolis. **St. Francis Healthcare Foundation golf outing,** 7:30 a.m., shot-gun start, afternoon golfers, 1:30 p.m. Information: Amanda.haugh@franciscanalliance.org.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Catholics United for the Faith,** Abba, Father Chapter, meeting, 6:30-8 p.m. Information: 317-236-1569, 800-382-9836, ext. 1569, or parthur@archindy.org.

June 23-25

St. Jude Parish, 5353 McFarland Road, Indianapolis. **"Summer Festival,"** Thurs. and Fri. 5 p.m.-closing, Sat. 4 p.m.-closing, Thurs. pork chop dinner, Fri. Iaria's Italian food, Sat. fried chicken dinner, food, games, rides. Information:

317-786-4371.

June 24-25

Christ the King Parish, 1827 Kessler Blvd., E. Drive, Indianapolis. **"Summer Social,"** Fri.-Sat. 5 p.m.-midnight, food, music, games, entertainment. Information: 317-255-3666.

June 25

Good Shepherd Parish, 2905 S. Carson Ave., Indianapolis. **Parish picnic and hog roast,** 5:30 p.m., \$5 adults, \$3 high school students, \$1 children. Information: 317-783-3158.

Sacred Heart of Jesus Church, 1530 Union St., Indianapolis. **30-year Medjugorje Anniversary Mass,** noon, confessions, 11 a.m., gathering following Mass. Information: 317-888-0873.

Sacred Heart of Jesus Parish, 2322 N. 13½ St., Terre Haute. **Parish auction,** 9 a.m.-4 p.m. Information: 812-466-1231.

Kindred Hospital, 1313 St. Anthony Place,

Louisville, Ky. **Centennial Mass of the chapel at St. Anthony Hospital,** nursing school graduates, former personnel and families invited, 10 a.m. Information: 812-949-8970.

June 26

Marian University, 3200 Cold Spring Road, Indianapolis. **Right to Life of Indianapolis, "Sunday Night Run,"** 6-8 p.m. Information: 317-582-1526 or www.SundayNightRun.com.

St. Nicholas Parish, 6461 E. St. Nicholas Drive, Sunman. **Parish festival,** fried chicken dinner, turtle soup, games, 11 a.m.-6 p.m., entertainment noon-4 p.m. Information: 812-623-2964.

St. Maurice Parish, exit off I-74, north four miles, Decatur County. **Parish picnic,** 10 a.m. Mass, chicken and roast beef dinners, games, country store, 10:30 a.m.-3:30 p.m. Information: 812-852-4237. †

Retreats and Programs

June 17-19

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Reading the Sacred in Creation,"** Benedictine Brother Francis Wagner, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

June 19-25

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Monastic Retreat-To Be a Benedictine, To Be Faithful,"** Benedictine Sister Karen Joseph, presenter, 6:30-9 p.m., \$25 per person includes dinner. Information: 317-788-7581 or www.benedictinn.org.

June 20

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Come Away and Rest Awhile,"** 8 a.m.-4 p.m., presenter, \$25 per

person. Information: 317-545-7681 or spasotti@archindy.org.

June 21-23

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Pray Your Way to Happiness,"** mid-week retreat, Benedictine Brother Maurus Zoeller, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

June 24-26

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **Young adult retreat,** college graduates to age 35. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

June 24-30

Sisters of St. Benedict, 802 E. 10th St., Ferdinand, Ind. (Evansville Diocese). **"Come and See" vocations experience,** single Catholic women between the ages of 18 to 40. Information: 800-734-9999 or vocation@thedome.org. †

Farewell reception to honor longtime administrator of Hermitage on June 25

Benedictine Sister Sharon Bierman, the longtime administrator of St. Paul Hermitage in Beech Grove, will retire from her ministry in June.

Friends are invited to visit with her during a farewell reception on June 25 at the Hermitage, 501 N. 17th Ave., in

Beech Grove.

The gathering begins with a prayer service at 2 p.m. at the St. Paul Hermitage Chapel followed by a reception from 3 p.m. to 5 p.m.

Sister Sharon has ministered at the Hermitage for 33 years, first in physical therapy and then in administration. †

Sacred Heart reunion organizers want to contact classmates

Members of the Class of 1961 of the former Sacred Heart High School in Indianapolis are organizing a 50th anniversary reunion on Sept. 17. They want to locate former

classmates to let them know about the upcoming reunion.

Members of the Class of 1961 should call Jan (Beck) O'Brien at 317-357-4443 or send her an e-mail at job@indy.rr.com. †

Young adult retreat is set for June 24-26

"Be Not Afraid" is the title of a young adult summer retreat sponsored by Young Adult Ministry in the archdiocese's Office of Catholic Education.

The weekend retreat will begin at 8 p.m. on June 24 at the Saint Meinrad Archabbey Guest House and Retreat Center in St. Meinrad, and will conclude at 2 p.m. on June 26.

Retreat activities include daily Mass, spiritual reflections, optional praying of the Liturgy of the Hours with the

Benedictine monks of Saint Meinrad, free time for personal prayer and a campfire gathering.

The \$100 registration fee includes meals, lodging and retreat materials. Scholarships are available for people who need financial assistance.

For more information or to register for the young adult retreat, log on to www.archindy.org/youngadult and click on "Young Adult Summer Retreat" or send an e-mail to Matt Faley at mfaley@archindy.org. †

Two students earn scholarships for Catholic high school tuition

The Indianapolis-based Our Lady of Knock Division of the Ladies Ancient Order of Hibernians recently awarded two \$1,000 high school tuition scholarships to Atley Gaynor, a member of St. Susanna Parish in Plainfield, and Audrey Petrone, a member of Our Lady of Lourdes Parish in Indianapolis.

Atley will be a freshman at

Cardinal Ritter Jr./Sr. High School in Indianapolis in the 2011-12 academic year. Audrey will attend Father Thomas Scecina Memorial High School in Indianapolis.

The scholarships were based on the students' ISTEP scores, performance on placement tests, attendance records and 300-word essays on the value of Catholic education. †

VIPs



Joseph and Theresa Helen (Wilson) Haigerty, members of Holy Spirit Parish in Indianapolis, will celebrate their 50th wedding anniversary on June 17.

The couple was married on June 17, 1961, at St. Philip Neri Church in Indianapolis.

They are the parents of two children, Michael and Joseph Haigerty. They have one grandchild. †

Priesthood ordination



Third Order Regular Franciscan Father Zygmunt Mazanowski poses outside the Chapel of the Immaculate Conception on the campus of Saint Francis University in Loretto, Pa., on May 28 after being ordained a priest by Bishop Joseph V. Adamec, bishop emeritus of the Altoona-Johnstown Diocese. Father Zygmunt grew up in St. Luke the Evangelist Parish in Indianapolis. He is a graduate of Bishop Chatard High School in Indianapolis, Ball State University in Muncie, Ind., and The Catholic University of America in Washington, D.C. He joined the Loretto-based Third Order Regular Franciscans in 2004.

Religion may again play crucial role in 2012 campaign

WASHINGTON (CNS)—As seven Republican candidates for president prepared for a June 13 debate in New Hampshire and others waited in the wings, there were signs that religion will play as big a role in the 2012 election as it has in other recent campaigns.

Many of the declared or potential candidates lined up in Washington on June 3-4 to address a "strategy briefing" sponsored by the Faith & Freedom Coalition, an organization headed by Ralph Reed, the first executive director of the Christian Coalition, and to pledge their commitment to the coalition's views on abortion, same-sex marriage and similar social issues.

Polling in early June by Quinnipiac University in Hamden, Conn., showed that former Massachusetts Gov. Mitt Romney had more support among Republican or Republican-leaning independent voters than any other GOP candidate, with 25 percent. Sarah Palin, the former Alaska governor who is not an official candidate, received support from 15 percent of the poll respondents, with businessman Herman Cain at 9 percent.

But another part of the Quinnipiac survey offered less promising information to the Romney campaign.

Asked to assess their comfort level with the faith of presidential candidates, 36 percent of the poll respondents said they felt somewhat uncomfortable or very uncomfortable with a Mormon candidate. Only 13 percent said they would be uncomfortable with a Catholic candidate, while 59 percent said they would not be comfortable with a Muslim candidate, and

60 percent said a candidate who was an atheist would make them uncomfortable.

Both Romney and another possible candidate, former Utah Gov. Jon Huntsman Jr., have ties to the Church of Jesus Christ of Latter-day Saints, although Huntsman said in a recent *Time* magazine interview that it is "tough to define" whether he is still a member of the church. "I'm a very spiritual person and proud of my Mormon roots," he said.

Peter A. Brown, assistant director of the Quinnipiac University Polling Institute, said the poll showed "that the American people—especially Democrats—have many more questions about a Mormon in the White House than they do about followers of other religions."

The margin of error for the poll released on June 8 was plus or minus 2.2 percentage points.

