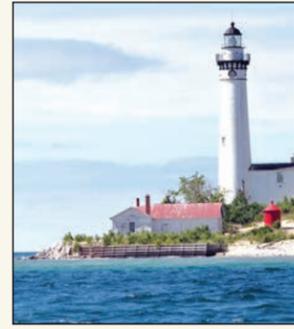




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## 'Immersed in the beauty of God'

Transitional Deacon Jerry Byrd kneels at SS. Peter and Paul Cathedral in Indianapolis to receive a blessing from Bishop Christopher J. Coyne, apostolic administrator, prior to proclaiming the Gospel during a celebration of an Easter Vigil Mass on April 7. Bishop Coyne will ordain Deacon Byrd a priest on June 2 at the cathedral.

## Deacon Jerry Byrd looks forward to embracing the glory of the priesthood

By Sean Gallagher

In every celebration of the Eucharist, bread and wine are miraculously changed into the Body and Blood of Christ in the moment when the priest prays the words of consecration.

In that same moment during a Mass celebrated in 1998, a high school junior from southeastern Indiana named Jerry Byrd was also changed.

Raised as a Baptist, Byrd was attending a Mass with a friend who was preparing to become a Catholic.

But when he heard the priest say those words and saw the priest elevate the host, Byrd was also changed. He knew beyond a

shadow of a doubt that it was Christ who was before him.

"It was like my little version of Emmaus," he said. "At the breaking of the bread, my eyes were opened and I recognized Christ present in the Eucharist."

Emmaus is the name of the town to which two of Christ's disciples were walking on the first Easter. The resurrected Christ walked with them and ate with them. They only recognized him when he blessed and broke bread (see Lk 24:13-27).

That moment in 1998 led Byrd to become a Catholic and eventually a seminarian for the Archdiocese of Indianapolis in 2006.

Ordained a transitional deacon a year

ago, Deacon Byrd will be ordained a priest on June 2 at SS. Peter and Paul Cathedral in Indianapolis by Bishop Christopher J. Coyne, apostolic administrator.

"How long does it take a priest to hold up a host?" Deacon Byrd wondered. "In that brief moment, everything in my life changed. ... And again, I'm coming to a moment where everything's about to change again."

When asked what it will be like for him to say those words that transformed him in 1998 and to lift up that host, Deacon Byrd, who is an admitted extrovert, was at a loss for words.

"It's kind of mind-blowing, to be honest

See BYRD, page 2A

## Federal lawsuits by Catholic dioceses and groups seek to stop HHS mandate

WASHINGTON (CNS)—Forty-three Catholic dioceses, schools, hospitals, social service agencies and other institutions filed suit in federal court on May 21 to stop three government agencies from implementing a mandate that would require them to cover contraceptives, sterilization and abortifacients in their health plans.

"Through this lawsuit, plaintiffs do not seek to impose their religious beliefs on others," said one of the suits, filed in U.S. District Court for the Northern District of Indiana by the Diocese of Fort Wayne-South Bend, diocesan Catholic Charities, St. Anne Home and Retirement Community, Franciscan Alliance, University of St. Francis and *Our Sunday Visitor*.

"They simply ask that the government not impose its values and policies on plaintiffs in direct violation of their religious beliefs," it added.

Cardinal Timothy M. Dolan of New York, whose archdiocese is among the plaintiffs,

said the lawsuits were "a compelling display of the unity of the Church in defense of religious liberty," and "a great show of the diversity of the Church's ministries that serve the common good and that are jeopardized by the mandate.

"We have tried negotiations with the [Obama] administration and legislation with the Congress—and we'll keep at it—but there's still no fix," the cardinal said. "Time is running out, and our valuable ministries and fundamental rights hang in the balance so we have to resort to the courts now."

Cardinal Dolan also is president of the U.S. Conference of Catholic Bishops, which is not a party to the lawsuits.

Catholic organizations have objected to the mandate since it was announced last Aug. 1 by Kathleen Sebelius, secretary of the U.S. Department of Health and Human Services (HHS). Unless they are subject to a

See LAWSUIT, page 8A



Cardinal Timothy M. Dolan

## Archbishop Lori installed as head of Baltimore Archdiocese

BALTIMORE (CNS)—In a jubilant liturgy that highlighted the historic roots of the Baltimore Archdiocese while also looking to the future, Archbishop William E. Lori was installed as the 16th archbishop of Baltimore on May 16 at the Cathedral of Mary Our Queen.

A native of New Albany, Ind., a smiling Archbishop Lori wore the same pectoral cross that belonged to Archbishop John Carroll—the first archbishop of Baltimore—as he was led to the bishop's chair by Cardinal Edwin F. O'Brien and Archbishop Carlo Maria Vigano, apostolic nuncio to the United States.

In front of more than 2,000 people, Archbishop Lori grasped his crosier and began a new era in the 223-year history of the Baltimore archdiocese as he symbolically took possession of his cathedral.

Archbishop Vigano, representing Pope Benedict XVI, extended papal

See BALTIMORE, page 7A



As his father, Francis Lori, looks on, Archbishop William E. Lori stops to kiss his mother, Margaret, before processing out of the Cathedral of Mary Our Queen in Baltimore after his installation Mass on May 16. Archbishop Lori grew up in New Albany, and his parents are members of St. Anthony of Padua Parish in Clarksville.

# BYRD

continued from page 1A

with you," he said. "I don't know what I would have to do to get my mind wrapped around that. It is so humbling."

But it might not have happened at all if it weren't for the convictions of his mother, Rose Byrd of Bright.

When she and her now late husband, Mick, were expecting the birth of Jerry, their fifth child, doctors told them that he had Down syndrome and would be rather sickly when he was born. Therefore, they advised them that Rose should have an abortion—a suggestion she flatly refused.

As it happened, Deacon Byrd was healthy and free of any abnormality when he was born.

This brave, pro-life choice by his mother has given strength to his own pro-life convictions to this day. And it's affected Deacon Byrd's view on vocations.

"It's given me a perspective," he said. "All life has a purpose. It's not just the life in the womb. It's also the life outside the womb. And it's carrying on that purpose throughout your natural life, however long God has destined for you to live."

In light of her experience at the start of Deacon Byrd's life, Rose Byrd is emotional when she talks about her son coming to know and embrace God's purpose for him as a priest, which she wholeheartedly supports.

"It's an awesome thing that the Lord has done," she said, holding back tears. "I hope that he will follow the Lord and do what the Lord put him here to do. And that is to work for him and lead others to him."

"That's what we're all really put on this Earth for, to serve the Lord and to show others the way to the Lord."

One of the gifts that God gave Deacon Byrd by which he has sought to draw people closer to him is his love for music and other forms of art.

He started playing the piano for his Baptist congregation when he was 13.

And he has either composed or arranged nearly all the music that will be sung at his Mass of Thanksgiving, which he will celebrate at 2 p.m. on June 3 at St. Louis Church in Batesville, his home parish.

Deacon Byrd has also designed and sewn the vestments that he will wear during that liturgy.

For nearly 20 years, he has led

## Deacon Jerry Byrd

**Age:** 31

**Parents:** Rose Byrd and the late Mick Byrd

**Home parish:** St. Louis Parish in Batesville

**Seminary:** Saint Meinrad Seminary and School of Theology in St. Meinrad

**Hobbies:** Cooking, watching movies, designing and making vestments

**Favorite saint:** St. Thérèse of Lisieux

**Favorite prayer or devotion:** The *Memorare*

**Favorite Bible verse:** "I came so that they might have life and have it more abundantly" (Jn 10:10).

**Transitional Deacon Jerry Byrd incenses a Book of the Gospels during the Nov. 19, 2011, closing liturgy of the National Catholic Youth Conference at Lucas Oil Stadium in Indianapolis.**

File photo by Mary Ann Garber



congregations in singing during worship as both a cantor and accompanist. That changed when he was ordained a transitional deacon last year. But Deacon Byrd is convinced that his love of music and the arts will continue to play a vital role in his priestly life and ministry.

"I think it will because God has given me that gift," he said. "And God doesn't give us a gift to cast it aside."

During his six years of priestly formation at Saint Meinrad Seminary and School of Theology in St. Meinrad, Deacon Byrd used his musical gift at St. John Parish in Osgood, where he stayed when he had breaks from classes.

Father Shaun Whittington, St. John's pastor, welcomed Deacon Byrd to stay in the parish's rectory during that time. Their friendship has been fruitful for both of them.

"He's seen what the priesthood is like in a parish in a very up close way," Father Whittington said. "But then our conversations, as he's been going through the seminary, have helped both of us. It's helped me become a better priest. We challenge each other to grow closer to Christ in the midst of priestly ministry."

Beginning in July, Deacon Byrd will be busy in his first pastoral assignment as a priest as associate pastor of St. Barnabas Parish and Catholic chaplain of the University of Indianapolis, both

in Indianapolis.

But Father Whittington is convinced that his relationship with his friend won't suffer as a result.

"We've made a commitment to continue to do [things] together," Father Whittington said. "He's not losing the guest bedroom at St. John's. I'm gaining a guest bedroom at some other rectory."

He is also looking forward to seeing how Deacon Byrd will attract those to whom and with whom he will minister closer to God through beauty and the arts.

"He'll be able to help people understand true beauty and the beauty of God and the beauty of creation," Father Whittington said. "That's another aspect of how God reveals himself."

"Beauty sometimes gets shortchanged a little bit. And to have somebody who can bring that aspect of it will help all of us be more well-rounded in that regard."

Father Peter Marshall is reminded of his friend's artistic talents every time he puts on the vestments that Deacon Byrd designed and sewed for him.

"Every time I wear them, I'm prompted to say a prayer of gratitude for Deacon Byrd, and his ministry and his life," said Father Marshall, associate pastor of St. Pius X Parish in Indianapolis, who begins a new ministry assignment as administrator of Our Lady of the Most Holy Rosary Parish in Indianapolis on July 3.

He thinks that Deacon Byrd's love of beauty and its connections to the life of faith will help others be drawn closer to God and the Church.

"Deacon Byrd has such a love for God and his people, and just a real zeal and energy for helping people to journey closer to the heart of God," Father Marshall said. "I'm really excited to see him launch into formal, full-time ordained ministry."

For Deacon Byrd, love is at the heart of all that is beautiful, including his priestly vocation and the calling of every Christian.

He hopes to make that gift the centerpiece of his priestly life and ministry.

"Beauty is connected to love," he said. "Authentic beauty and authentic love go hand in hand. It's not that something is beautiful and that makes us love it. It's because we love something [that] we recognize the beauty that's in it."

Love, beauty and faith are best embodied for Deacon Byrd in the Eucharist.

"What people authentically desire is an intimate connection with God and an intimate connection with divine beauty," he said. "And, really, the place to find that is in the Eucharist. It's found in the presence of Christ, not just in the Eucharist, but in the Church gathered at prayer."

Just as Deacon Byrd's heart was changed in a celebration of the Eucharist in 1998, now he hopes that the Catholics who will come to the Masses that he will celebrate as a priest will likewise be transformed.

"When we receive the Eucharist and it begins to change us, then we're diving into a pool," he said. "We're kind of overtaken with the reality of divine beauty. We're immersed in the beauty of God and the beauty of creation. And the culmination of all of that is the celebration of the Eucharist."

On June 2, Deacon Byrd will be immersed in the beauty of the priesthood, which he has thus far only viewed from the outside.

"There's a lot that I've been taught on how to be a priest and how to lead a holy life and how to be a holy man of God," Deacon Byrd said. "But there's so much that I have yet to learn. I've only got my toes in the water at this point."

(To learn more about the vocation to the priesthood and the seminarians of the Archdiocese of Indianapolis, log on to [www.HearGodsCall.com](http://www.HearGodsCall.com).) †



File photo by Sean Gallagher

Seminarian Jerry Byrd directs the choir of St. John the Baptist Parish in Osgood during a Nov. 22, 2009, Mass at the Batesville Deanery parish's church.

## Correction

In the May 18 issue of *The Criterion*, there was incorrect background information about the late pro-life activist Irena Sendler in Shirley Vogler Meister's "Faithful Lines" column.

Sendler was a native of Poland, and she was still alive when she was passed over for the Nobel Prize in 2007. She died in 2008. †

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# Race for Vocations participants eager to share their faith

By Elizabeth Jamison

Special to *The Criterion*

More than halfway through the 13.1-mile race, a man noticed the bright blue shirt that Amy Cleeter was wearing—a shirt with a message that read, “Priesthood, Religious Life, Marriage, Sacred Single Life. Vocation ... everyone has one. What’s yours?”

“I was on mile eight, and I ran by a man who asked me, ‘What’s a vocation?’” said Cleeter, a member of St. Monica Parish in Indianapolis, who participated in the 2012 Race for Vocations—a race that took place within the OneAmerica 500 Festival Mini-Marathon and the Finish Line 500 Festival 5K, both in Indianapolis, on May 5.

“We continued to talk for the remainder of the mile about vocations and the Catholic Church,” Cleeter said.

That moment was just one of the many highlights during the fifth annual Race for Vocations. The event drew 350 runners and walkers from the Archdiocese of Indianapolis and the dioceses of Evansville and Lafayette for one common purpose—to pray for vocations in the Church.

The Race for Vocations combined several components which require extreme self-discipline and the sheer grace of God—prayer, discerning one’s own vocational call and training for a 13.1-mile race. Completing any one of these goals is a difficult feat.

On May 4, the night before the race, a Mass and pasta dinner were held at St. John the Evangelist Parish in downtown Indianapolis. A large tent housed this year’s dinner festivities, including live music from a band coordinated by Ron Kramer.

Participants had the chance to pick up their bright blue T-shirts that would identify them during the race, and they had an opportunity to share a meal with old and new friends. Priests, seminarians, deacons, religious sisters and brothers as well as families and single people from Indiana and beyond were in attendance, representing a full array of vocations within the Church.

Father Joseph Moriarty, director of spiritual formation at Saint Meinrad Seminary and School of Theology in St. Meinrad, was the principal celebrant at the Mass. Father Moriarty spoke about one of his former teachers, Helen Dalton, who made a tremendous impact on his life and journey of faith.

“It is to Miss Dalton, my fourth-grade teacher, that I owe a debt of gratitude for so many things that she taught me, namely the *Memorare* of Our Blessed Mother and the



Members of the Race for Vocations team pose for a photo after competing in the OneAmerica 500 Festival Mini-Marathon and the Finish Line 500 Festival 5K, both in Indianapolis on May 5.

importance of honoring Mary for her submission to the will of God,” he said. “[She] understands, as our Blessed Mother understood, that a life that is not at the service of God is no life at all.”

As the runners trained for the Race for Vocations, they had the opportunity to reflect on God’s will for how they might put their lives at the service of God, the ultimate goal and purpose in the Christian life. In some cases, it was to strengthen a vocation to which God had already called them. For others, it was to ask the humbling question, “Lord, how are you calling me?”