David E. Campbell, an associate professor of political science at the University of Notre Dame and founding director of the Rooney Center for the Study of American Democracy, said some candidates face a "stained-glass ceiling" when it comes to their faith.

"My research suggests that while Romney, like any candidate, has many assets and many liabilities, the fact that he is [a Mormon] ... is definitely an electoral liability for him," in the same way that John F. Kennedy's Catholicism was a liability to be overcome in 1960, Campbell told Catholic News Service. About the same percentage of voters have negative opinions about a Mormon candidate today as did about a Catholic candidate in 1960,

he added.

Campbell, a Mormon himself, co-wrote the 2010 book *American Grace: How Religion Divides and Unites Us* with Harvard professor Robert D. Putnam.

The two authors found that Catholics and Jews are viewed very favorably by most Americans—even slightly more favorably than mainline Protestants. They attribute the change over the past 50 years to the degree of "interreligious bridging" by Catholics and Jews today.

"There has been a dramatic change in the way Catholics are integrated into the mainstream of American society," Campbell said. Fifty years ago, Catholics had their own neighborhoods and schools and a distinctive form of worship in Latin, he said. But today Catholics are much more likely to have Protestant friends and vice versa.

"Interreligious bridging is a major factor in how a religion is perceived," Campbell said. "Mormons bridge the least of all, and they are not viewed very positively."

The current slate of declared or possible GOP presidential candidates includes several Catholics—former House Speaker Newt Gingrich, former U.S. Sen. Rick Santorum of Pennsylvania and current New Jersey Gov. Chris Christie.

Several belong to nondenominational Christian churches or evangelical branches of mainline denominations. Palin, who has said she was baptized Catholic, attends Wasilla Bible Church in Alaska. Former Minnesota Gov. Tim Pawlenty, who was brought up Catholic, is a member of Wooddale Church in Eden Prairie, Minn. U.S. Rep. Michele Bachmann of Minnesota belongs to

Voters' Comfort Zone

Percentage of U.S. voters who say they would be uncomfortable with a president who was:

AFRICAN-AMERICAN	5%
A WOMAN	10%
CATHOLIC	13%
JEWISH	15%
HISPANIC	15%
EVANGELICAL CHRISTIAN	26%
MORMON	36%
MUSLIM	59%
ATHEIST	60%

Source: Quinnipiac University poll

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the Wisconsin Evangelical Lutheran Synod.

U.S. Rep. Ron Paul of Texas was raised a Lutheran, and had each of his five children baptized as Episcopalians, but now attends the First Baptist Church of Lake Jackson, Texas.

Cain, the former president and CEO of Godfather's Pizza, is the most overtly religious candidate so far, serving as an associate minister at Antioch Baptist Church North in Atlanta.

Although more than half of the 44 presidents in U.S. history have belonged to one of three mainline denominations—Episcopalian, Presbyterian or Methodist—none of the declared Republican candidates is a member of any of those churches. Among the leading undeclared but possible candidates, Texas Gov. Rick Perry is a Methodist. †



Rep. Michele Bachmann



Herman Cain



Newt Gingrich



Sarah Palin



Tim Pawlenty



Mitt Romney



Rick Santorum

North Carolina church cancels Quran reading, plans interfaith dialogue

CHARLOTTE, N.C. (CNS)—A plan to allow for the reading of the Quran from the pulpit during a Mass at St. Peter Church in Charlotte on June 26 has been canceled with an interfaith dialogue planned for October instead.

St. Peter Parish had agreed to take part in an event called Faith Shared, in which priests, rabbis and Muslim scholars are scheduled to read sacred texts in each other's houses of worship. The event is a project of two groups, the Interfaith Alliance and Human Rights First.

In announcing the cancellation on June 7, Jesuit Father Patrick Earl, pastor of St. Peter Parish, noted that a 2004 Vatican document, "*Redemptionis Sacramentum*" ("The Sacrament of Redemption") expressly forbids the reading of texts from other religions during the celebration of Mass.

Father Earl was not aware of the Vatican prohibition when he agreed to host the event.

In a May 27 telephone interview, he told Catholic News Service he was prompted to sign on to the Faith Shared initiative after recalling things that he had heard during meetings of Mecklenburg Ministries, an interfaith clergy group in the Charlotte area.

"I've heard from Muslim imams about what they and their congregations have suffered just from the fear, the fear of what they call Islamophobia," Father Earl said.

One recent instance was related to an Islamophobia conference held in Charlotte earlier in May. "Some of the clergy coming here had trouble flying here because of the fear of some of the pilots, and so they were late getting here," said the priest.

According to *The Charlotte Observer*, at least two imams wearing traditional garb heading to the conference were taken off one plane when the pilot allegedly said he would not fly with them as passengers and they had to catch a later plane to Charlotte.

"There is animosity in our country ... between the Christians and Muslims and the Christian community needs to address that," Father Earl said on June 7.

The plan to allow the reading of the Quran at St. Peter was in its formative stage. Father Earl had not yet contacted a member of the Muslim faith to conduct the reading.

Now St. Peter Church plans to host an interfaith event during the month of October as part of its observance of the feast of St. Francis of Assisi. †

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VanVelse and Bickel join archdiocesan Family Ministries staff

By Mary Ann Wyand

Two new staff members have joined the archdiocesan Office of Family Ministries at the Archbishop O'Meara Catholic Center in Indianapolis.

Debra VanVelse, a member of St. Barnabas Parish in Indianapolis, is the new part-time coordinator of Family Ministries programs.

She succeeds Marilyn Hess, who retired on June 7 from her longtime position as associate director of healing family ministries.



Debra VanVelse

Hess, a member of Holy Spirit Parish in Indianapolis, served the archdiocese for 22 years.

Flor Bickel, a member of St. Anthony Parish in Indianapolis, is the new part-time administrative assistant.

She is bilingual, and will work with VanVelse and David Bethuram, associate executive director of Catholic Charities and Family Ministries.

"The Archdiocese of Indianapolis has been blessed to have

Marilyn Hess serve as associate director of the Family Ministries office for the past 22 years," Bethuram said, "not only because of her great nature and character, but because of the quality of work she has done to help improve ministries for people who are hurting in the parishes—those who have lost a loved one either through death or divorce.

She has been a light to many people, not only here in Indianapolis and in the archdiocese but also nationwide.

"We're very happy to have Debra VanVelse as our new coordinator of Family Ministries," he said. "She will be taking on the duties that Marilyn Hess has done in both the divorce and bereavement ministries in the archdiocese."

Bethuram said VanVelse has "many of the charisms that are necessary for this particular ministry, and has an understanding of what it means to be pastoral to those who are in need."

Among her duties, VanVelse will coordinate plans for various archdiocesan programs, including "Divorce and Beyond" and "Being and Belonging" programs for separated and divorced Catholics, and new parish-based "Seasons of Hope" bereavement support groups for people who are grieving the loss of loved ones.

She has been a longtime volunteer for Family Ministries programs and retreats, and is a member of the National Association of Catholic Family Life Ministers.

Previously, she worked for Horizon House, a multiservice day center for homeless people in Indianapolis, and volunteered as a helpline assistant for United Way of Central Indiana.

Currently, she volunteers for a new advocates program at Wishard Hospital in Indianapolis.

"I am looking forward to helping with the divorce and



Flor Bickel

bereavement ministries," VanVelse said. "I think that when Catholics are in pain, for a lot of us, the first place we turn to is our Church. That's why Family Ministries are so important. If people are grieving, they should call us and we will help them."

VanVelse has two grown daughters and three grandchildren.

As administrative assistant, Bickel will help with programming as well as expand ministry services to Hispanic Catholics who primarily speak Spanish.

Previously, Bickel served the Church in central and southern Indiana with the children's program at Holy Family Shelter in Indianapolis then worked as Hispanic outreach coordinator and English as a New Language tutor at St. Philip Neri and St. Anthony schools, both in Indianapolis. She also assisted as site director for after-school care at St. Anthony School.

Currently, Bickel also volunteers in Hispanic ministry for Latino immigrants with Providence Sister Marikay Duffy in the Providence Network Ministry at St. Mary Parish in Indianapolis.

"I come from a Catholic family," Bickel said, "and believe in the unity of the family."

Her husband, Bill Bickel, is the service line director for crisis relief and shelter for Catholic Charities Indianapolis, and director of the archdiocesan Holy Family Shelter and Holy Family Transitional Housing in Indianapolis.

They are the parents of a daughter, who is a junior at Indiana University-Purdue University Indianapolis, and an adopted son, who is 21 and lives in Peru. †

More than 60 U.S. bishops expected to join World Youth Day pilgrims in Spain

WASHINGTON (CNS)—More than 60 U.S. bishops plan to join the 25,000 U.S. World Youth Day pilgrims expected to be part of an estimated 1 million-plus young people who will attend at least one of the events in Madrid on Aug. 16-21.

A morning Mass for the U.S. pilgrims, with the bishops concelebrating, is slated for Aug. 20 at Palacio de Deportes, home to Love and Life: A Home for English-Speaking Pilgrims, which will provide English-language World Youth Day events. The air-conditioned center has seating for 15,000.

The Knights of Columbus and the Sisters of Life are lead sponsors of the Love and Life pilgrimage center. They

had jointly sponsored a similar center for 2008's World Youth Day in Sydney, Australia. Co-sponsors include Holy Cross Family Ministries, Canada's Salt and Light Television Network, the Apostleship of Prayer, the Fellowship of Catholic University Students, World Youth Alliance and the Pontifical John Paul II Institute for Studies on Marriage and the Family.

The center will be open free of charge to all World Youth Day pilgrims. A special chapel is being constructed at the site.

Activities at the center will include Masses, devotions, catechesis sessions, concerts, speakers, witness testimonies, prayer, movie screenings, a eucharistic procession, an outdoor Way of the Cross, eucharistic adoration and

sacramental confession.

The U.S. Conference of Catholic Bishops will provide the animating team for an Aug. 19 catechesis session at the center. It will also offer a "lectio divina" experience on Aug. 19 following the Stations of the Cross. U.S. bishops will be present at the site to interact with the young pilgrims. Several U.S. bishops will provide catechesis at the site as well as at other locations.

Pilgrims in Madrid or elsewhere can connect to the Love and Life site and its activities by means of a smartphone application, which will be available from the website www.wyenglish.org. For more information, send an e-mail to wyd@kofc.org. †

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July 15, 2011, issue of *The Criterion*

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Photos should be saved in jpg format, be a minimum 200 dpi resolution and at least 3 inches or 600 pixels wide. Color photos are preferred. Please send your photo as an attachment to the e-mail.

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All announcements and photos must be received by 10 a.m. on Thursday, June 30, 2011. (No announcements or photos will be accepted after this date.)

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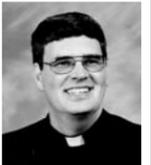
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Young girl puts musical talents at service of Perry County parish

By Sean Gallagher

Charlie and Dianne Gardner began their ministry in pastoral music when they were in grade school in the 1950s.

Nearly 60 years later, a young girl at St. Mark Parish in Perry County is following in their footsteps.

A few years ago, the Tell City Deanery parish had a bit of a problem. It had no one to accompany the singing of the congregation at its Sunday Mass.

The person who stepped forward to fill the need wasn't a veteran pastoral musician or someone who had just played the piano for pleasure at home for years.

It was Courtney Berger, who was 9 at the time and had just started to take piano lessons, but was starting to show some real talent.

St. Mark's pastor at the time, then-Father Paul Etienne, encouraged Courtney so she gave it a try.

"The piano is similar to the organ," Courtney said. "So I just started messing around with it. And then, all of a sudden, I came up with all of these chords. Then people kept telling me that I'd get better every week. I'd add more chords."

"I'm just amazed," said Diane Berger, Courtney's mother. "I'm very proud of her. She gets so much back from the people at church.

"I can't go anywhere without somebody saying, 'Oh, your daughter does such a great job.' It feels good, and it feels good knowing she's doing something for God and the parish."

One of those people who is impressed by Courtney's talents is Marlene Kunkler, who has been a member of St. Mark Parish for 44 years. She has seen a lot of things happen at the parish over the years, but few to compare to

what she has seen—and heard—in Courtney.

"I think it's at the top," Kunkler said. "She's just a lovable little girl. She just hops along with her black ponytail flopping back and forth. She's always peppy. Everybody recognizes that she's a special little girl."

As an accomplished organist himself, Father Dennis Duvelius, St. Mark's current pastor, is in a good position to understand just how special Courtney's musical talent is.

"I get to hear what she does before Mass," Father Duvelius said. "She comes in early and practices, and not necessarily Church music. While no one's in there, she just sits down at the organ and goes wild.

"It's really quite impressive what she can do at the age of 11."

In addition to helping Father Duvelius at the organ bench, Courtney also assists him as an altar server—sometimes during the same Mass.

"I just rely on my [fellow] server to do the parts that I can't do," Courtney said of the times when she pulls double duty.

Nelda Waninger, a member of nearby St. Augustine Parish in Leopold, formerly served as an accompanist at St. Mark for its Saturday evening Mass. She was happy to see the musical talent Courtney has, and helped her learn about the organ.

"She just hopped up there and wanted to do this, and played one day on Sunday," Waninger said. "She just wants to do so much. She'll just keep getting better and better. I think she's a gifted child."

Courtney was born in China. Diane and her husband, David, adopted Courtney when she was 13 months old, and brought her home to Perry County.

The fact that God placed this young girl, born half way

Photo by Darryl Babin



Courtney Berger, 11, plays the organ at St. Mark Church in Perry County. Courtney has accompanied the congregation's singing at the Tell City Deanery parish since she was 9, and also often assists as an altar server during Mass.

around the world, in a small rural parish in Perry County makes her service even more special to her parents and her fellow parishioners.

"If we wouldn't have adopted her, we wouldn't have any idea where she would be today," said David Berger. "Maybe in an orphanage somewhere. She wouldn't ever have the chance to affect people's lives as she does now."

Courtney is pleased that she is able to see just how she touches people's hearts.

"It's fun to do," said Courtney of playing the organ at Mass. "I just love how I put smiles on people's faces." †

GARDNERS

continued from page 1

Early starts

Charlie began playing music for liturgies in the 1950s while a student at the former St. Andrew the Apostle School in Indianapolis.

Dianne has a similar story, taking piano lessons starting in the third grade at the former St. Augustine School in Jeffersonville. When she was in fifth grade, she started accompanying the school choir.

"It was my life, all through high school, accompanying musicals at a Catholic high school without a band," said Dianne, who graduated from Our Lady of Providence Jr./Sr. High School in 1967.

Charlie continued to develop his talents as a high school seminarian at the former Bishop Bruté Latin School in Indianapolis, where he learned to play the organ, and at Saint Meinrad, where picked up the guitar.

"I never looked back in terms of it being a huge part of my life," Charlie said.

It was their common love for music that inspired their love for each other. However, before they were married, Charlie and Dianne usually only saw each other in large groups of people who came together to

play and sing songs.

"We did not know each other extremely well before we got married," Charlie said.

"That's such an understatement," said Dianne.

The deep bonds of love and respect that Charlie and Dianne have nurtured over the years are rooted in music, which Dianne said is the "anchor" of their relationship.

"That's a good term for it," she said.

"And we do musically respect each other as much as any two musicians could."

"Sometimes we'll just sit down and play piano duets, which we love to do," Charlie said. "There is just a joy in creating beauty. To me, that's one of the privileges of being a musician. There's a joy in being able to do that individually. But when you're creating beauty together, [it's even better]."

Changes in the Church, at home

In the early years of their marriage, Charlie and Dianne, along with priests and other lay pastoral musicians with whom they collaborated, helped to introduce a wide array of new liturgical music into the life of the Church in the archdiocese.

It occurred during the time that the reforms of the Second Vatican Council were being implemented.

"Having come of age in this time of liturgical renewal and a lot of newness and change in everything, it seemed like change was a part of the normal thing," Charlie said. "It's what we came to expect. Every few years in the 1970s, we'd expect something new. And so there was a kind of excitement about that."

They also helped further those changes at the national level by being active in NPM since its start in the late 1970s. They attended its first national convention in 1978. The Gardners also helped organize

NPM conventions in Indianapolis in 1997 and 2007. Charlie received the organization's "Musician of the Year" award in 1998.

Being active in NPM has encouraged Charlie to "theorize" about the role of music in the liturgy of the Church. But Dianne has kept his feet firmly planted on the ground.

"Being involved in a parish continually keeps your head from getting too far up into the clouds and theoretical," Charlie said. "You find out things that really happen. And Dianne is very, very good at keeping the pastoral sense very honed. I think that's always so important."

Changes also happened in relatively short order in Charlie and Dianne's family. Their three children were born in 1973, 1974 and 1977.

From the start, music was a part of life in the Gardner home.

"They're all musical," Charlie said of their children. "One has followed through more than the other two. But all of them enjoy music. It was pretty much required, I guess. They never fought it."

Their children are grown, and now live in different parts of the country. But when they get together, they still make music. And with seven grandchildren, Charlie and Dianne want to show their love for music to the next generation of their family.

"We jam pretty good," Dianne said. "And Grandpa just made a CD for the grandchildren with 10 songs on it."

Forming the next generation

Christine Seitz is Charlie and Dianne's child who "followed through more" with an interest in music that she discovered at a young age.

While in kindergarten, she started taking piano lessons, and later majored in piano performance at Illinois Wesleyan University in Normal, Ill.