Maria Jansen, a pharmacy student at Butler University in Indianapolis, was training for her second Race for Vocations when she faced an unexpected roadblock. She had planned on a demanding training schedule to increase her pace during this year’s race, but a knee injury in April changed her plans. She found herself needing to take a break for a couple of weeks to recover.

“At first, my injury really upset me, but after a week I could put it into perspective of why I was really running the race—to pray for vocations,” said Jansen, a member of St. Monica Parish in Indianapolis.

Instead of daily runs, she attended daily Mass whenever possible, and continued to pray for those participating in the race and for an increase in vocations. Her knee healed in time for the race, and she was glad to be able to run alongside her training partner and friend from school.

“In high school, I enjoyed doing sports and being part of a team,” Jansen said.



“In the Race for Vocations, we are all working toward the common goal, and this is a way to make a difference.”

Next year’s race will be on May 4. People are encouraged to visit the archdiocese’s Vocations Office website at [www.HearGodsCall.com](http://www.HearGodsCall.com) for information about the next Race for Vocations, and to



Above, Franciscan Father John Bamman, center, associate pastor of St. Joseph University Parish in Terre Haute, and other Race for Vocations volunteers hold up a sign on May 5 supporting race participants along the route of the Mini-Marathon.

Left, Father Joseph Moriarty, left, director of spiritual formation at Saint Meinrad Seminary and School of Theology in St. Meinrad, and Father Rick Nagel, director of the archdiocesan Office of Young Adult and College Campus Ministry, Catholic chaplain at Indiana University-Purdue University Indianapolis and administrator of St. John the Evangelist Parish in Indianapolis, take part in the Race for Vocations on May 5.

learn how to stay involved in praying for vocations. The website also highlights vocations events that will be offered in the coming months.

(Elizabeth Jamison is associate director of vocations for the archdiocese. She can be reached at [ejamison@archindy.org](mailto:ejamison@archindy.org).) †

## Mears accepts position with NCEA, will treasure archdiocesan school memories

By John Shaughnessy

Kathy Mears smiles as she recalls the two best compliments she’s ever received as an educator.

Her first favorite compliment came from a visitor who entered the school office when Mears was the principal of St. Roch School in Indianapolis.

“The person said, ‘What do you do? All the kids are happy!’” Mears recalls. “That made me happy. I know that

school is about academic achievement, but having happy children is important. My number one goal was always to make learning fun for kids. Schools should be a happy place.”

Her second favorite compliment came from a teacher who told Mears, “You make me want to be my best.”

Those two goals—creating a great environment for children to learn and helping teachers reach their potential—represent the

Kathy Mears

approach to education that has marked Mears’ 30 years of service to Catholic education in the archdiocese, including her most recent role as an assistant superintendent of schools.

Now Mears will take that emphasis to a national level as she becomes the executive director of elementary education for the National Catholic Educational Association in Washington. She will lead the Elementary Department of NCEA, directing nationwide services and programs for Catholic elementary education in the United States. She will start her new position by Aug. 15.

“Kathy has made significant contributions to the archdiocese during her tenure as principal and diocesan leader,” says Annette “Mickey” Lentz, chancellor for the archdiocese, who previously served as executive director of Catholic education and faith formation. “I am both proud of Kathy as a mentee and leader. She is not afraid to work hard for the mission of Catholic education. Her record proves this point.”

In her 30 years with the archdiocese, Mears has influenced Catholic education at every level.

She taught at St. Gabriel School and Cardinal Ritter Jr./Sr. High School, both in Indianapolis, and St. Malachy School in Brownsburg. After serving as principal of St. Roch School, she became the archdiocese’s director of learning resources with Project EXCEED, a school improvement initiative funded by Lilly Endowment Inc. and other donors.

“She inaugurated Project REACH, a program to help teachers provide for special needs children in regular classrooms,” notes G. Joseph Peters, associate executive director of Catholic education in the archdiocese. “During this project, the number of special needs students in Catholic schools was greatly increased. Project REACH, as well as other programs of Project EXCEED, received national attention.”

So did her work as the Indianapolis chairperson of the National Catholic Educational Association Convention when it was held in the city in 2008, drawing more than 11,000 Catholic educators from across the country.

“Kathy has always been an effective and respected educational leader, particularly in the areas of professional development, special education, public policy initiatives and government programs, such as the introduction of state school vouchers,” says Harry Plummer, executive director of Catholic education and faith formation for the archdiocese.

“She’s always willing to do whatever it takes to help schools succeed.”

Her work ethic is a family trait.

“I work really hard, and I don’t know any other way,” says Mears, a mother of two grown children who has been married to her husband, Brian, for 33 years. “That’s because of my parents. I grew up on a farm. A farmer plants until everything is planted. A farmer cultivates until everything is cultivated. And then he harvests until everything is harvested. I learned to always finish a job.”

She also learned to add a human touch to education—a quality that comes through when she recalls her favorite moments as an educator in the archdiocese.

“I was teaching a special ed child who looked at me and said, ‘I don’t think I’m going to get it today, but I will tomorrow,’” Mears says with a smile. “He’s graduated from college now, and married with two children. So it worked.”

She also shares a story from the day that one of her students at Cardinal Ritter Jr./Sr. High School died of leukemia.

“I’m Irish so I get to cry,” she says. “The principal walked by and said, ‘You’re not teaching.’ The kids in my class said, ‘She’s sad because Adam died, and she would be sad if we died, too.’ The principal walked away without saying anything else. It’s a great moment when kids defend you.”

For Mears, it’s all part of the sense of family and community that marked her life growing up in a small town in Illinois—a sense of family and community that has continued during her 30 years of Catholic education in the archdiocese, she says.

“I’ve learned so much, and there have been so many great people,” she says. “It’s been wonderful.” †



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## Editorial

CNS photo/George Hoffman Jr., Catholic News and Herald



Members of St. Ann Parish in Charlotte, N.C., form a prayer chain in front of the church on May 6 to voice support for the proposed statewide constitutional amendment to protect marriage. With a heavy turnout at the polls on May 8, North Carolina voters approved a constitutional amendment defining marriage as a union between one man and one woman by a 3-to-2 margin.

## Redefining marriage is impossible

(Parts of this editorial are taken from the website of the U.S. Conference of Catholic Bishops.)

When President Barack Obama came out in support of the redefinition of marriage on May 10, it was hardly a surprise.

It's surprising that he didn't do it earlier since he had already instructed the Justice Department not to defend the Defense of Marriage Act. He did it then because polls show that a majority of Americans now favor same-sex marriage even though that is an oxymoron.

The change in attitudes on this question has been extremely rapid, especially among the young, mainly because advocates in the secular media have been able to make it a civil rights issue instead of an attack on marriage as the foundation of society.

Marriage between a man and woman is no longer looked upon as the best way to have children and care for them, as witnessed by the growing percentage of children born out of wedlock. Furthermore, Americans' attitude toward sex has changed so much that no sex acts except adultery are considered wrong.

Homosexual acts are still considered wrong by the Catholic Church and evangelical Protestants, which is why the voters in North Carolina voted overwhelmingly for a state constitutional amendment to ban same-sex marriages.

In Indiana, the General Assembly has passed a state constitutional amendment defining marriage as between a man and a woman, but it must do so again next year before it will go to the voters in 2014.

The Church objects to the effort to redefine marriage. It insists that marriage isn't just a label that can be attached to different types of relationships. It's the unique, fruitful, lifelong union that is possible only between a man and a woman.

Sexual difference is essential to marriage. Sexual behavior between two men or two women cannot arrive at the "two in one flesh" experienced by a man and a woman.

Nor can those acts be life-giving. The union of man and woman in marriage is so intimate that from it can come a child to be loved, something that can never

happen in any other relationship. Only because of sexual differences can spouses cooperate with God to create a child.

Every sociological study has affirmed the importance of both a father and a mother in the life of a child. Only a woman can be a mother, and only a man can be a father, and each contributes in different ways to the formation of their child.

Yes, of course, there are successful single-parent families in which children grow up with only one parent—usually the mother. There's a big difference, though, between dealing with the problems of single parenthood and approving families that deliberately deprive a child of a father or a mother.

But isn't marriage a basic right? Absolutely. All persons have the right to marry, but not to redefine marriage. Having the right to marry does not mean having the right to enter into a relationship that is *not* marriage, and then to force others by civil law to treat it as marriage.

The Church is greatly concerned about treating homosexuals with the respect that they deserve. The *United States Catholic Catechism for Adults* says, "The number of men and women who have deep-seated homosexual tendencies is not negligible. This inclination, which is objectively disordered, constitutes for most of them a trial. They must be accepted with respect, compassion and sensitivity. Every sign of unjust discrimination in their regard should be avoided" (p. 407).

Homosexual men and women are not attracted to those of the opposite sex. Isn't it discrimination to deny them the right to marry? Treating different things differently is not unjust discrimination. Marriage can only be between a man and a woman for reasons we've already expressed. The civil right to marry is the right to enter into a very particular kind of relationship, not the right to enter a relationship that is not a marriage.

Redefining marriage would, in fact, threaten the civil right of religious freedom since it would compel everyone—even those opposed in conscience to same-sex sexual conduct—to treat same-sex relationships as if they represented the same moral good as marital relationships.

—John F. Fink

## Be Our Guest/Daniel Elsener

# Marian University responds to Pope Benedict's call to strengthen Catholic identity

Earlier this month, in an address to U.S. bishops who were making their *ad limina* visits to the Holy See, Pope Benedict XVI called on America's

colleges and universities to strengthen their Catholic identities. He urged Catholic institutions of higher learning in the United States to "reaffirm their distinctive identity in fidelity to their

founding ideals and the Church's mission."

At Marian University in Indianapolis, we welcome the Holy Father's emphasis on the importance of Catholic identity. We agree that the founding ideals of our university, which are summarized in our statements of vision, mission and values, need to be constantly reaffirmed if we are to carry out our mission—to be a thriving Catholic university dedicated to excellent teaching and learning in the Franciscan and liberal arts traditions.

Marian University's bold vision is "to provide an education that profoundly transforms lives, society and the world." The university's Franciscan values, informed by prayer, are dignity of the individual, peace and justice, reconciliation and responsible stewardship.

We take our Catholic identity seriously because it defines who we are, and it compels us to be a transformative community that builds on a rich history of faith and learning. We also take seriously the Franciscan and liberal arts traditions that shape our vision of a better world to come.

Pope Benedict challenged Catholic colleges and universities to comply with Church law in the appointment of theology instructors, who are required to possess a

"mandate" from "competent ecclesial authority"—usually the local bishop. This is our practice at Marian University.

During my time as president, every full-time, Catholic theology professor has formally requested and been granted a mandate by the archbishop. All of our theology faculty teach in harmony with the Church's expectations within their areas of professional expertise.

In his remarks, Pope Benedict said that preservation of a university's Catholic identity "entails much more than the teaching of religion or the mere presence of a chaplaincy on campus."

We wholeheartedly agree.

Visit our campus, and it will become immediately obvious that we are not ashamed of our Catholic identity.

On the contrary, we celebrate who we are, and we invite everyone who becomes part of our university community—regardless of their religious, ethnic, racial, social or economic backgrounds—to grow in their understanding and appreciation of what Catholic higher education contributes to the lives of individuals, society and the world.

As Pope Benedict says, "In every aspect of their education, students need to be encouraged to articulate a vision of the harmony of faith and reason capable of guiding a lifelong pursuit of knowledge and virtue." The pope contrasts the Catholic ideal of education, which seeks to educate the whole person—mind, body and soul—with views that are too narrowly focused on academic and professional specialties.

Meeting this challenge will require Church leaders and Catholic higher education leaders to collaborate in a creative and sensitive manner as we seek to understand how the search for truth and fidelity to Church teaching and witness can

See ELSENER, page 10A

## Making Sense Out of Bioethics/Fr. Tad Pacholczyk

# Powerlessness or the hidden power in our suffering?

In a 1999 study published in the *Journal of the American Medical*

*Association*, patients with serious illness were asked to identify what was most important to them during the dying process. Many indicated they wanted to achieve a "sense of control."

This desire is understandable. Most of us fear our powerlessness in the face of illness and death.

We would like to retain an element of control even though we realize that dying often involves the very opposite—a total loss of control over our muscles, emotions, minds, bowels and very life as our human framework succumbs to powerful disintegrative forces.

Even when those disintegrative forces become extreme and our suffering may seem overwhelming, however, a singularly important spiritual journey always remains open for us.

This path is a "road less traveled," a path that, unexpectedly, enables us to achieve genuine control in the face of death.

The hallmark of this path is the personal decision to accept our sufferings, actively laying down our life on behalf of others by embracing the particular kind of death that God has ordained for us, patterning our choice on the choice consciously made by Jesus Christ.

When asked about the "why" of human

suffering, Blessed John Paul II once stated, with piercing simplicity, that the answer has "been given by God to man in the cross of Jesus Christ." He stressed that Jesus went toward his own suffering "aware of its saving power."

The pope also observed that, in some way, each of us is called to "share in that suffering through which the Redemption was accomplished."

He concluded that through his only begotten Son, God "has confirmed his desire to act especially through suffering, which is man's weakness and emptying of self, and he wishes to make his power known precisely in this weakness and emptying of self." The Holy Father echoes St. Paul's famous passage: "My grace is sufficient for you, for my power is made perfect in weakness" (2 Cor 12:9).

The greatest possibility we have for achieving control, then, is to align ourselves in our suffering and weakness with God and his redemptive designs.

This oblation of radically embracing our particular path to death, actively offered on behalf of others and in union with Christ, manifests our concern for the spiritual welfare of others, especially our friends and those closest to us. We are inwardly marked by a profound need to sacrifice and give of ourselves, a need that manifests our inner capacity to love and be loved.

As no one had ever done before, Jesus charted the path of love-driven sacrifice, choosing to lay down his life for his friends. He was no mere victim in the sense of being

See PACHOLCZYK, page 10A

# Miter Society membership continues strong growth

By Sean Gallagher

The strong growth of the Miter Society was highlighted during its annual Mass celebrated on May 2 at SS. Peter and Paul Cathedral in Indianapolis, and the reception that followed across the street at the Archbishop Edward T. O'Meara Catholic Center.

The Miter Society is a group of Catholics across central and southern Indiana who contribute at least \$1,500 to the "Christ Our Hope: Compassion in Community" annual appeal.

In 2010, there were 664 members of the Miter Society who contributed \$1.6 million. In 2011, that number rose to 763 members, a growth of 15 percent. The current Miter Society members are spread across 110 parishes in the archdiocese, which is approximately 75 percent of the parishes in central and southern Indiana.