For nearly 10 years, she has ministered as music director at St. Monica Parish in Indianapolis. Before that, she was music director at a parish in Houston.

Although she grew up around liturgical music, Seitz found that learning all the ins and outs of planning music for liturgies in a parish on a weekly basis was a challenge—one that her parents have been willing to help her overcome.

"I would call them probably every day asking questions about stuff," Seitz said. "Some special occasion would be coming up and I'd say, 'What do I need to do for this?'"

Now a veteran pastoral musician, Seitz still finds herself calling her parents, especially her father, to talk about questions

that arise.

At the same time, Charlie has learned from Seitz's experience of planning music for the regular bilingual liturgies at St. Monica Parish.

"I have had many conversations about this with Christine," he said. "In my years of music ministry, I have dealt with some of these issues—especially for archdiocesan liturgies—but not as she does on a week-to-week basis."

Charlie and Dianne have encouraged young adults beyond their children to consider becoming pastoral musicians. Charlie does that on a regular basis at Marian University in Indianapolis, where he is a faculty member of the school's music department and mentors students majoring in pastoral music ministry.

Long before he began teaching at Marian, however, Charlie helped set Tom Nichols on his path to becoming a leader in pastoral music in the archdiocese. Nichols has ministered as music director at St. John the Evangelist Parish in Indianapolis since 1996.

Thirteen years before that, as an eighth grader, Nichols took organ lessons from Gardner at SS. Peter and Paul Cathedral in Indianapolis.

Nichols said that he and all pastoral musicians across the archdiocese are thankful for Charlie's decades of leadership.

"All of us, regardless if we're old, young, full time, part time, volunteers, I think we all owe a great debt to him because of the work he has put in over the years," Nichols said, "and how he models liturgy and in the workshops that he and the Office of Worship have put on for improving the skills of people, especially for people that might not have degrees and need some level of foundation."

Dianne said that Charlie helped form her understanding and love of liturgy. And they continue today trying to bring about meaningful, prayerful liturgies at Nativity Parish through their great love of music.

"I have such deep feelings about it," Dianne said. "I just feel like there's the whole element of the bond in the music with the people that we sing with, including the assembly. We sing those words. We sing about this ideal that we put out there, and then we become that."

"This isn't about what we're creating," Charlie said. "It's about being a part of something much larger that's a part of God's creation. We're just doing our part in it." †



Dianne Gardner plays the piano during a choir rehearsal at Nativity of Our Lord Jesus Christ Church in Indianapolis on May 18. She is music director at the Indianapolis South Deanery parish, and has been a pastoral musician in the archdiocese since the 1970s.



Charlie Gardner leads the congregation in singing the responsorial psalm at the June 4 priesthood ordination Mass of transitional Deacon Dustin Boehm at SS. Peter and Paul Cathedral in Indianapolis.

Photos by Sean Gallagher

Marian Award shapes special bond between Girl Scouts

By Breanna Holder

While cookies, camping trips and merit badges are traditional parts of the Girl Scouts of America, another special bond connected eighth graders who are part of Immaculate Heart of Mary Girl Scout Troop #1881 in Indianapolis.

The 18 girls were challenged this year by their troop leaders to earn the Marian Award, one of the highest honors for Catholic Girl Scouts. The award is given after an extensive study of Mary, the mother of Jesus, and the completion of a self-organized community service project.

As the girls pursued the Marian Award, troop leader Sidney Eisgruber hoped that they would gain a new perspective of the Blessed Mother. She also wanted them to use their gifts to help others.

"The greatest eye opener was learning all the things Mary went through at such a young age," said Katie Bowes, a member of the troop. "After studying her life, I learned God helps us when we need it."

Katie helped to collect books and magazines for Operation Paper Back, a project that benefits American service men and women. She collected two large boxes of reading material, which were shipped overseas.

"It felt good to help people," Katie said. Another Girl Scout, Katherine Graham, added a personal touch to her community service project.

Since Katherine was a little girl, she has loved acting. So she decided to share her passion with others.

She selected 11 students from the first through fourth grades at Immaculate Heart of Mary School.

During the course of eight weeks, she taught the students how to act. Her project ended with a play that the students performed for their parents.

"The Marian Award taught me [that] if I really work at something, I can get it done," Katherine said.

Katie and Katherine both noted how troop members worked together and motivated each other to earn the Marian Award. They thought the effort brought the girls closer together as a troop and as friends. So did their troop leaders.

"These are 18 special girls," Eisgruber said. "I hope in the future other Girl Scouts can learn from them."

The 18 girls who earned the Marian Award are Juliette Lowry, Meg Klein, Shelby Goble, Grace Dury, Lucy Eisgruber, Sophie Riegner, Katherine Graham, Maggie Dietrick, Hannah Guy, Katie Klein, Meg Turchi,



Eighth-grade students who are members of Immaculate Heart of Mary Girl Scout Troop #1881 in Indianapolis recently received the Marian Award, one of the highest honors for Catholic Girl Scouts.

Kathleen Caspersen, Molly Egan, Kathryn Johantges, Monica Caito, Susie Winternheimer, Katie Bowes and Eileen Murphy.

The troop leaders are Eisgruber and

Karen Winternheimer. †

(Breanna Holder, an intern at The Criterion, is a junior at Indiana University-Purdue University Indianapolis.) †

Pope calls for reform in Syria, promotes clean energy to protect nature

VATICAN CITY (CNS)—The civilian unrest ripping through Syria and other Arab countries is a sign that people want a better future, Pope Benedict XVI told Syria's new ambassador to the Vatican.

"These events also demonstrate the urgent need for genuine reforms in political, economic and social life," he said in a written address on June 9 to Hussan Edin Aala, the new ambassador.

Reform and social progress, however, must not be brought about through actions that are discriminatory, intolerant or violent, but must be achieved in ways that

respect the rights and dignity of all individuals and communities as well as respect truth and peaceful coexistence, the pope said.

Government authorities should be guided by such principles and take into account the hopes and needs of their citizens as well as international mandates, he added.

The pope made his comments just as the U.N. Security Council was discussing a draft resolution calling on the Syrian government to end its repression and violence against protesters, allow humanitarian access and introduce reforms in the country.

Fearing a deadly government crackdown, more than a thousand Syrians fled to neighboring Turkey overnight on June 8.

The Syrian government of President Bashar al-Assad has used violence against demonstrators and arrested thousands of political opponents. Hundreds of people have been killed and injured in the violence. An opposition coalition has called for a new constitution that ends the al-Assad family's four-decade hold on power.

Pope Benedict said "a solution must be found" if peace is to come to the whole region. †

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Living in the present can help children grow in holiness

By Sheila Garcia

Children orient us toward the future. How many parents, gazing at their newborn, see images of caps and gowns, wedding finery, even grandkids?

Children embody our fondest dreams and deepest fears. They can make it difficult to live in the present moment.

How, then, do we as parents follow Jesus' admonition not to worry about tomorrow?

Living in the present moment means to be open to the opportunities that God, who lives in the eternal now, gives us each day to grow in holiness.

If we are distracted by worries about the future, or regrets about the past, we may miss what God is saying to us right now.

Busyness, or multitasking, presents a major obstacle to living in the present moment. Technology makes it easier, or at least more tempting, to do several things at once, and busy parents always try to maximize their time.

For example, we drive our children to school, listening to their class presentations with one ear while keeping the other on the traffic report on the radio.

Multitasking has its place, but it can prevent us from seeing the needs of others. We become used to juggling tasks, and we fail to notice that someone is asking us for advice, empathy or simply a listening ear.

I think of the times when I have been checking e-mail while talking on the phone to a friend. Then I realize that she has brought up a serious topic and expects a thoughtful response.

Busy parents will do well to remember the advice of St. Francis de Sales, a doctor of the Church: "Do not want to do everything but only something, and without doubt you will do much."

Living in the present moment is a habit, a virtue that can be acquired over time.

When tempted to worry about something that may or may not happen, we can stop and ask: "Is there something I can or should do about this now?"

If the answer is "yes," then we can take action. For instance, I can worry that the "check engine" light signals a serious problem or I can take the car to the mechanic. If there is nothing that I can



A mother enjoys watching her young daughter play with a stuffed animal. When parents take time out of their many duties simply to enjoy the present moment with their children, they teach them good lessons about listening to the voice of God in their daily lives.

do, or I have done what I can, then I need to turn the worry over to God.

Living in the present moment does not preclude planning for the future. Without advance planning, whether for play dates or college, family life would be chaotic.

Rather, having done what we can, we turn the situation over to God. We learn not to worry about events that are beyond our control or worst-case scenarios that will probably never happen.

We need to trust that God will protect

us from difficulties or that he will give us the strength to deal with them.

For most people, learning to trust is a process. It's not something that we will do once and for all.

A friend of mine says: "I give things over to God in the morning, but by the afternoon I've taken them back. So much for trust in God!"

The ability to live in the present moment is a precious gift that

parents can model for their children. My mom shared this gift with me

during my childhood. A few times each summer, for no particular reason, she would make a "surprise lunch," and the two of us would stretch out in the backyard with our treats. We enjoyed the beautiful day and each other's company.

In later years, as a mom myself, I appreciated how many household tasks she had put on hold in order to give me her undivided attention.

Each day, God speaks to us through the people and events in our lives. He asks us to let go of unproductive worries and fears so that we can draw closer to him.

(Sheila Garcia is associate director of the U.S. bishops' Secretariat of Laity, Marriage, Family Life and Youth.) †

'Living in the present moment means to be open to the opportunities that God, who lives in the eternal now, gives us each day to grow in holiness.'

Living a simpler, more fulfilling family life can be done in many ways

By Mitch Finley

When Catholic families simplify the ways that they live, they might be motivated not by political ideologies but by Gospel values. Consider the following three families.

Family No. 1 includes a father, mother and



Before dinner, 8-year-old Ben Girone picks out a slip of paper with information about a saint from a basket held by his father, Steve Girone, as his brother, Will, 10, looks on at the family's home in Glasgow, Del. Families can simplify their lives by putting more focus on spiritual values rather than on accumulating material things.

two mid-elementary-school daughters. The family is active in an urban parish.

Dad and Mom decided to raise their children with strictly controlled access to television and the Internet. They struggle with these choices, but they believe that involving their daughters in the struggle is one way to cultivate a lifestyle based on the Gospel rather than on empty secular values.

Family No. 2 is blended. Dad, a lawyer who works for a community mental health agency, was married previously and divorced. Now he has custody of a son and daughter, who are in the first and second grades.

Mom, who brought her 13-year-old daughter to the new family after raising her as a single parent, was laid off during a corporate downsizing. She does most of the homemaking chores, and continues to look for work.

Combining the two families brought many challenges, but the parents strive to help their children learn healthy conflict resolution skills. They attend Mass together weekly.

"We try to have everyone home for most evening meals, and we have a table prayer to begin with," says Mom. "We try to bring the liturgical seasons into our home so that affects how we pray around the family table."

"Also, we encourage our kids, especially the older ones, to get involved in volunteer service activities, which they enjoy. As a family, each year we help serve a Thanksgiving

meal for homeless folks."

Family No. 3 is comprised of Mom and her twin boys, age 4. "It's been a lot of work, having twins as a single parent," she says. "Even though [their father] is recently married and his wife is now pregnant, they both are fine with having custody of the twins sometimes."

Each evening, the twins' mom prays with them at bedtime, and they go to Mass on Sunday evenings. This is the most convenient time for them since she works at a restaurant.

"When I was in high school," she says, "I was active in a parish youth group, and there was a focus on community service that had a big impact on my awareness of social justice issues [and] the importance of prayer. So I try to do things like recycling, and the boys and I have the rice bowl [from Operation Rice Bowl] on our table during Lent so we collect a little money that way for Catholic Relief Services."

The ways that families are cultivating simplicity vary as much as the families themselves.

What they have in common, however, is sensitivity to the need for loving intimacy with God and neighbor.

(Mitch Finley and his wife, Kathy Finley, are co-authors of Building Christian Families, which is published by ASIA Press.) †

From the Editor Emeritus/John F. Fink

The wisdom of the saints: St. Thomas More

St. Thomas More, whose feast is on June 22, is possibly the best example of a man who could be eminently successful in secular life while still maintaining the religious practices that can make anyone a saint. I titled my book about him *St. Thomas More: Model for Modern Catholics*.

This “man for all seasons” was the father of four children and foster-father of another, an eminent lawyer and judge, Lord Chancellor of England, one of the greatest authors of the 16th century—*The Complete Works of Thomas More*, published by Yale University Press, consists of 15 large volumes—and a deeply spiritual man.

He was beheaded on June 6, 1535, because he would not acknowledge King Henry VIII as supreme head of the Church in England.

He wrote that even the greatest of earthly pleasures is “little, simple, short

and suddenly past.” Why, he asked, would any sane person buy a momentary pleasure for an eternity of pain?

Furthermore, he said, if we would compare all the pleasures of this world, we would discover that the greatest by far is a clear conscience.

He was in prison because his conscience would not allow him to condone King Henry’s actions. Many times, his family tried to persuade him to sign the oath that would free him from prison. They criticized him for what they called his “scruple of conscience.”

When his wife, Alice, called him a fool for remaining in a filthy prison with rats and mice when he could be free, Thomas asked her, “How long, my Alice, shall I be able to enjoy this life?”

“A full 20 years, if God so wills,” Alice replied.

Thomas said: “Do you wish me, then, to exchange eternity for 20 years? Here, good wife, you do not bargain very skillfully.”

In a letter from prison to his daughter Meg, Thomas said that he trusted fully in God’s merciful goodness.

He wrote, “By the merits of his bitter passion joined to mine and far surpassing in merit for me all that I can suffer myself, his bounteous goodness shall release me from the pains of purgatory and shall increase my reward in heaven besides.”

If he felt himself weakening, he wrote, he would do as St. Peter did when he was sinking in the water: “call upon Christ and pray to him for help. And then I trust [that] he will place his holy hand on me, and in the stormy seas hold me up from drowning.”

He was fully confident, he wrote, that God would not let him be lost. “I shall, therefore, with good hope commit myself wholly to him. And if he permits me to perish for my faults, then I shall serve as praise for his justice.”

He finished the letter: “And, therefore, my own good daughter, do not let your mind be troubled over anything that shall happen to me in this world. Nothing can come but what God wills. And I am very sure that whatever that be, however bad it may seem, it shall indeed be the best.” †

Catholic Education Outreach



Ron Costello Kathy Mears Rob Rash

Parent educational choice has arrived

Over the last 20 years, states and cities across the nation have implemented educational choice programs, mostly for children who attended failing public schools. This year, Indiana passed its own school choice legislation.

Indiana’s law is different, however, in that it allows any qualified parent to choose a nonpublic school for their child.

State funding will now focus on providing access to a quality education, whether that is in a public school, private school, charter school, virtual school or home school.

The Choice Scholarship program provides scholarships—vouchers—to students by allowing a portion of state funds allocated for that child in the public schools to follow him or her to a nonpublic school if the family meets the income requirements. Students must have been enrolled in a public school for two semesters before they can receive a scholarship, not counting kindergarten.

The new law does allow for any student who previously received a scholarship through a Scholarship Granting Organization (SGO) to qualify for a state scholarship or voucher.

SGO’s are funded by donations from businesses and individuals. Those who donate to the SGO’s receive a 50 percent tax credit for their donation. These donations are used to provide need-based scholarships to qualifying students to attend a nonpublic school.

In the 2010-11 school year, 284 students in the archdiocese received a scholarship from a SGO. If these students continue to meet income requirements, they will be able to move to vouchers for the 2011-12 school year.

In addition, any kindergarten student who will attend a Catholic school during the 2011-12 academic year and receives a grant from a SGO will be able to move to a voucher for the 2012-13 school year.

Thus, enrolling eligible kindergarten students into a SGO program is a primary focus of Catholic schools this year. By providing these students with SGO support then moving them to a voucher when they enter first grade, our schools will be able to provide a quality Catholic education to greater numbers of students throughout the archdiocese.

Catholic schools that participate in Indiana’s school choice programs will not lose their autonomy. All archdiocesan schools are accredited by the state so state requirements should remain fairly constant. Our schools will still be able to have their own admissions policies and procedures so long as these are the same for all students seeking enrollment and treat all voucher students the same.

It is not our desire to be the “solution” to larger educational problems that many schools deal with each day.

Rather, it is our hope that we will be able to provide quality Catholic education to those who seek a faith-based education based on the traditions and teachings of the Roman Catholic Church.

School choice provides parents, the primary educators of their children, with a variety of options so that they can determine which school best meets their needs.

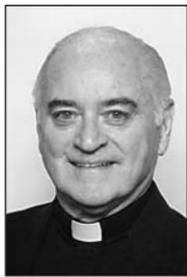
We believe that school choice will benefit children, and we look forward to working with new students and their families during the 2011-12 school year.

(For more information, contact Ron Costello, archdiocesan superintendent of Catholic schools, at rcostello@archindy.org. Kathy Mears is associate director of Schools, Learning Resources, and Rob Rash is associate director of Schools, Administrative Personnel and Professional Development for the archdiocesan Office of Catholic Education.) †

Spirituality for Today/Fr. John Catoir

The death of a beloved son and how it changed a mother’s life

I wonder how much Mary suffered when Jesus was crucified. The Mother of Sorrows is also called the Cause of Our Joy.



Recently, I received a letter from a grieving mother that helped me to understand Mary a little better:

“On a beautiful sunny July morning, my 26-year-old son was killed in a car

accident. He was on his way to work when a new, young driver pulled out of a side street and killed my wonderful child.”