Those 763 current members contributed a combined \$1.9 million to Christ Our Hope.

Bishop Christopher J. Coyne, apostolic administrator and the principal celebrant of the Miter Society Mass, told the 180 members gathered that he is grateful that they have "used what God has given you ... for the greater good, for the sake of others, for the sake of the kingdom, for the sake of salvation for yourselves and hopefully others, to bring them closer to Christ."

That happens concretely, Bishop Coyne later explained during his remarks at the reception, through the appeal's support of Catholic education, Catholic Charities, the formation of future priests and deacons, and the care of retired priests.

John and Dottie Soller, longtime members of the Miter Society and St. Joseph Parish in Shelbyville, attended the group's Mass for the first time this year.

Dottie, who recently retired after working for 52 years as a registered nurse, spoke before the Mass about

her deep conviction to support the Church.

"When our eight children were growing up, we were sort of desperate," Dottie said. "But I told John that we needed to increase our donation to the Church. And he said, 'We don't have any more to increase.' And I said, 'Well, that's why we need to increase it. We just need to see if God will really not let you outgive him.' And it was true."

Tom and Caitlin Landrigan also attended the Mass. The couple, who have been married for three years, are similarly convinced that helping to fulfill the Church's mission through giving is an important part of their lives of faith.

"I think particularly that in these times, especially with the political and economic climate that we're in, it's that much more important to support the Church," said Caitlin, who along with her husband, is a member of Our Lady of the Most Holy Rosary Parish in Indianapolis. "And seeing on how many fronts she's being attacked, we need to be supportive. And it's nice to see people coming forward."

Stephen and Diane Keucher, members of St. Charles Borromeo Parish in Bloomington, have been very involved in their faith community for years. And their son, Michael, is an archdiocesan seminarian.

All of this helps them to appreciate the wide and varied ministries in central and southern Indiana supported by Christ Our Hope.

"We've both been involved in the nitty gritty levels of parish life, with finances and things like that," Diane said before the Mass. "And so we know how difficult it is to make things work. These last few years [with the tough economy] have been particularly challenging for the archdiocese."

At the same time, Diane was encouraged by the broad and growing membership in the Miter Society.

"It's very reaffirming and uplifting to know that there are

Photos by Sean Gallagher



Above, Bishop Christopher J. Coyne, apostolic administrator, and Deacon Patrick Bower elevate the Body and Blood of Christ at the end of the eucharistic prayer during the Miter Society Mass celebrated on May 2 at SS. Peter and Paul Cathedral in Indianapolis. Also assisting at the Mass was Deacon Stephen Hodges, right, who ministers at SS. Francis and Clare of Assisi Parish in Greenwood. Deacon Bower ministers at St. Barnabas Parish in Indianapolis.



Right, Tom and Caitlin Landrigan, members of Our Lady of the Most Holy Rosary Parish in Indianapolis, kneel in prayer during the annual Miter Society Mass on May 2 at SS. Peter and Paul Cathedral in Indianapolis. The society's membership is made up of Catholics in central and southern Indiana who have contributed at least \$1,500 to the "Christ Our Hope: Compassion in Community" annual appeal.

people who make the sacrifices that they do for the Church," she said. "It's good to come to things like this, and meet different people because people serve the Church in so many ways."

Deacon candidate Ronald Pirau, a member of SS. Francis and Clare of Assisi Parish in Greenwood, is a member of the Miter Society who attended the Mass.

Over the nearly six years that he has been involved in the archdiocese's deacon formation program, he has become well acquainted with the many

ministries supported by Christ Our Hope. He has also met many of the Miter Society members who support them so generously.

"I find it very humbling," said Pirau about Christ Our Hope's support of the deacon formation program. "People are giving very generously from their heart to enable this ministry to continue. Having such a wide representation [in the Miter Society] is very inspiring."

Bishop Coyne summarized the gratitude of many people present at the Miter Society Mass in remarks

made during the reception.

"Everything we have comes from God," he said. "We acknowledge that and thank God by our giving back. You are carrying out the Church's mission in your parish and our archdiocese by your support of the annual Christ Our Hope appeal and by joining the Miter Society."

(For more information on the "Christ Our Hope: Compassion in Community" annual appeal and the Miter Society, log on to [www.archindy.org/ChristOurHope](http://www.archindy.org/ChristOurHope).) †



## PROGRAM ANNOUNCEMENT/POLICY STATEMENT SPONSORS USING SCHOOL/CENSUS DATA SCHOOL AND COMMUNITY NUTRITION PROGRAMS

The 21<sup>st</sup> Century Community Learning Centers \_\_\_\_\_ today announced plans to participate in the Summer Food Service Program (SFSFP).

Free meals will be made available to all children 18 years of age and under and to persons over 18 years who are enrolled in a state-approved educational program for the mentally or physically disabled. Free meals will be provided to all children without charge and are the same for all children. There will be no discrimination in the course of the meal service.

In accordance with Federal Law and U.S. Department of Agriculture policy, this institution is prohibited from discriminating on the basis of race, color, national origin, sex, age, or disability.

To file a complaint of discrimination, write USDA, Director, Office of Adjudication, 1400 Independence Avenue, SW, Washington, D.C. 20250-9410 or call (866) 632-9992 (Voice). Individuals who are hearing impaired or have speech disabilities may contact USDA through the Federal Relay Service at (800) 877-8339; or (800) 845-6136 (Spanish). USDA is an equal opportunity provider and employer.

It is the policy of the Indiana Department of Education not to discriminate on the basis of race, color, religion, sex, national origin, age, or disability, in its programs, activities, or employment policies as required by the Indiana Civil Rights Laws (I.C. 22-9-1), Title VI and VII (Civil Rights Act of 1964), the Equal Pay Act of 1973, Title IX (Educational Amendments), Section 504 (Rehabilitation Act of 1973), and the Americans with Disabilities Act (42 USC 12101, et seq.).

Inquires regarding compliance by the Indiana Department of Education with Title IX and other civil rights laws may be directed to the Human Resources Director, Indiana Department of Education, 151 West Ohio Street, Indianapolis, IN 46204, or by telephone to 317-232-6610, or the Director of the Office for Civil Rights, U.S. Department of Education, 111 North Canal Street, Suite 1053, Chicago, IL 60606-7204.

-Dr. Tony Bennett, State Superintendent of Public Instruction

Free meals will be provided at the sites listed below beginning July 9, 2012 \_\_\_\_\_ and ending July 27, 2012 \_\_\_\_\_.

For further information contact Ashley Holloway-Watts \_\_\_\_\_ at 317-236-1580 \_\_\_\_\_ 1400 N Meridian St. Indianapolis, IN 46202 \_\_\_\_\_

### LISTING OF SITES WITH OPERATING DATES (MAY BE ATTACHED)

SITE NAME	SITE ADDRESS	OPERATING DATES
Holy Angels School	2822 Dr Martin Luther King Jr St Indianapolis, IN 46268	7/9/2012-7/27/2012
St Philip Neri School	545 N Eastern Ave Indianapolis, IN 46201	7/9/2012-7/27/2012

I certify that the above program announcement/policy statement constitutes this organization's policy regarding the service of meals to participants in the Summer Food Service Program and the above announcement has been/will be submitted to

The Criterion Newspaper \_\_\_\_\_ on April 30, 2012 \_\_\_\_\_.

\_\_\_\_\_  
(SIGNATURE OF AUTHORIZED SPONSOR REPRESENTATIVE) (DATE SIGNED)

SFSP9/11

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# Events Calendar

**May 25**  
Slovenian National Home, 2717 W. 10th St., Indianapolis. **Slovenian journalist and seamstress Roman Leljak**, presenter, 6:30 p.m., no charge. Information: 317-632-0619 or [slovenianindy@gmail.com](mailto:slovenianindy@gmail.com).

**May 26**  
St. John the Baptist Parish, Starlight, 8310 St. John Road, Floyd County. **"Strawberry Festival,"** 10:30 a.m.-12:30 a.m., make your own strawberry shortcake,

chicken dinner, street dance, 7:30 p.m.-1 a.m. Information: 812-923-5785.

**May 27**  
St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **"Pentecost Sunday Celebration,"** picnic, following 10 a.m. Mass, bring covered dish. Information: 317-632-9349.

Saint Meinrad Archabbey, St. Meinrad. **Monte Cassino**

**pilgrimage, "Mary, A Perfect Response to God's Invitation,"** Benedictine Brother Anushka Fonseka, presenter, 2 p.m. Information: 812-357-6501.

**May 30**  
St. Joan of Arc Parish, Doyle Hall, 4217 Central Ave., Indianapolis. **Ministry through the Arts Project Inc., feast day of St. Joan of Arc,** 600th anniversary of her birth, *The Passion of Joan of Arc*, 6 p.m. Information:

317-283-5508.

**June 1**  
Sacred Heart of Jesus Church, 1530 S. Union St., Indianapolis. **Lumen Dei meeting**, Mass, 6:30 a.m., breakfast following Mass, Sisters' Place, 215 S. Terrace Ave., Indianapolis. Information: [rhumper69@yahoo.com](mailto:rhumper69@yahoo.com).

**June 1-2**  
St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N.

Bosart Ave., Indianapolis. **Rummage sale**, 8 a.m.-4 p.m. Information: 317-357-8352.

**June 1-3**  
St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., Indianapolis. **"Summerfest,"** Fri. 5-11 p.m., Sat. 3-11 p.m., Sun. 11:30 a.m.-5 p.m., rides, games, food, entertainment. Information: 317-357-8352.

**June 2-3**  
Most Holy Name of Jesus

Church, 89 N. 17th Ave., Beech Grove. **Society of St. Giana Beretta Molla, presentation of holy relics of St. Gianna**, following Masses, Sat. 5:30 p.m., Sun. 7:30 a.m., 9 a.m. and 11 a.m. Information: 317-784-5454 or [Karen.Alley@ocemiller.com](mailto:Karen.Alley@ocemiller.com).

**June 3**  
St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **African Catholic Mass**, 3 p.m. Information: 317-632-9349. †

## Retreats and Programs

**May 31**  
Oldenburg Franciscan Center, Oldenburg. **"Care of Creation #4—Herbs and Healing with Hildegard,"** Franciscan Sisters Olga Witteking and Myra Peine, presenters, 6:30-8 p.m., \$15 per person. Information: 812-933-6437 or [center@oldenburgfranciscancenter.org](mailto:center@oldenburgfranciscancenter.org).

**June 1-3**  
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Tobit Weekend, marriage preparation program.** Information: 317-545-7681 or [marcia.johnson@archindy.org](mailto:marcia.johnson@archindy.org).

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Prayer—What Is It Really?"** Benedictine Father Adrian Burke, presenter. Information: 812-357-6585 or [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).

**June 3**  
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Pre-Cana Conference, marriage preparation program**, 1:15-6 p.m. Information: 317-545-7681 or [marcia.johnson@archindy.org](mailto:marcia.johnson@archindy.org).

**June 7**  
Oldenburg Franciscan Center, Oldenburg. **"Cultivating a Garden of Grace,"** Franciscan Sister Bridget Arnold, presenter, 6:30-8 p.m., \$15 per person or two people for \$25. Information: 812-933-6437 or [center@oldenburgfranciscancenter.org](mailto:center@oldenburgfranciscancenter.org).

**June 8-10**  
Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Forgiven and Forgiving,"** Benedictine Brother Zachary Wilberding, presenter. Information: 812-357-6585 or [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).

**June 11**  
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Pain Management Vitality Sculpting—Healthy Mind Set,"** session five of five, 6:30-9 p.m., \$25 per person. Information: 317-788-7581 or [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

**June 15-21**  
Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"The Image as a Window to the Spiritual—An Artist's Six-Day, Hands-on Workshop and Retreat,"** Benedictine Brother Martin Erspamer and Passionist Brother Michael Moran, presenters. Information: 812-357-6585 or [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).

**June 18**  
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pray All Ways," day of reflection**, Father James Farrell, presenter, \$38 per person. Information: 317-545-7681 or [marcia.johnson@archindy.org](mailto:marcia.johnson@archindy.org).

**June 18-19**  
Benedict Inn Retreat and Conference Center,

1402 Southern Ave., Beech Grove. **"Finding God in the Garden," 10th annual garden retreat**, 9 a.m.-4 p.m., \$45 per person each session includes breakfast and lunch. Information: 317-788-7581 or [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

**June 24-30**  
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"A Monastic Retreat—Let Us Set Out on This Way with the Gospel for Our Guide,"** Benedictine Abbot Jerome Kodell, presenter, 6:30-9 p.m., \$425 per person. Information: 317-788-7581 or [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

**June 26**  
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Come Away and Rest Awhile—Silent Non-Guided Day of Reflection,"** \$30 per person. Information: 317-545-7681 or [marcia.johnson@archindy.org](mailto:marcia.johnson@archindy.org).

**June 29-July 1**  
Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"The Birth of the Church According to the Acts of the Apostles,"** Benedictine Father Eugene Hensell, presenter. Information: 812-357-6585 or [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).

**July 2-6**  
Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Bringing to Life the Word of God in Song,"** session one, Benedictine Father Columba Kelly, presenter. Information: 812-357-6585 or [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).

**July 9-13**  
Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Bringing to Life the Word of God in Song,"** session two, Benedictine Father Columba Kelly, presenter. Information: 812-357-6585 or [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).

**July 12**  
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Come Away and Rest Awhile—Silent Non-Guided Day of Reflection,"** \$30 per person. Information: 317-545-7681 or [marcia.johnson@archindy.org](mailto:marcia.johnson@archindy.org).

**July 15-22**  
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Silent Directed Retreat,"** Information: 317-545-7681 or [marcia.johnson@archindy.org](mailto:marcia.johnson@archindy.org).

**July 17-19**  
Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. Midweek retreat, **"Tools for Good Works,"** Benedictine Brother Luke Waugh, presenter. Information: 812-357-6585 or [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).

**July 19**  
Cathedral High School, auditorium, 5225 E. 56th St., Indianapolis. Our Lady of Fatima Retreat House program, **"An Evening with Immaculee' Ilibagiza—If Only We Had Listened,"** 7-9 p.m., \$25 per person. Information: 317-545-7681 or [marcia.johnson@archindy.org](mailto:marcia.johnson@archindy.org). †

## VIPs



**Francis and Dorothy (Roell) Frey**, members of Holy Guardian Angels Parish in Cedar Grove, will celebrate their 60th wedding anniversary on May 30.

The couple was married on May 30, 1952, at St. John the Baptist Church in

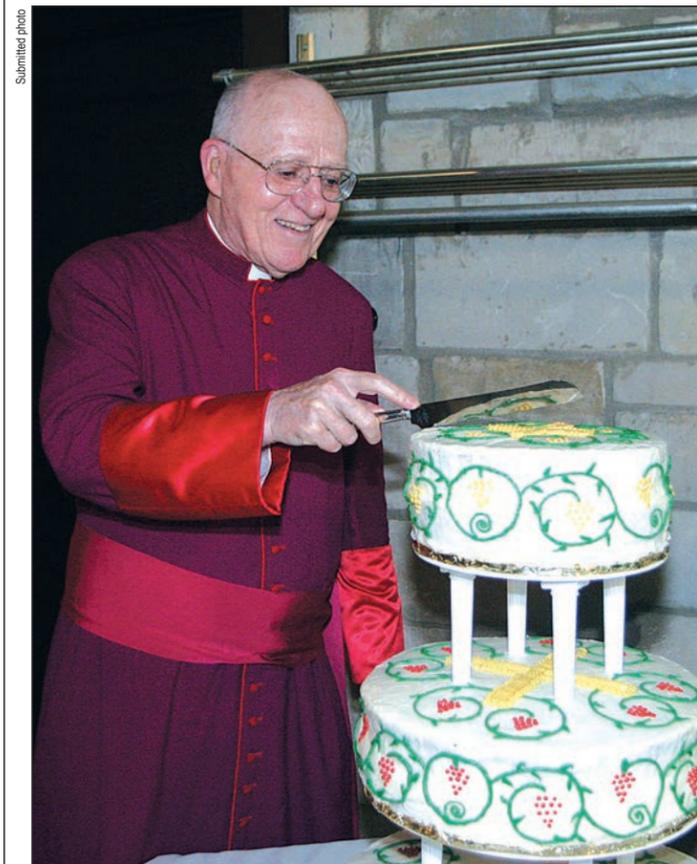
Harrison, Ohio.

They are the parents of eight children: Kathleen Burns, Karen Carlson, Annette Rosswurm, Frank, Joe, Mike and Victor Frey, and the late Rose Frey. They also have eight grandchildren and one great-grandchild. †



## 'Pre-Kindy 500'

Students in the pre-kindergarten class at Nativity School in Indianapolis take a pace lap on May 3 prior to the start of their "Pre-Kindy 500" in the school's parking lot at Nativity of Our Lord Jesus Christ Parish. The students raced while wearing colorful cardboard race cars with paper plate wheels. Older students at the Indianapolis South Deanery elementary school cheered for them during the race.



## Cutting the cake

Msgr. Lawrence Moran, who ministers in retirement as the chaplain of the Carmelite Monastery of St. Joseph in Terre Haute, cuts a cake during a May 6 dinner in his honor at the monastery to mark the 60th anniversary of his ordination to the priesthood and his 85th birthday. Several friends and relatives attended the dinner and the Mass that preceded it.

## Religious freedom rally set for June 8

A "Stand Up for Religious Freedom" rally will take place from noon to 1 p.m. on June 8 by the south steps at the Indiana Statehouse in Indianapolis.

Similar rallies in support of religious freedom will take place at the same time at locations across the country.

A coalition of ecumenical and pro-life organizations opposed to the U.S. Health and Human Services Administration's

contraception, abortifacient and sterilization mandate, including Right to Life of Indianapolis, are organizing the rally.

For more information about the event, call Marc Tuttle, president of Right to Life of Indianapolis, at 317-582-1526 or send an e-mail to him at [marc@rtlindy.org](mailto:marc@rtlindy.org) or log on to the rally website at [www.standupforreligiousfreedom.com](http://www.standupforreligiousfreedom.com). †

# BALTIMORE

continued from page 1A

greetings and read an English translation of the apostolic mandate naming the former bishop of Bridgeport, Conn., to his Baltimore post.

“We express our confidence that through your faithful ministry of teaching, governing and sanctifying, you will win hearts to Jesus Christ, and shape minds in the knowledge, understanding and love of his Church,” Archbishop Vigano said.

In his homily, Archbishop Lori emphasized the importance of defending religious liberty—highlighting the contributions of men like Archbishop Carroll and another predecessor, Cardinal James Gibbons.

“We do not seek to defend religious liberty for partisan purposes,” he said, “as some have suggested. No. We do this because we are lovers of a human dignity that was fashioned and imparted not by the government, but by the Creator.”

Archbishop Lori challenged the congregation to be loyal Americans “by being bold and courageous Catholics.

“Let us never imagine that the

faith we profess with such personal conviction is merely a private matter,” he said. “By its nature, the profession of faith is a public matter—for the faith is meant to be spread far and wide, and acted upon in and through Church institutions and in the witness of individual believers.”

Archbishop Lori, who chairs the U.S. Conference of Catholic Bishops’ Ad Hoc Committee on Religious Liberty, encouraged Catholics to resist shrinking from entering the public square, where ideals such as promoting the sanctity of human life, serving those in need, and defending the institution of marriage as between a man and a woman must be held high.

More than 300 priests, bishops, archbishops and cardinals from around the country attended the Mass. Cardinal O’Brien was joined by the 14th archbishop of Baltimore, Cardinal William H. Keeler.

Other cardinals in attendance were New York Cardinal Timothy M. Dolan, Washington Cardinal Donald W. Wuerl, Boston Cardinal Sean P. O’Malley, retired New York Cardinal Edward M. Egan, retired Washington Cardinal Theodore E. McCarrick,

and retired former head of the Vatican’s Apostolic Penitentiary, Cardinal J. Francis Stafford, a former auxiliary bishop of Baltimore.

In welcoming Archbishop Lori to Baltimore, Cardinal O’Brien said his successor would find support from his flock.

“A new and grace-filled chapter begins today for America’s most historic archdiocese,” Cardinal O’Brien said, “and for that we offer thanks—eucharistic thanks—to God.”

Reflecting the growing cultural diversity of the Archdiocese of Baltimore, prayers were offered in English, Arabic, Igbo, Spanish, Tagalog, French, Korean and American Sign Language. Some of the liturgical readings were proclaimed in Spanish, and Archbishop Lori delivered part of his homily in Spanish.

During the concluding moments of the rite of installation, representatives of various archdiocesan ministries joined representatives of the ecumenical, interfaith and civic communities in personally greeting the new archbishop.

Baltimore Mayor Stephanie Rawlings-Blake was among them



Archbishop William E. Lori concelebrates Mass during his installation as the 16th archbishop of Baltimore at the Cathedral of Mary Our Queen in Baltimore on May 16.

as were Bishop Douglas Miles of the Baptist Church, Imam Earl El-Amin of the Muslim community and Arthur Abramson of the Baltimore Jewish Council.

Msgr. Steven Rohlf, rector of Mount St. Mary’s Seminary and a former seminarian with Archbishop Lori at Mount St. Mary’s, was among those representing Catholic higher education who greeted the archbishop.

In an e-mail response to the *Catholic Review*, Baltimore’s

archdiocesan newspaper, Rawlings-Blake called it “a great honor and a privilege” to attend the installation.

“As mayor, I understand all of the great charitable work that the greater Baltimore Catholic community does to help make Baltimore a better place by serving our most vulnerable citizens,” she said, “and I look forward to meeting with Archbishop Lori in the coming weeks.” †

## What was in the news on May 25, 1962? Good news about ongoing religious vocations in the U.S. and Canada

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*.



Here are some of the items found in the May 25, 1962, issue of *The Criterion*:

• Urges Catholics and Jews to work for understanding

- Sees an expanding role for the Catholic layman
- Greek Orthodox view: Infallibility termed Council unity bar
- Public housing called instrument of social justice
- Bills would remove teacher inequities
- Believes infallibility no bar to Church unity
- Rabbi’s article wins CPA award
- Decision in Ecuador: A saga of political courage
- Rash of serious problems beset Church in Ecuador
- A progress report: Latin in the Church
- Say Church shares blame for Algerian bloodshed
- Only U.S. and Canada have adequate clergy

“VATICAN CITY—Only the United States and Canada have the desired ratio of one priest to each 1,000 faithful, statistics released by the Sacred Congregation of Seminaries and Universities reveal. The congregation, which is sponsoring the May 23-26 International Congress Ecclesiastical Vocations in Rome, reported that between 1957 and 1961 diocesan priestly vocations decreased in Europe, but showed increases in the United States and Canada. In 1957, there were 7,978 diocesan priests in Canada and 29,814 in the United States. By 1962, Canada’s diocesan priests rose to 8,583 and those of the U.S. totaled 32,298. ... While the figures are heartening, the congregation warned that even in North America the total number of vocations is not keeping completely abreast of the overall population increases. ... Among the factors working toward the increase of vocations in North America are the Catholic school systems for every age, well organized religious instruction for those not in Catholic schools, the organization of a vocations office in every diocese promoted by the bishops and assisted greatly by the faithful and, lastly, strong lay associations such as the Serra International.”

- President urges prayers for peace
- ‘Crusade’ launched in Latin America
- Future is hopeful: Vocation drive opened by Dominican Bishops
- Foresees apostolate in space
- Challenge for the laity: the making of converts
- Philosophers challenged to tackle moral problems
- Encyclical meant to solve disputes, pontiff explains
- Mission donations near \$22 million
- See school crisis in Great Britain
- Fr. O’Brien raps birth control program
- Philadelphia plans O’Hara School
- Saints’ biographies will be published
- Step toward unity? Asks that laity be given role in naming bishops
- Seek industrial reforms in strike-ridden Spain
- Five-fold aid program to Latin America cited
- ‘Insulated piety’ rapped by speaker
- Asks greater clergy effort against bias

(Read all of these stories from our May 25, 1962, issue by logging on to our archives at [www.CriterionOnline.com](http://www.CriterionOnline.com).) †

### What do you love about parish festivals? *The Criterion* invites readers to tell us

We are entering one of the most fun seasons in the archdiocese—the season of parish festivals. In celebration of this special season, *The Criterion* invites readers to share their favorite aspects of their parish festival.

Maybe it’s a special meal or dessert. Or the expressions on your children’s faces when they have just won a prize,

had their hair dyed purple or savored the first icy taste of a snow cone.

Or laughing and talking with friends while a musical group plays in the background. Or the sense of camaraderie that comes from helping to plan the festival, cook in the parish kitchen or volunteer in one of the booths.

Submit your “favorite parish festival moment or memory” to assistant editor John Shaughnessy by e-mail at [jshaughnessy@archindy.org](mailto:jshaughnessy@archindy.org) or by mail in care of *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202. Please include a daytime phone number where you can be reached. †

# GOLF OUTING



**Friday, June 15th 2012 at Heartland Crossing**  
**\$125 per golfer - \$450 foursome**

**6:30 am** Mass, Networking, Breakfast, Guest Speaker  
 Anthony Castonzo, Offensive Tackle of the Indianapolis Colts

**8:30 am** Shotgun Start - Grilled Lunch Included

Door Prizes and Performance-based prizes for golf, including a chance to win a 2012 Kia Optima from Ray Skillman West Side Auto Mall and a two-year lease on a 2012 vehicle from Andy Mohr Ford Lincoln with a hole-in-one on designated par 3 holes!

in cooperation with:  **Register at [catholicradioindy.org](http://catholicradioindy.org)**

Deadline for registration is Monday, June 11, 2012. Call (317) 331-0566 for more details.



Now There Are **Two**  
**Catholic Radio Stations**  
Serving Central Indiana



## Online Lay Ministry Formation

The Archdiocese of Indianapolis has partnered with the University of Notre Dame and Catholic Distance University (CDU) to offer not-for-credit online theology classes:

- Courses on the Catechism of the Catholic Church from CDU
- All 12 classes for a Certificate in Lay Ministry available online
- 20% discount for all employees, volunteers, and parishioners
- Employees also receive reimbursement upon course completion

For more information, please log on to **[www.archindy.org/layministry](http://www.archindy.org/layministry)**





# LAWSUIT

continued from page 1A

narrow religious exemption or have a grandfathered health plan, employers will be required to pay for sterilizations and contraceptives, including some abortion-inducing drugs, as part of their health coverage beginning as soon as Aug. 1, 2012.

The Archdiocese of Indianapolis has a grandfathered health plan and would not be affected by the mandate at this time.

In all, 12 lawsuits were filed simultaneously on May 21 in various U.S. district courts around the country. The defendants in each case were Sebelius, Labor Secretary Hilda Solis, and Treasury Secretary Timothy Geithner, along with their departments.

Erin Shields, HHS director of communications for health care, told Catholic News Service on May 21 that the department cannot comment on pending litigation.

In addition to the Archdiocese of New York and Diocese of Fort Wayne-South Bend, the dioceses involved are the archdioceses of Washington and St. Louis, and the dioceses of Rockville Centre, N.Y.; Erie, Pa.; Pittsburgh; Dallas; Fort Worth, Texas; Jackson, Miss.; Biloxi, Miss.; Springfield, Ill.; and Joliet, Ill. The Michigan Catholic Conference, which provides medical benefits to more than 1,100 Catholic institutions and approximately 10,000 employees in the state, also is a plaintiff.

"We need to go to the court and say we

are a Church institution, we are a provider of health care and, according to the U.S. Constitution, the laws must protect our religious freedom," said Detroit Archbishop Allen H. Vigneron. "We have a very particular case to make."

Catholic universities joining in the lawsuits included the University of Notre Dame, The Catholic University of America and Franciscan University of Steubenville, Ohio, as well as the University of St. Francis in Indiana.

Holy Cross Father John Jenkins, president of Notre Dame, said the decision to file the lawsuit "came after much deliberation, discussion and efforts to find a solution acceptable to the various parties.

"This filing is about the freedom of a religious organization to live its mission, and its significance goes well beyond any debate about contraceptives," he said. "For if we concede that the government can decide which religious organizations are sufficiently religious to be awarded the freedom to follow the principles that define their mission, then we have begun to walk down a path that ultimately leads to the undermining of those institutions."

Others filing suit include a Catholic cemeteries association, an agency that serves the deaf, health care and social-services organizations, and Catholic elementary and secondary schools.

*Our Sunday Visitor*, a national Catholic newspaper based in Huntington, Ind., said in an editorial that it "stands proudly with our fellow Catholic apostolates and with our bishops in resisting this challenge."

The newspaper asked readers "to stand with us—in charity, praying first and

foremost for conversions of heart; in civility, arguing the facts of this case without recourse to bitter partisanship or political rhetoric; and in solidarity, knowing that whatever sacrifices we bear and whatever challenges we endure, we are only doing what is our responsibility as American citizens practicing our faith in the public square."

Each of the lawsuits uses similar wording to make its case and each asks for a jury trial.

Noting that the Founding Fathers agreed "that the mixture of government and religion is destructive to both institutions and divisive to the social fabric upon which the country depends," the lawsuits contend that the U.S. Constitution and federal law "stand as bulwarks against oppressive government actions even if supported by a majority of citizens.