Lynn Bain included the following prose poem with her letter:

“I never knew the desperation, the isolation, the unending agony;

“I never knew the depth of pain, the meaning of tears, the deadening silence;

“I never knew one could still exist when everything inside has died.

“Now I know what hell is all about. Goodbye, my son.”

She continued: “How could I possibly tell you that somehow I found the courage to go on or how I found joy again? But I did! With time and the help of God, and with the writings of my new friend, Father John Catoir, I found my bearings.

“I didn’t know Father Catoir at the time, except through his writings. He taught me how to find joy in the midst of the most excruciating pain.

“I wish I could give you the magic formula, but there is none. If you have suffered a terrible loss, please know that you will laugh again and live again, knowing that God is helping you every step of the way.

“I learned the important lesson that joy really does prevail over sorrow. And, I learned that, by helping others, I was really helping myself.”

Lynn gave me some of the credit for her recovery, but the truth is that all I ever did was share the words of Jesus with her.

“I have told you this so that my joy might be in you and your joy might be complete” (Jn 15:11).

“Come to me, all you who labor and are burdened, and I will give you rest” (Mt 11:28).

I have spent the past 25 years of my priesthood writing about supernatural joy. With God by your side, you can overcome any catastrophe. The promises of Christ are true.

God has placed you here on Earth to perform a task that nobody else can do. You must be ready when the time comes to fulfill your destiny.

I knew a man who was so desolate over

a heartbreak that he planned to commit suicide. While riding on a bus, he saw a pamphlet on the floor. He picked it up out of curiosity. It contained a message “for those who find life meaningless.” It said,

“Someday in the future, God will reveal to you the main reason you were born. You will be enflamed with the courage to carry on. Be ready when that day comes.”

That man canceled his suicide plans, and wrote to me several months later to explain how the note of encouragement from Christopher News Notes that he found in the bus changed his life forever.

Please help me to keep on encouraging people to find supernatural joy even in the midst of great sorrow, as Mary did.

I want to write a new book on how a simple decision to be joyful as a way of honoring God’s love

can save you from unending gloom and sorrow.

Please tell me your story. Write to me at P.O. Box 745, Chester, NJ 07930.

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

‘How could I possibly tell you that somehow I found the courage to go on or how I found joy again? But I did! With time and the help of God, and with the writings of my new friend, Father John Catoir, I found my bearings.

—Lynn Bain

Faithful Lines/Shirley Vogler Meister

The blessings that come from books and reading

In recent months, I have been giving many books from my collection to friends, family members and charities. My husband, Paul, also has parted with some books, but it is difficult for both of us. The process is slow and tedious.



I assume that most Catholics who enjoy *The Criterion* are avid readers, but then I could be wrong.

There are so many electronic ways to know what is going on in our world that reading might possibly go by the wayside—although I pray that does not happen. Holding and reading a magazine, newspaper or book could eventually become passé, but I hope not!

Recently, during a bad storm in Indianapolis, a neighbor’s huge tree came down and covered half of the front of our home. Much of the area near our parish had no power for several hours. We went to bed

early.

But at one point before bedtime, I decided to continue reading a book that I had started a few days before. I did this by flashlight, silently blessing my husband for keeping our home safety equipment in good shape. That was not the first time I read in the dark, and it won’t be the last.

Recently, while going through books, I came across some columns that I had written for the then-named “Personally Speaking” column in *The Indianapolis Star*. The one that caught my eye, from April 19, 1988, was “A Bibliophile’s tribute to books and reading.” That section of *The Star* is now called “Conversations.”

I began the column by quoting something that my husband said about me. “If you lived to be 200, you couldn’t read all the books you own.”

I responded with a laugh, “Perhaps not, but I’m trying.”

At another place in the piece, I wrote, “It’s wise to remember what humorist-novelist Mark Twain said: ‘The man who

does not read good books has no advantage over the man who can’t read them.’”

I also quoted poet-essayist Mary Worley Monague, who said in 1753, “No entertainment is so cheap as reading, nor any pleasure so lasting,” and Scottish essayist Thomas Carlyle, who lived from 1795-1881, and said “the best effect of any book is that it excites the reader to self-activity.”

Actually, if I weren’t a longtime reader, I surely wouldn’t even be writing this column. How well I remember my parents reading to me, and my mother walking with me to a library in St. Louis to take home books.

But even earlier than that, I learned from Mom to use the previous day’s newspaper and circle a different letter of the alphabet each day. I happily credit my parents and the Catholic nuns who taught and encouraged me through my younger years.

Thank God, I had a wonderful childhood.

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

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

The Sunday Readings

Sunday, June 19, 2011

- Exodus 34:4b-6, 8-9
- 2 Corinthians 13:11-13
- John 3:16-18

This weekend, the Church celebrates the feast of the Most Holy Trinity.



"The Trinity" is the theological term to describe the most intimate detail of the reality of God.

In the first reading, from the Book of Exodus, the Church begins its lesson for us today by reminding us about God and also

about ourselves as God's creatures.

For Jews, the Exodus, or flight from slavery in Egypt, was the most defining moment in their long history as a people.

After wandering across the forbidding Sinai Peninsula, they not only survived but eventually found a land of prosperity, peace and security. It was a difficult trip, to say the least.

Without God's mercy, the Hebrews would not have been able to complete this arduous journey. He guided them because he loved them.

The first reading reports another important aspect of life on this journey. Communication occurred between God and the people through Moses.

Divine love continues and allows us to communicate with God. God reaches out to us. God listens to us.

For the second reading, the Church presents St. Paul's Second Epistle to the Corinthians.

The Christians of Corinth quarreled and plotted among themselves. They sinned. Considering their surroundings, it is not difficult to realize why they so often were wayward.

Corinth was known throughout the Mediterranean world of the first century A.D. as a virtual cesspool of vice and licentiousness, the site of greed and selfishness.

The Apostle Paul urged the Christian Corinthians to rely on Jesus, and the strength given through and in Jesus of the Holy Spirit.

Finally, the Church presents a reading from St. John's Gospel about the Lord instructing Nicodemus, an important figure in Jewish life in Jerusalem.

Jesus explains that the Messiah's words are not just the opinions of a mere mortal. The Messiah is from God. The Son is one with the Father. To hear the Son is to hear the Father.

Jesus tells Nicodemus that the Father sent the Son into the world of space and time to be with the people and to redeem humanity.

Eternal life awaits the faithful. God is merciful and forgiving. God loves humankind. Despite all their sins and weaknesses, God loves humans and wills that they live forever.

Jesus is the perfect intermediary between God and humanity. One of us in the Incarnation, Jesus came to the world as the very personification of God's love.

Reflection

Using the phrase "Holy Trinity" does not customarily bring Catholics to an emotional response in their religious experience. Yet, frankly, it should evoke considerable emotion among any people who count themselves as disciples of Christ.

First, the term tells us of God's immense love for us. The Holy Trinity, while not unreasonable in the philosophical sense, never would have been known by mere humans as the result of their deduction alone.

The Trinity was revealed to us by the Lord so that we might understand in human terms the most intimate aspect of the life of God.

Secondly, so much of Catholic teaching rests on the belief that God has created every human in the divine image and likeness. We indeed are a reflection of God's image and likeness.

As such, we are out of kilter if we fail to love God. We are not in accord with our nature, our ultimate DNA, if we set ourselves apart from the human community and certainly if we do not love others.

All three readings for this feast bear in common the message that God loves us.

Long ago, the great theologians saw love as the essence of divine life. It is the kernel of the life of the Trinity. This feast calls us to realize that love is of God. †

Readers may submit prose or poetry for faith column

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

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

Send material for consideration to "My Journey to God," The Criterion, P.O. Box 1410, Indianapolis, IN 46206 or e-mail to criterion@archindy.org. †

Daily Readings

Monday, June 20

Genesis 12:1-9
Psalm 33:12-13, 18-20, 22
Matthew 7:1-5

Tuesday, June 21

Aloysius Gonzaga, religious
Genesis 13:2, 5-18
Psalm 15:2-5
Matthew 7:6, 12-14

Wednesday, June 22

Paulinus of Nola, bishop
John Fisher, bishop and martyr
Thomas More, martyr
Genesis 15:1-12, 17-18
Psalm 105:1-4, 6-9
Matthew 7:15-20

Thursday, June 23

Genesis 16:1-12, 15-16
or Genesis 16:6b-12, 15-16
Psalm 106:1-5
Matthew 7:21-29
Vigil Mass of the Nativity of
John the Baptist
Jeremiah 1:4-10
Psalm 71:1-4a, 5-6b, 15ab, 17
1 Peter 1:8-12
Luke 1:5-17

Friday, June 24

The Nativity of John the Baptist
Isaiah 49:1-6
Psalm 139:1-3, 13-15
Acts 13:22-26
Luke 1:57-66, 80

Saturday, June 25

Genesis 18:1-15
(Response) Luke 1:46-50, 53-55
Matthew 8:5-17

Sunday, June 26

The Most Holy Body and Blood of Christ
Deuteronomy 8:2-3, 14b-16a
Psalm 147:12-15, 19-20
1 Corinthians 10:16-17
John 6:51-58

Go Ask Your Father/Fr. Francis Hoffman

Many techniques can help to stay focused in prayer and keep distractions at bay

QI say the rosary, daily if possible. When I approach the mysteries, I think of them briefly, but then my mind wanders to a wide conglomeration of items.