"Despite repeated requests from Church leaders, the government has insisted that it will not change the core principle of the U.S. government mandate—that plaintiffs must subsidize and/or facilitate providing their employees free access to drugs and services that are contrary to plaintiffs' religious beliefs," the suits state. "If the government can force religious institutions to violate their beliefs in such a manner, there is no apparent limit to the government's power."

The suits were filed by Jones Day, an international law firm with more than 2,400 attorneys on five continents.

Jones Day said in a statement that the firm "looks forward to presenting its clients' cases in court."

The contraceptive mandate "unconstitutionally authorizes the federal



People rally in March outside the Department of Health and Human Services in Washington against the government mandate that would require nearly all employers to cover contraceptives and sterilization in their health plans. Forty-three Catholic dioceses, schools, hospitals, social service agencies and other institutions filed suit in federal court on May 21 to stop three government agencies from implementing the mandate.

government to determine which organizations are sufficiently 'religious' to warrant an exemption from the requirement," the statement says. "This regulation is in violation of the religious liberties guaranteed by the First Amendment, the Religious Freedom Restoration Act and other federal laws." †

## List of 43 plaintiffs in 12 lawsuits against HHS mandate

WASHINGTON (CNS)—Here, listed by the federal jurisdiction in which they were filed, are the plaintiffs in the 12 lawsuits filed on May 21 against the Department of Health and Human Services' (HHS) mandate that most health plans must cover sterilizations and contraceptives, including some abortion-inducing drugs.

### District of Columbia

- Archdiocese of Washington
- Consortium of Catholic Academies, Hyattsville, Md.
- Archbishop Carroll High School, Washington
- Catholic Charities of Washington
- The Catholic University of America, Washington

### Eastern District of New York

- Archdiocese of New York
- ArchCare, New York
- Diocese of Rockville Centre, N.Y.
- Catholic Health Services of Long Island
- Catholic Charities of Rockville Centre

### Western District of Pennsylvania (Erie Division)

- Diocese of Erie, Pa.
- St. Martin Center, Erie
- Prince of Peace Center, Farrell, Pa.

### Western District of Pennsylvania (Pittsburgh Division)

- Diocese of Pittsburgh
- Catholic Charities of Pittsburgh

- Catholic Cemeteries Association of Pittsburgh

### Northern District of Texas (Dallas Division)

- Diocese of Dallas

### Northern District of Texas (Fort Worth Division)

- Diocese of Fort Worth

### Southern District of Ohio (Columbus Division)

- Franciscan University of Steubenville
- Michigan Catholic Conference

### Southern District of Mississippi (Gulfport Division)

- Diocese of Jackson
- Diocese of Biloxi
- Catholic Charities of Jackson
- Vicksburg Catholic School, Vicksburg, Miss.
- St. Joseph Catholic School, Madison, Miss.
- De l'Epee Deaf Center, Gulfport, Miss.
- Catholic Social and Community Services, Biloxi, Miss.
- Resurrection Catholic School, Pascagoula, Miss.
- Sacred Heart Catholic School, d'Iberville, Miss.
- St. Dominic Health Services, Jackson

### Northern District of Indiana (South Bend Division)

- University of Notre Dame

### Northern District of Indiana (Fort Wayne Division)

- Diocese of Fort Wayne-South Bend

- Catholic Charities of Fort Wayne-South Bend
- St. Anne Home, Fort Wayne, Ind.
- Franciscan Alliance, Mishawaka, Ind.
- *Our Sunday Visitor*, Huntington, Ind.
- University of Saint Francis, Fort Wayne

### Northern District of Illinois

- Diocese of Joliet
- Diocese of Springfield, Ill.
- Catholic Charities of Joliet
- Catholic Charities of Springfield

### Eastern District of Missouri (St. Louis Division)

- Archdiocese of St. Louis
- Catholic Charities of St. Louis

In addition, other Catholic entities have filed separate lawsuits against the mandate. These include Belmont Abbey College in North Carolina (November 2011), Eternal Word Television Network in Birmingham, Ala. (on Feb. 9), Priests for Life in Staten Island, N.Y. (on Feb. 15), Ave Maria University in Florida (on Feb. 21) and the Florida-based group Legatus (on May 8).

Catholic employers Frank R. O'Brien of O'Brien Industrial Holdings in St. Louis (on March 15) and William Newland, James Newland, Paul Newland, Christine Ketterhagen and Andrew Newland of Hercules Industries in Denver (on April 3) also have filed suit against the mandate. †

## 'Accommodation' offers no fundamental change, USCCB attorneys say

WASHINGTON (CNS)—Although the Obama administration's proposed "accommodation" for religious employers to the mandate that abortifacients, contraceptives and sterilization be included in most health plans "may create an appearance of moderation and compromise," it does not change the administration's fundamental position, attorneys for the U.S. bishops said in comments filed on May 15.

"We are convinced that no public good is served by this unprecedented nationwide mandate, and that forcing individual and institutional stakeholders to sponsor and subsidize an otherwise widely available product over their religious and moral objections serves no legitimate, let alone compelling, government interest," said the comments filed with the U.S. Department of Health and Human Services (HHS).

Signed by Anthony R. Picarello and Michael F. Moses, general counsel and associate general counsel, respectively, for

the U.S. Conference of Catholic Bishops (USCCB), the 21-page comments were in response to the administration's "advance notice of proposed rulemaking" published on March 16 in the *Federal Register*, which proposed new ways for religious organizations that have moral objections to providing free contraceptives to their employees to comply with the requirement.

Among the administration's suggestions are having the costs covered by a "third-party administrator" of a health plan or "independent agency" that receive funds from other sources, such as rebates from drug makers.

The USCCB comments said the proposed changes would still require "conscientiously objecting nonexempt religious organizations ... to provide plans that serve as a conduit for contraceptives and sterilization procedures to their own employees, and their premiums will help pay for those

See ACCOMMODATION, page 15A

## Masses to open, close fortnight for freedom

WASHINGTON (CNS)—Masses at well-known basilicas in Baltimore and Washington will open and close the "fortnight for freedom," a special period of prayer, study, catechesis and public action proclaimed by the U.S. bishops for June 21 to July 4.

Archbishop William E. Lori of Baltimore will celebrate the opening Mass at Baltimore's historic Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary at 7 p.m. on June 21 to kick off the Catholic Church's national education campaign on religious liberty.

The closing liturgy will be at 12:10 p.m. on July 4 at the Basilica of the National Shrine of the Immaculate Conception in Washington. Cardinal Donald W. Wuerl of Washington will celebrate the Mass, and Archbishop Charles J. Chaput of Philadelphia will be the homilist.

The Eternal Word Television Network will carry the shrine Mass live.

Both national and local efforts will comprise the campaign that has been launched

by the bishops' Ad Hoc Committee on Religious Liberty.

In addition to the Baltimore and Washington liturgies, national efforts include establishment of a website at [www.fortnight4freedom.org](http://www.fortnight4freedom.org). The site features resources such as frequently asked questions about religious liberty, and includes quotes from the Founding Fathers, the Second Vatican Council, and Blessed John Paul II and Pope Benedict XVI.

Also available is a study guide on "Dignitatis Humanae," the Second Vatican Council's document on religious liberty.

In addition, the site provides several one-page sheets outlining current threats to religious freedom both in the United States and abroad.

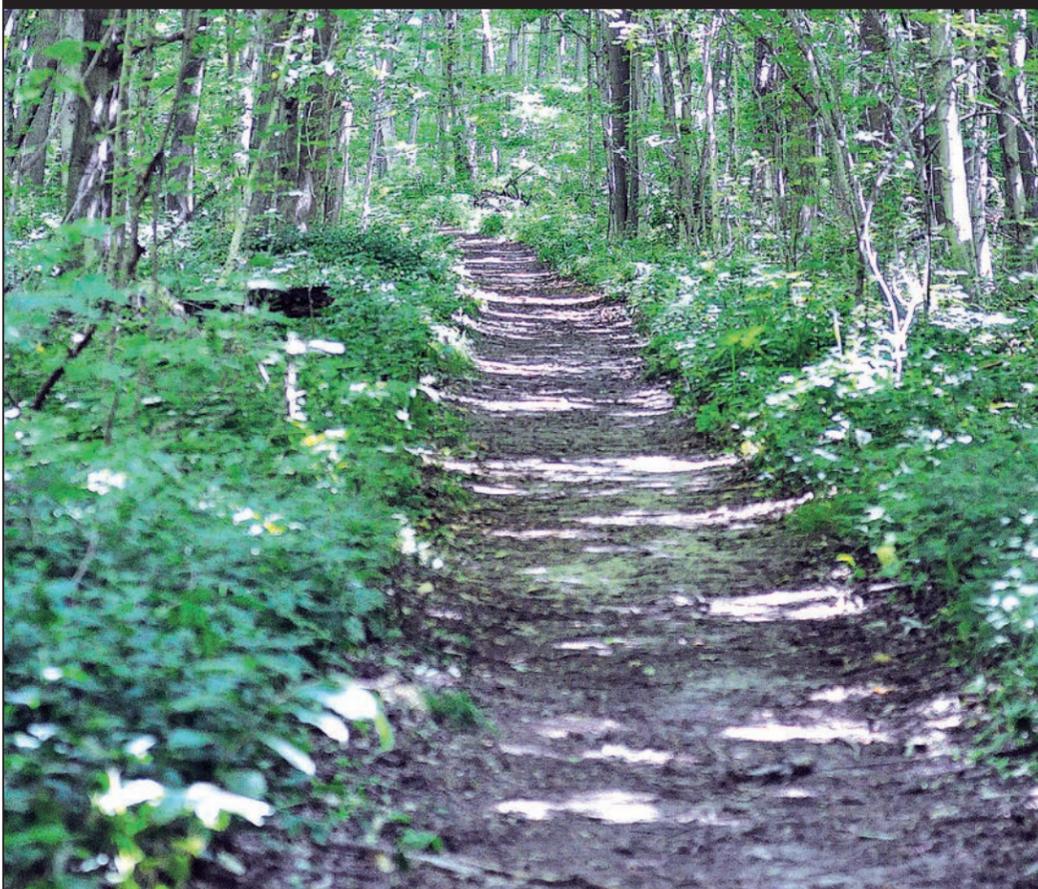
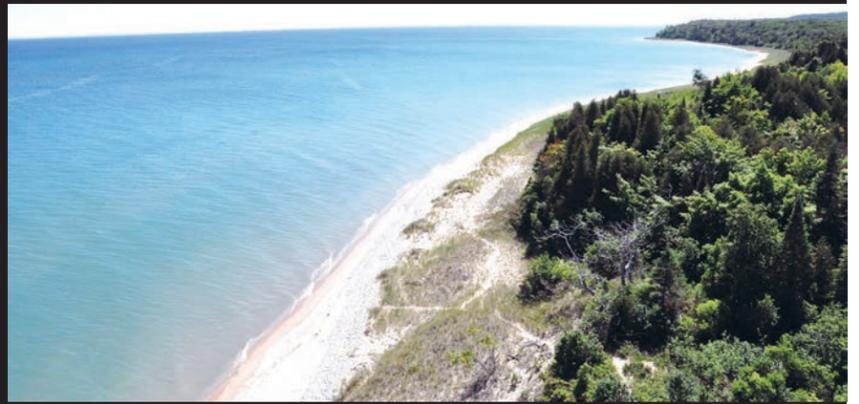
The website also lists a sample of activities already planned in particular dioceses as well as resources and recommendations for other local efforts, such as special liturgies and prayer services. †



# Lake Michigan's MANITOU ISLANDS

The lighthouse on South Manitou Island is visible across the choppy water of Lake Michigan as visitors approach the dock on board the *Mishe-Mokwa* ferryboat based in Leland, Mich. The scenic shoreline also is home to a shipwreck. The *Francisco Morazan*

was a Liberian freighter which ran aground during a storm on Nov. 29, 1960. Scenic hiking trails on the eight-square-mile south island lead to the lighthouse, shipwreck, grove of giant cedars and high dune bluffs. (Story on page 2B.)





Near the boat dock in Crescent Bay, National Park Service rangers live and work at these houses on South Manitou Island. The park rangers also offer educational tours of the historic lighthouse on Sandy Point.

# Lake Michigan's Manitou Islands

## Indian legend adds to mystery of unique hiking experience

By Mary Ann Garber

**SOUTH MANITOU ISLAND**—As far as the eye can see, the choppy waves of Lake Michigan blend with the brilliant blue skyline in every direction.

The summer sun shines brightly on the hot, sandy beaches dotted with driftwood, sparkles on the water and casts shadows along the wooded pathways that crisscross South Manitou Island.

High above the scenic shoreline, tourists fill the circular deck of the historic lighthouse and look out at the Great Lake which separates Michigan and Wisconsin.

Then their gazes shift to the curving landscape that stretches out around them and resolutely defines the resilience of this eight-square-mile mass of earth and rock—a mere 5,280 acres—in the midst of so much water.

How did this island—and the more desolate North Manitou Island a few miles away—somehow rise above the surface of mighty Lake Michigan, they wonder, then defy the relentless ravages of wind and water for millions of years?

And how did the islands become populated with wildlife like foxes, rabbits, chipmunks and snakes?

Also perplexing, why did the former settlers choose to farm there and withstand the bitter winters for several generations then eventually decide to give up their quiet lifestyle on the island in favor of the busyness of the mainland?

Perhaps even more surprising, how did the Indians find the islands in the first place hundreds of years ago with only canoes for transportation?

A well-known Algonquin Indian legend claims that a mother bear and her two cubs were forced to flee a forest fire in what is now Wisconsin so they swam across Lake Michigan in search of a safer home.

When the mother bear reached the Michigan shore, she climbed a steep bluff to wait for her babies, according to the folklore.

But the waves were too large for the exhausted cubs and the shore was too far away. They drowned not far from land. Grief-stricken, the mother bear continued her lonely vigil until her death.

Where the cubs perished, the Great Spirit Manitou created two islands, the legend explains. Then Manitou marked the mother's resting place with a huge mound of sand that became known as Sleeping Bear Dune.

Science tells us that massive glaciers formed the two islands, the Straights of Mackinac and dune-covered shorelines about 50,000 years ago, but the Indian legend adds to the mystery and romance of the rugged region.

Now, the bear-shaped dune and the twin islands are popular tourist attractions as part of Sleeping Bear Dunes National Lakeshore in northwestern Michigan.

Ferryboats depart from Leland, Mich., daily during the summer months for the

90-minute cruise to the south island across the Manitou Passage, an international shipping lane in the Great Lake that is guarded by the North Manitou Shoal Light to prevent shipwrecks.

Another lighthouse, built in 1871 to replace earlier warning beacons constructed in 1840 and 1858, rises high above the eastern shore of South Manitou Island.

These lighthouses saved many a ship's crew from coming too close to the shallow waters around the island over the decades.

But on the cold and stormy night of Nov. 29, 1960, the captain of the *Francisco Morazan*, a freighter from Liberia, failed to safely navigate past the south island and ran his cargo vessel aground along its southern beach.

All of the crew members were rescued by the U.S. Coast Guard, but the shipwreck still lies rusting offshore more than 50 years later, home only to the birds that happily nest there.

Day visitors and overnight campers love to hike the island's wooded pathways to take pictures of what is left of the steel freighter off the southern shoreline.

Hikers also enjoy exploring the Coast Guard Station established in 1901, now operated by the National Park Service.

Many tourists also climb the steep winding steps of the lighthouse to get a bird's-eye view of the island and lake.

Others walk across the island to see the grove of giant virgin white cedars and gaze in awe at the massive North American

champion cedar, which measures 17.6 feet in circumference, stands more than 90 feet tall and dates back to before Italian explorer Christopher Columbus discovered America in 1492 while on an expedition for Spain.

Abandoned farms on the south island are reminders of a time when the German immigrants worked hard to stake out and maintain a livelihood in the wilderness of the northern Midwest even though winters on the islands were brutally cold and the ice cover on Lake Michigan

kept them isolated for months.

The settlers built a school and general store on the island, farmed the soil and set aside land for several cemeteries. A succession of lighthouse keepers kept watch for ships passing by and maintained the huge safety beacon at Sandy Point near Crescent Bay.

In 1970, the federal government legally acquired the islands and incorporated them into Sleeping Bear Dunes National Lakeshore to preserve their wilderness beauty.

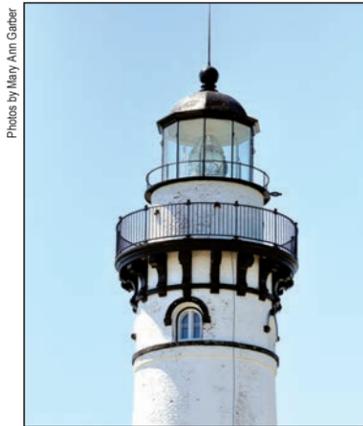
Key points on a map of the south island are the lighthouse and residence at Sandy Point, boat dock in Crescent Bay, weather station campground, *Francisco Morazan* shipwreck, Valley of the Giants grove of cedars, huge perched sand dunes on the western shoreline, Florence Lake, and the ruins of four farmhouses and a cabin.

North Manitou Island is about three times larger than the south island and nearly twice as long. It's also more desolate and has fewer amenities that appeal to many tourists.

Most visitors will prefer hiking the south island, where park rangers are happy to offer information and help during the daily ferry service months of June, July and August. Sightseers will appreciate the park service restrooms near the dock and even the outhouse near the weather station and shipwreck.

There's just one catch to visiting the scenic south island. The Manitou Island Transit, which operates the ferry from Leland, operates on a very strict time schedule so if hikers miss the last boat ride out for the day they get to stay overnight!

Unless tourists are planning to camp there, the thought of getting left behind on the island certainly adds to the excitement and fun of exploring its amazing, one-of-a-kind sights that make it a memorable vacation destination well worth returning to on another hot summer day. †

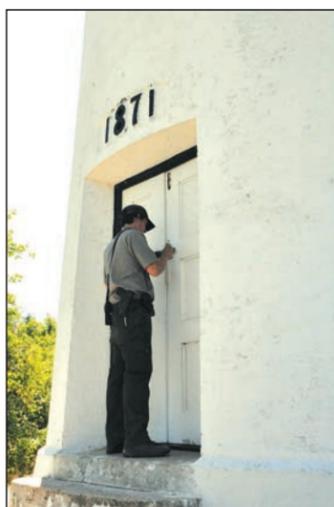


Photos by Mary Ann Garber

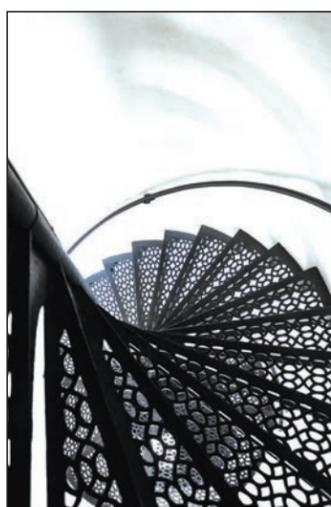
Tourists can walk around the circular deck just below the lighthouse beacon during a guided tour offered by a National Park Service ranger. From that lofty vantage point, they can see the South Manitou Island shoreline and the expanse of blue water that is Lake Michigan.



Above, a fishing boat anchored along the shoreline isn't large enough to go very far off the shores of South Manitou Island.



Right, a National Park Service ranger locks the door of the historic lighthouse, built in 1871, after a guided tour of the structure at South Manitou Island.



Above, chipmunks are friendly on South Manitou Island, but the snakes are less welcoming. Hikers should wear sturdy shoes, and carry food and water. They also must observe the "carry out what you carry in" rule to keep the beautiful island free of litter.

Left, about 120 steps lead to the top of the historic lighthouse at South Manitou Island.



# Parish Festivals

## May 26

St. John the Baptist Parish, **Starlight**, 8310 St. John Road, Floyd County. "Strawberry Festival," 10:30 a.m.-12:30 a.m., make your own strawberry shortcake, chicken dinner, street dance, 7:30 p.m.-1 a.m. Information: 812-923-5785.

## May 27

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. "Pentecost Sunday Celebration," picnic, following 10 a.m. Mass, bring covered dish. Information: 317-632-9349.

## June 1-2

St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., **Indianapolis**. Rummage sale, 8 a.m.-4 p.m. Information: 317-357-8352.

## June 1-3

St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., **Indianapolis**. "Summerfest," Fri. 5-11 p.m., Sat. 3-11 p.m., Sun. 11:30 a.m.-5 p.m., rides, games, food, entertainment. Information: 317-357-8352.

## June 3

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. African Catholic Mass, 3 p.m. Information: 317-632-9349.

## June 7-9

St. Simon the Apostle Parish, 8155 Oaklondon Road, **Indianapolis**. Parish festival, Thurs. 5-11 p.m., Fri. 5 p.m.-midnight, Sat. 2 p.m.-midnight, rides, games, entertainment, food, \$10 cover charge includes food and tickets. Information: 317-826-6000.

St. Anthony Parish, 337 N. Warman Ave., **Indianapolis**. "Summer Festival," food, rides, games, 5:30 p.m.-close. Information: 317-636-4828.

## June 7-10

Our Lady of the Greenwood Parish, 335 S. Meridian St., **Greenwood**. Parish festival, Thurs. 5-11 p.m., Fri. 5 p.m.-midnight, Sat. 2 p.m.-midnight, Sun. noon-9 p.m., rides, games, children's games, food. Information: 317-888-2861.

## June 8

St. Charles Borromeo Parish, 222 E. Third St., **Bloomington**. St. Vincent de Paul Society and St. John Conference, hog roast, 4:30-8:30 p.m., food, music, silent auction. Information: 812-825-0634.

## June 8-9

Holy Angels Parish, 740 W. 28th St., **Indianapolis**. "Music Festival," music, games, Fri. 5-10 p.m., Sat. 3-10 p.m. Information: 317-926-3324.

## June 8-10

St. Louis School, 17 St. Louis Place, **Batesville**. Rummage sale, Fri. 8 a.m.-7 p.m., Sat. 8 a.m.-4 p.m., half-price sale, noon-4 p.m., Sun. 8:30 a.m.-1:30 p.m., \$1 bag sale. Information: 812-934-3204.

## June 9

St. Mary-of-the-Knobs Parish, 3033 Martin Road, **Floyds Knobs**. "Knobs Fest 2012," music, booths, quilts, homestyle fried chicken and ham dinners, 9 a.m.-midnight. Information: 812-923-3011.

## June 10

St. Paul Parish, 824 Jefferson St., **Tell City**. Parish picnic, 11 a.m.-5 p.m., chicken and roast beef dinners, games for all ages. Information: 812-547-7994.

Sacred Heart of Jesus Parish, 2322 N. 13½ St., **Terre Haute**. "Sunday with Sinatra," dinner and silent auction, noon, \$25 per person. Information: 812-466-1231.

## June 14-16

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., **Indianapolis**. Parish festival, 4 p.m.-midnight, rides, food, music, games. Information: 317-787-8246.

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.

## June 15-16

St. Bernadette Parish, 4838 E. Fletcher Ave., **Indianapolis**. Yard sale, 8 a.m.-5 p.m. Information: 317-356-5867.

St. Gabriel the Archangel Parish, 6000 W. 34th St., **Indianapolis**. "International Festival," Fri. 5 p.m.-midnight, Sat. 3 p.m.-midnight, food, games, rides. Information: 317-291-7014.

Johnson County Fairgrounds, 250 Fairground St., **Franklin**. St. Rose of Lima Parish, "St. Rose Festival," rides, games, dinners, Fri. 5-11, Sat. 1-11 p.m. Information: 317-738-3929.

St. Anthony of Padua Parish, 316 N. Sherwood Ave., **Clarksville**. Parish picnic, Fri. 5 p.m.-midnight, Sat. 2-11 p.m., chicken dinner, Sat., food, entertainment. Information: 812-282-2290.

## June 15-17

St. Lawrence Parish, 542 Walnut St., **Lawrenceburg**. Parish festival, food, music, rides, Fri. 5:30 p.m.-midnight, Sat. 4 p.m.-midnight, Sun. 11 a.m.-6 p.m., chicken dinner. Information: 812-537-3992.

## June 21-23

St. Jude Parish, 5353 McFarland Road, **Indianapolis**. "Summer Festival," Thurs. and Fri. 5 p.m.-closing, Sat. 4 p.m.-closing, Thurs. Father Carlton's dinner, Fri. Iaria's Italian food, Sat. fried chicken dinner, food, games, rides. Information: 317-786-4371.

## June 22-23

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.

St. Mary Parish, 415 E. Eighth St., **New Albany**. "Street Dance Weekend," Fri. 5:30-10 p.m., Sat. 7 p.m.-midnight, games, music, dance Sat. night with \$10 cover charge. Information: 812-944-0417.

## June 24

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

St. Nicholas Parish, 6461 E. St. Nicholas Drive, **Sunman**. Parish picnic, fried chicken and roast beef dinners, famous turtle soup, games, 11 a.m.-6 p.m. Information: 812-623-2964.

## July 4

St. Mary Parish, 317 N. New Jersey St., **Indianapolis**. "Fourth of July ¡Ole! Festival," music, food, games, downtown fireworks, 3-10 p.m. Information: 317-637-3983.

## July 8

Harrison County Fairgrounds, 341 Capitol Ave., **Corydon**. St. Joseph Parish, parish picnic, 10 a.m.-3:30 p.m., food, games. Information: 812-738-2742.

## July 12-14

Holy Spirit Parish, 7243 E. 10th St., **Indianapolis**. Parish festival, Thurs. 5-11 p.m., Fri. 5 p.m.-midnight, Sat. 5 p.m.-midnight, food, music, entertainment. Information: 317-353-9404.

## July 13

St. Benedict Parish, 111 S. Ninth St., **Terre Haute**. Parish festival, 5 p.m.-midnight, games, food, \$2 adults, children free. Information: 812-232-8421.

## July 14

St. Mary Parish, Navilleton, 7500 Navilleton Road, **Floyds Knobs**. 5K Chicken Fun Run/Walk, 8 a.m. Information: 812-923-5419 or [www.stmarysnavilleton.com](http://www.stmarysnavilleton.com).

## July 14-15

St. John the Baptist Parish, 25743 State Road 1, **Dover**. "Summer Festival," Sat. 6 p.m.-midnight; Sun. 11 a.m.-9 p.m., Sun. chicken dinner, food, games, entertainment. Information: 812-576-4302.

## July 15

St. Mary Parish, Navilleton, 7500 Navilleton Road, **Floyds Knobs**. Parish picnic, 10 a.m.-4 p.m., chicken dinner, games, quilts. Information: 812-923-5419.

## July 19-21

St. Christopher Parish, 5301 W. 16th St., **Indianapolis**. "Summer Festival," Thurs. 5-10 p.m., Fri. 5-10 p.m., Sat. noon-10 p.m., food, games. Information: 317-241-6314.

## July 22-28

Jackson County Fairgrounds, **Brownstown**. St. Ambrose Parish and Our Lady of Providence Parish, Jackson County Fair, food booth 11 a.m.-10 p.m. Information: 812-522-5304.

## July 28

St. Mary Parish, 777 S. 11th St., **Mitchell**. Hog roast and yard sale, 9 a.m.-3 p.m. Information: 812-849-3570.

## July 28-29

St. Martin Parish, 8044 Yorkridge Road, **Yorkville**. Parish festival, Sat. 5:30 p.m.-11:30 p.m., barbeque pork dinner, Sun. 11:30 a.m.-5 p.m., fried chicken dinner, food, games, music. Information: 812-623-3408.

## July 29

St. Augustine Parish, 18020 Lafayette St., **Leopold**. Parish picnic, 10 a.m.-4 p.m., fried chicken dinner, quilts, games. Information: 812-843-5143.

## August 3-4

St. Joseph Parish, 2605 St. Joe Road W., **Sellersburg**. Parish yard sale, 8 a.m.-3 p.m. Information: 812-246-2512.

St. Thomas the Apostle Parish, 523 S. Merrill St., **Fortville**. Parish festival, 11 a.m.-10 p.m., games, food, entertainment, silent auction, chicken and noodles dinner. Information: 317-485-5102.

## August 5

St. Bernard Parish, 7600 Highway 337, **Frenchtown**. Parish picnic, 10 a.m.-3 p.m., chicken and ham dinners, quilts. Information: 812-347-2326.

St. Boniface Parish, 15519 N. State Road 545, **Fulda**. Parish picnic, 10 a.m.-6 p.m., famous soup, food, quilts. Information: 812-357-5533.

## August 11-12

St. Paul Parish, 9798 N. Dearborn Road, **Guilford/New Alsace**. Parish festival, Sat. 5 p.m.-midnight, pork tenderloin dinner, music, Sun. 11 a.m.-6 p.m., chicken dinner, 11 a.m.-4 p.m. Information: 812-623-1094.

## August 12

St. Mary Parish, 2500 St. Mary's Drive, **Lanesville**. Parish picnic, 10 a.m.-4 p.m. Information: 812-952-2853.

## August 17-18

Nativity of Our Lord Jesus Christ Parish, 7225 Southeastern Ave., **Indianapolis**. "Augustravaganza," 5K walk/run, rides, food, music, entertainment, 4 p.m.-midnight. Information: 317-357-1200.

## August 17-18

St. Thomas Aquinas Parish, 46th and Illinois streets, **Indianapolis**. "Sausage Fest," food, music, Fri. 6 p.m.-midnight, Sat. 6:30-midnight. Information: 317-253-1461.