I try to get back to meditating on the mysteries, but it doesn't always happen.

What do other people think of when they say the rosary? Is it wrong

to let your mind wander or is this supposed to happen?

I feel secure when I say the rosary—by which I mean that the devil cannot influence me. This is why I say it, but I cannot hold my attention on one single thing for the entire 10 Hail Marys.

AYou pray the rosary daily? Good for you!

There are many ways to pray the rosary, and each person should let the Holy Spirit lead the way.

We should avoid distractions, if possible. There are some helpful tried-and-true ways to concentrate on your prayers.

- Kneel when you pray.
- Pray a "Scriptural Rosary," which includes a short phrase from the Scriptures between each Hail Mary.
- Pray along with a rosary CD or DVD or a radio or television rosary program.
- Pray for specific intentions when you pray the rosary.

As Pope Benedict XVI pointed out in the first volume of *Jesus of Nazareth* (Doubleday, 2007), "We are at our most attentive when we are driven by inmost need to ask God for something."

Some people find it helpful to pray the rosary with others "family-style," which qualifies you for a plenary indulgence.

Pope John Paul II promoted the family rosary, especially during 2003, the Year of the Rosary, when he wrote:

"To return to the recitation of the family rosary means filling daily life with very different images [different from television], images of the mystery of salvation: the image of the Redeemer, the image of his most Blessed Mother."

You might also find it helpful to

contemplate sacred art as you pray the rosary.

A couple of rosary books are also helpful.

My favorite rosary book, written by St. Josemaría Escrivá, is *Holy Rosary*, published by Scepter Press in 2003.

You may also want to check out a rosary devotional book written by Paul Thigpen. It's called *Praying the Rosary with St. Paul*, and was published by Our Sunday Visitor in 2008 in celebration of the Church's observance of the Year of St. Paul.

QI am returning to the Catholic Church after being away a very long time. I need to go to confession, but I really am scared because I have broken all the commandments.

When I go in the confessional, should I say I have broken all the Ten Commandments or do I recite all the commandments one by one, which would take a very long time?

ABy the time you read this, I hope that you have already been to confession.

If not, when you go to confession, tell the priest: "Bless me, Father, for I have sinned, and I really am scared because I have broken all the commandments."

I am confident that such an introduction will gain the mercy and sympathy of your confessor, and all of your fear will melt away.

The kind of fear that keeps you away from the confessional never comes from God your Father. It always comes from the evil one.

Next, after telling the priest how long it has been since your last confession, try to make your confession clear, concise and complete.

Don't be vague. If you have committed mortal sins—serious matter, with full knowledge and full consent—mention them by name, number and circumstance.

Yes, this can be embarrassing, but that's part of the remedy. Humble souls are happy souls.

Try to prepare for your confession by reviewing a copy of a helpful examination of conscience that can be found in any number of good prayer books.

Finally, don't worry about how long it will take. When you are in the confessional, you are the only soul in the world that the priest cares about and he is happy to minister to you. †

My Journey to God

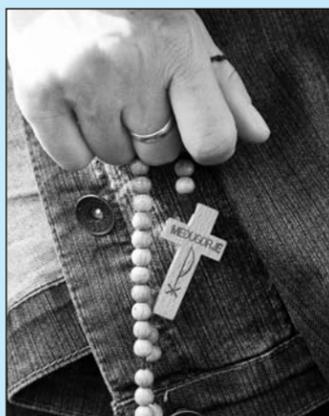
Moment of Grace

Sitting in the quiet,
Lifting up my heart
Into the vast nothingness
Of time and space,
I meet you, my Lord,
In this moment of grace.

Your peace enfolds me,
Warmth fills my soul,
Silence ensues
As we embrace,
Two hearts become one
In this holy place.

By Sandy Bierly

(Sandy Bierly is a member of Our Lady of Perpetual Help Parish in New Albany. A pilgrim holds a rosary as Pope Benedict XVI celebrates an outdoor Mass on June 5 at Zagreb's hippodrome during a two-day visit to the Croatian capital.)



CNS photo/Nikola Sobic, Reuters

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.

BAASE, Margaret A., 64, St. Simon the Apostle, Indianapolis, June 3. Wife of Andrew Baase. Mother of Angela Carpin, Susanne Miller, John and Matthew Baase. Daughter of Winifred Bower. Sister of Sue Ellen Grap, Ann Holmes, Fred, Michael and Deacon Patrick Bower. Grandmother of eight.

BRANNAN, Jay, 49, St. Simon the Apostle, Indianapolis, May 26. Husband of Jennifer Brannan. Father of Megan, Andrew and Jonathan Brannan. Son of Ellen Brannan. Brother of Diane Ross and Scott Brannan. Grandfather of one.

CUNNINGHAM, Thomas W., 47, St. Pius X, Indianapolis, June 3. Husband of Kristin Cunningham. Father of Anna, Natalie and Will Cunningham. Son of Dorothy Cunningham. Brother of Anne Glaser and Jim Cunningham.

DODGE, Virginia (Becher), 88, former member of St. Therese of the Infant Jesus (Little Flower), Indianapolis, April 29.

EDDY, George W., Jr., 77, St. Gabriel, Connersville, May 31. Husband of Betty (McGuire) Eddy. Father of

Niah Hicks, Monica Ross, Anthony, Bret, Brian, George III and Mark Eddy. Brother of Burl Eddy. Grandfather of nine. Great-grandfather of 11.

ENDRIS, Rhea Dawn, 98, St. Vincent de Paul, Bedford, June 6. Mother of M. Sue Graves, Dinah Hook, Mary Virginia Leggio, Carl, H. Vincent, Louis, Mike, Morris and Paul Endris. Grandmother of 48. Great-grandmother of 89. Great-great-grandmother of several.

FALCONE, Shirley, 81, Holy Family, Richmond, May 26. Mother of Shari Meyers, Joe and Randy Falcone. Sister of Danny and John Skethway. Grandmother of six. Great-grandmother of 11.

GADING, Charles O., Jr., 78, St. Malachy, Brownsburg, May 30. Father of Theresa Fletcher, Karen Latta, David, Douglas and Steve Gading. Brother of Lola Long and G. Don Gading. Grandfather of 17. Great-grandfather of 11.

GOLIGHTLY, Jan Stephanie, 64, St. Charles Borromeo,



St. Peter

The huge statue of St. Peter was photographed in front of St. Peter's Basilica before Pope Benedict XVI's general audience on June 8 at the Vatican.

Bloomington, June 2. Mother of Camille Wright, Lisa Wulczynski and Brennan Golightly. Stepmother of two. Sister of Barbara Yardley, Fabian, Kathleen and William Golightly. Grandmother of five.

GRANNAN, Henrietta L., 95, Christ the King, Indianapolis, May 30. Mother of Mary Frances Hinds, Frederick, Richard and Thomas Grannan. Grandmother of 12. Great-grandmother of five.

HAIGERTY, Nancy Joan, 67, Christ the King, Indianapolis, May 19. Mother of Therese Alpern, Laura Farmer, Kathleen, Jeffrey and John Haigerty. Sister of John Wood. Grandmother of 12.

HEALY, Joyce Ruth (Flanagan), 83, St. Rose of Lima, Franklin, May 30. Wife of

Joseph Healy. Mother of Mike Healy. Grandmother of one.

HOEING, Marvin, 84, St. Mary, Rushville, June 8. Father of Marsha Daugherty, Jeanne Lacy, Christine McKnight, Cynthia Sickbert, Daniel and Gregory Hoeing. Brother of Delores Bruns, Mariada Koors, Dorine Rosfeld, Alfred, Carroll, Jerry, Maurice and Sheldon Hoeing. Grandfather of 18. Great-grandfather of three.

JOHNSON, David, 82, St. Andrew, Richmond, June 1. Husband of Rita Johnson. Father of Mariann Allen and Melissa Ervin. Stepfather of Anita Loudy, Judy Tetuman, Jene and Henry Anderson. Brother of Richard Johnson. Grandfather of 22. Great-grandfather of 13.

KARNS, Jeanne (Thibo), 59, St. Vincent de Paul,

Shelby County, May 31. Wife of Walter Karns. Mother of Allen, Brian, Kevin and Preston Karns. Daughter of Patricia Shirk. Stepdaughter of Charles Shirk. Sister of Holly Esters and Melissa Freeman. Grandmother of two.