## August 19

St. Pius Parish, County Road 500 E., **Sunman**. Parish picnic, chicken dinner, mock turtle soup, games, 11 a.m.-3 p.m. Information: 812-689-4244.

## August 23-25

St. Ann Parish, 6350 Mooresville Road, **Indianapolis**. Parish festival, rides, games, food, 5-11 p.m. Information: 317-821-2909.

## August 24-25

Prince of Peace Parish, 413 E. Second St., **Madison**. "Community Festival," Father Michael Shawe Memorial Jr./Sr. High School, 201 W. State St., Fri. 5 p.m.-midnight., Sat. 5 p.m.-midnight, food, rides, games. Information: 812-265-4166.

## August 25

Immaculate Heart of Mary Parish, 5692 N. Central Ave., **Indianapolis**. 5K Run/Walk, 9 a.m., \$15 pre-registration, \$45 pre-registration family of three or more, "Fall Kick-Off Fest," food, music, games, movies, \$1 adults, under 21 free, 4-11 p.m. Information: 317-257-2266.

Mount St. Francis Retreat Center, 101 St. Anthony Drive, **Mount St. Francis**. Picnic, 11 a.m.-midnight, chicken dinner, games, quilts. Information: 812-923-8817.

# Restaurant road trip



## Bonaparte's Retreat serves tasty French and American cuisine

By Mary Ann Garber

NAPOLEON—Steaming, fragrant soup was a tasty choice for lunch at Bonaparte's Retreat, a delightful theme restaurant in a historic building along U.S. 421 in scenic Ripley County.

Given the fact that I visited St. Maurice Parish in Napoleon before dining at a restaurant named for the famous emperor, it wasn't a tough decision.

I ordered a bowl of—what else?—homemade French onion soup slathered in gooey melted Gruyere cheese and topped with croutons.

A garden salad with bleu cheese dressing—I almost asked for French dressing—and a slice of

fresh-baked cherry pie completed my meal in the charming restaurant and bar decorated with countless images of Napoleon.

I could have ordered the Napoleon, a hoagie bun filled with ham, roast beef and bacon. Or the Bonaparte, smoked ham and swiss cheese layered on thick rye bread. Or the Josephine, chunky chicken salad served on a croissant. Or the Waterloo, a trendy grilled or crispy chicken wrap.

Or I could have dined on a variety of beef, pork and poultry entrees—made with meat from locally raised animals—or chosen Icelandic cod “seasoned your way.”

The waitress said the baby-back ribs are the house specialty—“moist and tender, lightly seasoned and slow-baked,” according to the

menu—and the prime rib and butterfly shrimp are other favorites.

A large painting of Napoleon astride a white horse loomed over me while I enjoyed the aromatic soup on a cold November day. With all of Bonaparte's images preserved in paintings and on china dishes displayed throughout the restaurant, I felt like I was being watched all the time so I made sure that I ate every bite.

Built about 1830, the building housed several businesses over the years and was even a stop on the Underground Railroad, one of a variety of hiding places for slaves as they made their way north to freedom during the 1800s.

Recently redecorated by owners Ron and Debbie Power, Bonaparte's Retreat Restaurant

Photos by Mary Ann Garber



Bonaparte's Retreat Restaurant and Lounge along U.S. 421 in Napoleon serves French-themed menu items and features a collection of memorabilia of the French emperor.

and Lounge is home to a fascinating collection of Napoleon memorabilia that adds to the fun of dining there.

(For more information about Bonaparte's Retreat Restaurant and Lounge, call 812-852-4343.) †

## FESTIVALS

continued from page 3B

### August 25-26

St. Mary Parish, 302 E. McKee St., **Greensburg**. Parish festival, Fri. adult night, 5:30 p.m., Sat. family festival, 11 a.m.-4 p.m., chicken dinner, games. Information: 812-663-8427.

### August 31-September 2

St. Joseph Parish, 1375 S. Mickley Ave., **Indianapolis**. “Fall Festival,” food, rides, games, Fri. 5 p.m.-1 a.m., Sat. 5-11 p.m., Sun. 3-11 p.m. Information: 317-244-9002.

### August 31-September 3

Sacred Heart Parish, gymnasium, 558 Nebeker St., **Clinton**. “Spaghetti Dinner,” 11 a.m.-9 p.m. Information: 765-832-8468.

### September 2

St. John the Evangelist Parish, 9995 E. Base Road, **Enochsburg**. Parish festival, fried chicken and roast beef dinners, 11 a.m.-5 p.m. Information: 812-934-2880.

### September 3

St. Anthony of Padua Parish, 4791 E. Morris Church St., **Morris**. “Labor Day Picnic,” chicken dinner, games, food, 11 a.m.-4:30 p.m. Information: 812-934-6218.

St. Peter Parish, 1207 East Road, **Brookville**.

“Labor Day Festival,” 10 a.m.-7 p.m., country style chicken dinner, 10:45 a.m.-2:30 p.m., quilts, games. Information and reservations: 812-623-3670.

### September 7

St. Anne Parish, 5267 N. Hamburg Road, **Oldenburg**. Turkey supper, 4:30-7:30 p.m. Information: 812-934-5854.

### September 7-9

St. Mary Parish, 212 Washington St., **North Vernon**. Parish festival, rides, music, silent auction, dinners, Fri. 5 p.m.-midnight, Sat. 9 a.m.-midnight, Sun. 10 a.m.-6 p.m. Information: 812-346-3604.

### September 8

St. Joan of Arc Parish, 4217 N. Central Ave., **Indianapolis**. “French Market,” noon-10 p.m., French food, booths, children's activity area, entertainment. Information: 317-283-5508.

### September 8-9

St. Michael Parish, 145 St. Michael Blvd., **Brookville**. “Fall Fest,” family style chicken dinner, Sat. 4-10 p.m., Sun. 11 a.m.-7 p.m. Information: 765-647-5462.

### September 9

St. Mary (Immaculate Conception) Parish, 512 N. Perkins St., **Rushville**. “Fall Festival,” music, dance, Sun. 8 a.m.-6 p.m., chicken dinner. Information: 765-932-2588.

St. Augustine Parish, 315 E. Chestnut St., **Jeffersonville**. “Harvest Celebration,” chicken dinner, baked goods, 11 a.m.-3 p.m. Information: 812-282-2677.

St. Pius V Parish, Highway 66, **Troy**. “Fall Festival,” 11 a.m.-5 p.m., dinners, games. Information: 812-547-7994.

### September 14-15

St. Malachy Parish, 326 N. Green St., **Brownsburg**. “Country Fair and Hog Roast,” Fri. and Sat. 4-11 p.m., food, booths, games. Information: 317-852-3195.

### September 14-16

St. Lawrence Parish, 6944 E. 46th St., **Indianapolis**. “Fall Festival,” food, rides, games, music, Fri. 5-11 p.m., Sat. 3-11 p.m., Sun. 1-6 p.m. Information: 317-546-4065.

### September 15

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. “Kids Day Festival,” 10 a.m.-4 p.m., games, food. Information: 317-632-9349.

### September 15

St. Bridget Parish, 404 E. Vine St., **Liberty**. “Oktoberfest,” all day, food, games, entertainment. Information: 765-458-6818.

St. Anne Parish, 102 N. 19th St., **New Castle**.

“Fall Bazaar,” 8 a.m.-2 p.m., crafts, bookstore, rummage sale. Information: 765-529-0933.

### September 16

St. Michael Parish, 101 St. Michael Drive, **Charlestown**. “Septemberfest,” fried chicken dinner, quilts, games, 11 a.m.-4 p.m. Information: 812-256-3200.

St. Louis Parish, 13 E. St. Louis Place, **Batesville**.

“Fall Festival,” 10:30 a.m.-7 p.m., food, games. Information: 812-934-3204.

### September 19

St. Mary-of-the-Knobs Parish, 3033 Martin Road, **Floyds Knobs**. Dessert and card party, 7-10 p.m., \$5 per person. Information: 812-923-3011.

### September 21-22

St. Vincent de Paul Parish, 1723 I St., **Bedford**. “Oktoberfest,” Fri. 4-11 p.m., Sat. 8:30 a.m.-11 p.m., polka Mass, 5 p.m., German dinner, games. Information: 812-275-6539.

St. Teresa Benedicta of the Cross Parish, 23455 Gavin Lane, **Lawrenceburg**. Parish festival, 5-11 p.m., Fri. fish fry, Sat. “hog wild” meal, rides. Information: 812-656-8700.

### September 22

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. “Taste of St. Rita,” 6-10 p.m., food, silent

auction, \$30 per person. Information: 317-632-9349.

### September 23

St. Michael Parish, 11400 Farmers Lane, N.E., **Bradford**. Parish picnic, 10:30 a.m.-5 p.m., dinner, booths, games, silent auction. Information: 812-364-6646.

### September 26

St. Mary Parish, 777 S. 11th St., **Mitchell**. “Persimmon Festival,” Main Street, Mitchell, Italian dinner, \$6 adults, 11 a.m.-7 p.m. Information: 812-849-3570.

### September 28-29

SS. Francis and Clare Parish, 5901 Olive Branch Road, **Greenwood**. “Fall Festival,” Fri. 5 p.m.-midnight, Sat. noon-midnight, rides, art in the park, music. Information: 317-859-4673.

### September 29

Our Lady of Lourdes Parish, 5333 E. Washington St., **Indianapolis**. “Chili Cook-Off and Festival,” chili cook-off, noon-3 p.m., festival, 6-11 p.m., games, food, music, silent auction, festival times may change closer to event. Information: 317-356-7291.

### September 30

Fayette County Fairgrounds, 2690 N. Park Road, **Connersville**. St. Gabriel Parish, Connersville, “Fall Festival,” fried chicken dinner, games, pumpkins, 11 a.m.-4 p.m. Information: 765-825-8578.

St. Mark Parish, 5377 Acorn Road, **Tell City**. Parish picnic, 9 a.m.-6 p.m., ham shoot, quilts, games, chili. Information: 812-836-2481.

### October 7

Holy Family Parish, Main St., **Oldenburg**. “Fall Festival,” 9 a.m.-7 p.m., chicken and roast beef dinners, games. Information: 812-934-3013.

St. Joseph Parish, Clark County, 2605 St. Joe Road West, **Sellersburg**. “Fall Festival,” 11 a.m., turkey shoot, food, games, quilts. Information: 812-246-2512.

### October 12-13

Most Holy Name of Jesus Parish, 89 N. 17th Ave., **Beech Grove**. “Oktoberfest,” food, music, 5 p.m.-midnight. Information: 317-784-5454.

### October 14

St. Andrew the Apostle Parish, 4052 E. 38th St., **Indianapolis**. “St. Andrew Fest,” homecoming, Mass, 4:30 p.m., dinner, entertainment, games, 5:30-8 p.m. Information: 317-546-1571.

St. Mary-of-the-Rock Parish, 17440 St. Mary's Road, **Batesville**. “Turkey Festival,” dinner, 11 a.m.-4 p.m. Information: 812-934-4165.

### October 21

St. Isidore the Farmer Parish, 6501 St. Isidore Road, **Bristow**. “Fall Festival,” 10:30 a.m.-6 p.m., food, games, shooting match. Information: 812-843-5713. †

# Sacred Pittsburgh

## Churches help preserve history of unique Pennsylvania city

By Sean Gallagher

PITTSBURGH—Several beautiful views of Pittsburgh meet the eyes of visitors to Point State Park in the heart of this western Pennsylvania city.

The park sits at the confluence of the Allegheny and Monongahela rivers, and at the start of the Ohio River.

Four boats often dock there to take sightseers up and down the city's three rivers.

Across the Allegheny River are Heinz Field and PNC Park, the respective homes of the Pittsburgh Steelers, the city's National Football League team, and the Pirates, its Major League Baseball club.

And across the Monongahela River, tourists can see Mount Washington rise above the city and its metropolitan region of nearly 2 million people.

As visitors look at the mountain on the south side of Pittsburgh, a large church stands out at the top of it.

It is St. Mary of the Mount Church. The prominence of this church built above Pittsburgh in a sense symbolizes the importance of the Catholic Church in the history of the city.

As the city's population slowly grew, the Catholic Church grew with it. In the second half of the 19th century, Pittsburgh's growth took off as the region's steel and oil industries established bases there.

Prominent landmarks of the Church in Pittsburgh, including St. Mary of the Mount, date to that time period and are well worth a visit for Catholic tourists.

St. Mary of the Mount Parish, the boyhood home of Cardinal Donald W. Wuerl of Washington, was founded at the start of the city's heyday in the 1870s. Its current church, which features many beautiful stained-glass windows, was dedicated in 1897.

Tourists can visit St. Mary of the Mount Church by riding the historic Duquesne Incline, which opened for service in 1877. This railroad track climbs the eastern face of Mount Washington, and has a total rise of 400 feet on a grade of 30 degrees.

The Incline is open year-round, and has a reasonable fair of \$4.50 round trip for adults and \$2.20 round trip for children ages 6-11.

Many restaurants offer scenic views of Pittsburgh in the neighborhood around Mount St. Mary Church.

St. Anthony's Chapel in Pittsburgh is quite different from St. Mary of the Mount Church. It is built on the north side of the city instead of its south side, and is hidden in a residential neighborhood rather than perched atop a mountain.

Its calling card is unique with its claim that it houses more saints' relics—at more than 4,200—than any other church in the world.

A part of Most Holy Name of Jesus Parish in Pittsburgh, St. Anthony's Chapel was built on Troy Hill in the 1880s through the initiative and financial support of Father Suitbert Mollinger, a Belgian-born priest who began ministering in western Pennsylvania during the late 1850s.

Father Mollinger traveled to Europe several times between 1868 and 1892, and brought back scores of relics that many Church leaders in Germany, Italy and elsewhere wanted to safeguard in the U.S. for the future. At the time, they were concerned that political leaders might close churches there.

The relics, many of which came with authentication papers, are from saints who lived throughout the history of the Church. Today, the relics line the walls of St. Anthony's Chapel in beautiful reliquaries inside walnut display cases.

The chapel is open daily, except for Fridays and holidays, from 1 p.m. until 4 p.m.

Between St. Anthony's Chapel and St. Mary of the Mount Church stands historic St. Paul Cathedral in the middle of Pittsburgh.

Dedicated in 1906, this massive church marked by its Gothic architecture is nearly 250 feet tall. The cost of construction surpassed \$1 million more than a century ago. Inside, visitors will be impressed by its ornate marble main altar and side altars as well as the beautiful ribbed ceiling.

In the neighborhood surrounding St. Paul Cathedral are Carnegie-Mellon University and the University of Pittsburgh with its medical center.