LUNSFORD, Carolyn B., 79, St. Paul, New Alsace, April 19. Wife of Richard Lunsford. Mother of Karen, Kathleen, David, Donald and Vernon Lunsford. Sister of Marlene Zinser and Donald Gutzwiller. Grandmother of 13. Great-grandmother of one.

McDOWELL, John Joseph, 94, St. Joseph, Indianapolis, May 16. Father of Brent Henderson, Fred and John McDowell. Grandfather of seven. Great-grandfather of 10. †

Providence Sister Ellen Catherine Conroy ministered in education for 54 years in three states

Providence Sister Ellen Catherine Conroy died on June 4 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 97.

The Mass of Christian Burial was celebrated on June 9 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

The former Anna Conroy was born on Oct. 15, 1913, in Chicago.

She entered the congregation of the Sisters of Providence on Feb. 11, 1930, and professed her first vows on Aug. 15, 1932, and her final vows on Jan. 23, 1937.

Sister Ellen Catherine earned a bachelor's degree in education at Saint Mary-of-the-Woods College.

During 81 years as a Sister of Providence, she ministered in education for 54 years at Catholic schools in Indiana, Illinois and North Carolina.

In the archdiocese, Sister Ellen Catherine taught at St. Philip Neri School in Indianapolis from 1948-49 and St. Joan of Arc School in Indianapolis from 1956-58.

In 1986, Sister Ellen Catherine retired from teaching and continued to live in Chicago for 15 years. She returned to the motherhouse in 2002, and served full-time in the ministry of prayer.

Surviving are several nieces and nephews. Memorial gifts may be sent to the Sisters of Providence, Saint Mary-of-the-Woods, 1 Providence Road, St. Mary-of-the-Woods, IN 47876. †

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Faith, prayer credited in 9-year-old girl's recovery from cancer

GREENVILLE, R.I. (CNS)—With quiet confidence, Sydney Khoury climbed each step of a metal ladder as she positioned herself to place a crown of flowers atop a statue of Mary at St. Philip Church.

It was a bit of a reach for Sydney, but with determination the 9-year-old extended her arms, carefully placing her tribute atop the head of a statue of the mother of Jesus for the parish's May crowning this year.

A short distance away, Providence Bishop Thomas J. Tobin watched admiringly as the St. Philip School second-grader successfully met yet another challenge in her young life.

Three years ago, Bishop Tobin also witnessed Sydney overcome one of her greatest challenges. At that time, as she lay in the intensive care unit of Hasbro Children's Hospital with her life hanging in the balance, the bishop prayed over her with a relic of Blessed Teresa of Kolkata.

Sydney's parents say the prayerful intervention yielded results nothing short of miraculous because very quickly after the blessing she began the road to recovery.

While he is cautious about attributing Sydney's recovery solely to divine intervention, Bishop Tobin said the day that he visited her in the hospital was a powerful day indeed.

"I always tend to be skeptical of these divine interventions, but it is very clear to me that something very special happened that day," Bishop Tobin told the *Rhode Island Catholic*, newspaper of the Providence Diocese.

In November 2007, Sydney was diagnosed with a stage-three malignant tumor on her kidney. Two days later, doctors removed her kidney and started her on a treatment regimen of chemotherapy and radiation. The overall success rate of the treatment was only 42 percent, her parents were told.

For nearly three months, her condition was stable. Then, a robust round of chemotherapy quickly took its toll on her.

"She started five days of chemo. It hit her so hard," her mother, Michele, recalled.

Sydney went into what is known as a neutropenic state as her white blood cell count dropped to zero, severely limiting

her body's ability to fight off infections.

"She was home for three days. On the fourth [day], she caught a fever," Michele said.

Sydney was immediately brought to the hospital, where she spent nearly all of February 2008 in the intensive care unit. She was intubated twice to maintain an open airway, and also became paralyzed for 12 hours during that time.

On Feb. 20, Michele and Ken Khoury received news that no parent ever wants to hear.

"They couldn't tell me if she'd make it," Michele said. "The doctor said, 'I can't guarantee anything over the next 48 hours.'"

Two days later, Sydney received the sacrament of the anointing of the sick. On Feb. 27, with Sydney's condition not improving, doctors performed a lung biopsy.

"Her lungs were just collapsing," her mother said.

The next day, with doctors about to have a discussion with the family about their wish to fit Sydney with a tracheotomy tube to help her breathing, Bishop Tobin visited Sydney at the hospital.

As he prayed over her, he held in his hand a relic of Mother Teresa. Known as a "first-class relic," sealed inside a reliquary, it is a lock of hair from the foundress of the Missionaries of Charity. It was a gift from a priest-friend back in Bishop Tobin's native Pittsburgh, who had obtained it in Rome where he worked with the religious order.

What happened next was remarkable.

Both of Sydney's parents and Bishop Tobin witnessed the young girl's body convulse during the prayers for her recovery.

"Very quickly after that, she got well," Michele said of her daughter's health. "He did the blessing, and she didn't need the tracheotomy."

"When she was blessed with the relic, her body reacted and she opened her eyes," the bishop recalled.

To ensure that any possible recurrence of cancer is treated immediately, Sydney must undergo an MRI every three months. Her most recent test showed that she is still in remission.



Bishop Thomas J. Tobin of Providence, R.I., greets Sydney Khoury outside the rectory of St. Philip Parish in Greenville on May 31. Sydney's parents feel a blessing he gave to her with a relic of Blessed Teresa of Kolkata, while she was in intensive care three years ago, has saved her life.

"Her spirits are great," Sydney's dad, Ken, said of his daughter.

In addition to the unwavering support of family and friends throughout, the Khourys say they cannot thank the St. Philip school and parish community enough for helping the family navigate through their crisis as well as the continual support they give them.

"Our family and friends had one of Sydney's hands, and the school and the church had the other," Michele said.

"The way they got involved, it was like they were doing it for their own families," Ken said of the St. Philip community.

For the Khoury family, there is no underestimating the impact that prayer can have on a person's life.

"The amount of prayers got God's attention," Michele said. "I really feel that through the power of prayer [that] she has been healed," Michele said. "It's amazing. It's a miracle." †

What was in the news on June 16, 1961? Warnings about secularism in academia and more lay involvement

By Brandon A. Evans

This week, we continue to examine what was going on in the Church and the world 50 years ago as seen through the pages of *The Criterion*, which is celebrating its 50th anniversary.

Here are some of the items found in the June 16, 1961, issue of *The Criterion*:

• **Delegate warns intellectuals of the dangers of secularism**

"MILWAUKEE—The Apostolic Delegate to the U.S. sounded a warning here to Catholic intellectuals who court secularism in the hope of being accepted in intellectual circles. Archbishop Egidio Vagnozzi said [June 3] in the baccalaureate sermon at Marquette University, from which he received an honorary degree, that he is 'concerned with the uneasiness and preoccupations of some Catholic intellectuals.' 'They seem to feel,' he

continued, 'that every effort has to be made in order to build a bridge between modern secular thought and Catholic thought, even to the point of digression from positions traditionally accepted in the past, in the expectation of being acknowledged and accepted in the intellectual circles of today.'

• **'Blind Father of the Year' feels title is premature**

• **Bold Experiment: 6 lay theologians ready to start convert work**

"SAN FRANCISCO—Can laymen take over more jobs within the Church, thus freeing priests for pastoral and sacramental duties? That question underlies a bold experiment nearing the end of its countdown here. On its success or failure rest the hopes of many priests and laymen alike, hope that the Church in the

U.S. is prepared for an exciting new era in religion. ... [Six] men, three with families, are charter graduates of the [University of San Francisco's] Institute of Lay Theology. ... On completion of a three-week retreat now under way, they will move out to spearhead—they hope—a

breakthrough in U.S. conversions. Their object: To prove that parishes can pay as well as pray their way to more converts. The 12 parishes involved ... will pay the men to conduct inquiry courses for people interested in

or ignorant of the Catholic Church and its doctrines."

• **Cornerstone rite set at St. Luke's**

• **Church outlook brighter in Dominican Republic**

• **Polish prelate hits secularism**

- **Ask reform of bracer labor plan**
- **What one woman gave to the public schools**
- **How Belgians do it: Schools are kept private despite government aid**
- **10,000 nuns behind Czech curtain**
- **Castro nationalizes Cuban private schools**
- **Anne Culkin: Is it a sin to go steady?**
- **Rome rites planned to observe anniversary for martyrs of Uganda**
- **CPA files protest in brutality case**
- **Anglican Primate to work for unity**
- **Preparatory Commission meets on Council plans**
- **Nine priests, 3 laymen put on trial in Hungary**
- **ND head urges action, not talk**

(Read all of these stories from our June 16, 1961, issue by logging on to our archives at www.CriterionOnline.com.) †



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