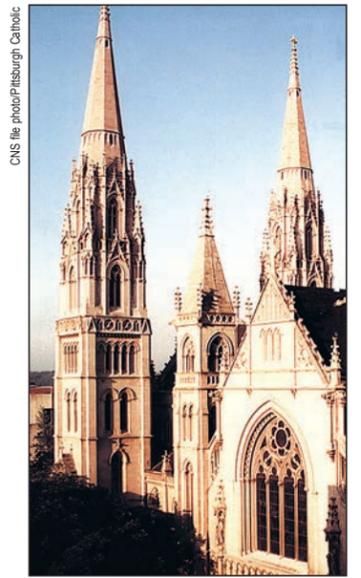
Today, approximately 40 percent of the population of the Pittsburgh metropolitan area is Catholic. That percentage has remained about the same in the Diocese of Pittsburgh for many decades.

When visitors to Pittsburgh tour the sacred sites, they also learn much about the life and history of this unique city built along the beautiful mountain range and curving rivers.

(For links to the websites of the churches mentioned in this article, log on to the website of the Diocese of Pittsburgh at [www.diopitt.org](http://www.diopitt.org).) †



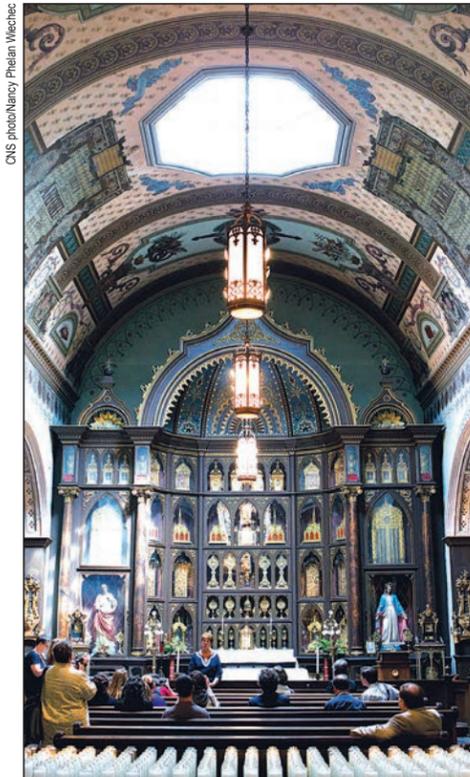
Photo by Brandon A. Evans



CNS file photo/Pittsburgh Catholic

Above, historic St. Paul Cathedral in Pittsburgh features ornate Gothic spires. Dedicated in 1906, this massive church rises nearly 250 feet tall. The cathedral's construction costs surpassed \$1 million more than a century ago.

Left, the western Pennsylvania city of Pittsburgh sits at the confluence of the Allegheny and Monongahela rivers, both of which form the Ohio River. The rivers and surrounding hills and mountains make Pittsburgh a beautiful tourist destination.



CNS photo/Nancy Phean Wechelec



CNS photo/Nancy Phean Wechelec

Above, life-size Stations of the Cross at St. Anthony's Chapel on Troy Hill in Pittsburgh inspire Mass-goers. The chapel houses more than 5,000 holy relics as well as the valuable 19th-century wooden stations carved by ecclesiastical artists at Mayer and Co. in Munich, Germany. The chapel was built in the early 1880s to hold the collection of saints' relics amassed by Father Suitbert Mollinger, a Belgian-born priest who served as the first pastor of Most Holy Name of Jesus Parish on Troy Hill.

Left, a Catholic media group tours St. Anthony's Chapel on Troy Hill in Pittsburgh on June 22, 2011. The chapel houses the largest collection of holy relics on public display.



Photo by Brandon A. Evans

Above, the Duquesne Incline climbs the eastern face of Mount Washington in Pittsburgh. Opened for service in 1877, the Incline's track has a total rise of 400 feet on a grade of 30 degrees.



Photo by Sean Gallagher

St. Mary of the Mount Church, dedicated in 1897, stands atop Mount Washington and can be seen from many points across Pittsburgh.



Photo by Brandon A. Evans

Right, the Princess, a riverboat in Pittsburgh, takes its passengers on a tour of the western Pennsylvania city via the Allegheny, Monongahela and Ohio rivers. Several other boats are available for visitors to ride up and down the city's three rivers.

# Scenic Sicily

## Mediterranean island even has a volcano

By John F. Fink

SICILY—My initial impression of Sicily was, “What a humongous rock!”

It’s a mountainous island dropped into the middle of the Mediterranean Sea.

Sicily has a rich history, which isn’t surprising when you realize its location. It’s near the mainland of Italy, but still only 70 miles from Africa.

Plato wrote about people flocking to this island “like frogs around a pond.” Greek legends about their gods in Sicily go back to the eighth century B.C.

Sicily became a province of Rome in 227 B.C. When the Roman Empire was divided in 286, Sicily became part of the Byzantine Empire. The Vandals in Africa conquered the island in 468 A.D. Arab Muslims ruled Sicily beginning in 878 until the Normans came in 1061.

Sicily was taken over by Spain in 1282. It was from Sicily that the great fleet was rallied which defeated the Muslims at Lepanto in 1570. In the early 19th century, Sicily was controlled by the Bourbons.

In 1860, Giuseppe Garibaldi landed at Marsala, on the west coast, and defeated a Bourbon force. Sicily was freed from Spain. It became part of Italy when the Kingdom of Italy was proclaimed in 1861.

During World War II, there was heavy fighting in Sicily until it fell to the Allied forces in 1943. The Allies then used Sicily as the jumping off point to conquer Italy.

Today, Sicily has a mixed culture of Italians, Spanish, Africans and Eastern Europeans. The Sicilian dialect is a composite of Italian, Spanish and Arabic. Sicily has a low birthrate, but a high immigration rate of people migrating from Africa.

I visited Sicily with my daughter, Regina, and her friend, Gina. After our arrival in Palermo, we took a cab to the *Cappella Palatina* in the Norman Palace. It was built by King Roger II from 1130 to 1140, although all the mosaics weren’t completed until the 1170s.

When you walk into the chapel, you are immediately struck by the fact that there is gold everywhere. The chapel is filled with mosaics that tell the story of Genesis at one level and then scenes from the Acts of the Apostles at a lower level.

The mosaic of the earth being separated from the sea as part of creation shows the terrestrial globe as a sphere of water in which there are three areas of land. America and Oceania had not yet been discovered.

The creation of Adam shows God and Adam with the same face to illustrate that God made man in his own image. There are scenes of Adam and Eve eating the forbidden fruit, their expulsion from Eden, the sacrifices by Cain and Abel, Cain killing Abel and so on up through the story of Noah and the ark, the story of Abraham and Isaac, and Jacob wrestling with an angel.

The cupola above the choir contains the stern figure of Christ Pantocrator, which shows an Eastern Christian influence

since the Orthodox use that figure to portray both God the Father and Jesus.

Then we walked to the cathedral, which dates from 1185. It’s an extremely large church built on the site of a Byzantine church and, later, a mosque. It contains the tombs of King Roger II; his daughter, Constance; Holy Roman Emperor Frederick II, who died in 1250; his wife; and Constance of Aragon, who died in 1222.

The next day, the tour we were on took us to Monreale, one of Europe’s supreme cathedrals. It was built on *Monte Reale*—the Royal Mountain—by the Norman King William II, the grand-nephew of Roger II, between 1172 and 1174.

William claimed that he had a vision of the Blessed Virgin asking him to build the church. A bronze statue in front of the church shows William presenting the church to Mary, a scene that is also depicted in a mosaic panel in the church.

Just as inside the *Cappella Palatina*, this church is filled with beautiful mosaics—64,000 square feet of them—that tell stories from the Bible.

As Regina said, “They practiced with the *Cappella Palatina*,” and then made this cathedral much larger. Many of the mosaic panels are identical to those in the *Cappella Palatina*.

As always in a church with Eastern influence, the great figure of Christ Pantocrator towers above the central apse. In his left hand, he holds a Bible open to the words, “I am the light of the world. Whosoever follows me shall not walk in darkness but shall have the light of life” (Jn 8:12)—written in Latin.

East and West come together in this cathedral. It’s a Catholic church, but with Orthodox and Arab-Muslim influences. It was the Arab-Muslims who actually constructed the church for King William II.

The tombs of both William I—who succeeded his brother, Roger II—and William II are in the cathedral.

We then returned to central Palermo and stopped at the *Quattro Canti*, the Four Corners. Each of the four corners has a central statue and fountain at the bottom symbolizing the four seasons. Above them are statues of four Spanish kings: Charles V and Philips II, III and IV. And above them are patron saints of the old city quadrants: Christina, Ninfa, Oliva and Agatha.

Just to the south of this corner, in front of the City Hall, is the magnificent *Fontana Pretoria*, a central fountain surrounded by statues of sea horses, mermaids, dolphins, cherubs and, especially, Greek gods and goddesses. All of the male and female statues are nude, which led to it being called the “Piazza of Shame.”

We then drove to Cefalu, a city on the northern coast of Sicily at the foot of a promontory with a sheer drop to the Tyrrhenian Sea. It has sandy beaches, and people were sunbathing or swimming.

The cathedral here was also built by King Roger II.

Apparently, Roger survived a shipwreck nearby and pledged a



Smoke rises from craters in Mount Etna, Sicily's active volcano, which last erupted in 2006.

church to Mary in gratitude for his escape. He wanted it to be Sicily’s most important religious building, but his successors preferred Palermo and moved his tomb to the cathedral there.

Like the Palatine Chapel, this cathedral has many mosaics. Christ Pantocrator has the Bible open to the same passage quoted earlier. This was the first mosaic of Christ Pantocrator in Sicily, much repeated across the island.

Besides Palermo, visitors should also try to see Marsala on the west coast, Agrigento on the south, and Syracuse and Taormina on the east coast.

Marsala is famous for its wine. We visited a winery then a factory that makes olive oil.

According to legend, Agrigento was founded by Daedalus and his son, Icarus, after they fled from Crete “by air.” Historically, it goes back to 582 B.C. when it was founded by colonists from Crete and Rhodes. It is important today because of its archaeological site.

The Valley of the Temples has ruins of four temples, beginning with the Temple of Juno (Hera), built between 460-440 B.C. The temple still has its 25 columns, although they are not in good condition.

The Temple of Concord is the best-preserved of the temples. It has six columns in the front and 13 on either side. It used to have colorful decorations, but those have disappeared over the centuries. In the sixth century A.D., it was turned into a Christian church, and some traces of that remain.

The Temple of Heracles—or Hercules—is the oldest of the temples. It was destroyed by an earthquake and is now a heap of ruins, but is in the process of being re-erected. It was once the size of the Parthenon in Athens.

Finally, there is the Temple of Zeus—or Jupiter for the Romans. Still in ruins, at one time it was one of the largest temples built in ancient times, measuring 373 feet by 118 feet.

Syracuse, on the east coast,



St. Luke the Evangelist parishioner John F. Fink of Indianapolis stands in front of the Temple of Concord, which was built in the fifth century B.C. in Agrigento, Sicily.

was once the most powerful city in the known world, first colonized by Greeks from Corinth in 734 B.C. Between 416 and 413 B.C., there was war between Syracuse and Athens. Later, the city fell to the Romans, and after that to the Byzantines, Arabs and Normans.

We began our tour in the Neopolis—a new city, the most recent—from the fifth century B.C. We began at the “*Latomies of Paradise*,” which were large quarries from which the Syracusans obtained the limestone for their palaces, temples and fortifications. They are called *latomies* because they were also the prisons for the Athenian slaves who were captured and who did the work. “Paradise” comes from the delightful garden in the quarry with orange trees, palm trees and magnolias. So we all bought our “ticket to Paradise” to see it.

Inside the quarry is the “Ear of Dionysius,” a cave that somewhat resembles an ear, or at least Caravaggio thought so. It was he who gave it the name when he was told that because of the amazing acoustics in the cave Dionysius the Elder could hear what the prisoners were saying.

Other attractions in Syracuse are the Greek Theater, built in the third century B.C., once the

second largest theater in the world after the theater in Ephesus; the Altar of Hieron II, dedicated to Zeus, long enough that 100 oxen could be sacrificed at the same time; and the Amphitheater, where Syracusans watched gladiator fights.

Taormina has to be the most beautiful city in Sicily, located high above the Ionic Sea. Looking at the sea below from the window of our hotel’s restaurant, a member of our tour said, “It doesn’t look real—more like a painting.”

Taormina has long been a magnet for authors and celebrities. D. H. Lawrence, John Steinbeck, Truman Capote and Tennessee Williams all wrote while they lived here. Movie stars who enjoyed Taormina include Cary Grant, Orson Welles, Greta Garbo and Rita Hayworth.

Nearby is Mount Etna. We could see smoke coming from a couple of its more than 150 craters. Regina joined several others to go up the volcano, but I decided not to join them.

We did many other things during this trip to Sicily, including eating delicious Sicilian food. Anyone who makes a trip to Italy might consider visiting this beautiful island.

(John F. Fink is editor emeritus of The Criterion.) †

# Dominican Republic

## Beauty abounds in this Caribbean island nation

By Patricia Happel Cornwell  
Special to *The Criterion*

SANTO DOMINGO, DOMINICAN REPUBLIC—In 1492, Italian explorer Christopher Columbus discovered America while on an expedition by the Spanish monarchy.

More precisely, Columbus found a Caribbean island that he named *Española*, which was home to the Taíno Indians.

Spanish conquistadors subsequently decimated the native race, and imported African slaves to work on their plantations and in their mines.

Home to the Dominican Republic and Haiti, the island is now known as Hispaniola.

The Dominican Republic is the second largest Caribbean nation, after Cuba, and 95 percent of its 10 million people are Catholic.

Half the size of Indiana, the country constitutes the eastern three-quarters of the island. Its versatile geography encompasses semi-desert land, fertile plains, swamps, rainforests and mountains.

My husband, John, and I visited our friends, Scott and Sandra, in the Dominican Republic in early January.

Our flight from Miami took us to Santo Domingo, the capital, then we drove for two hours north to *La Vega* Province in the mountainous center of the country.

We passed roadside vendors offering roasted cashews, sweet potatoes, and whole roast pigs and chickens on sticks, which are traditional foods for New Year's Eve.

Women and girls walked by with large bunches of green, banana-like plantains balanced on their heads.

Motorbikes are used to carry all manner of cargo from entire families to chickens in cages.

As we threaded our way into the mountains, we passed brightly painted concrete block homes and small towns with central plazas.

All of the houses are made of concrete because hurricanes are a fact of life there. In 2010, after a deadly earthquake, Hurricane Tomás struck the island, especially devastating Haiti, where buildings are not as strongly constructed as those in the Dominican Republic.

Upon our arrival at Sandra's mother's home, we enjoyed a traditional New Year's Eve supper. The centerpiece was *sancocho*, a hearty soup of pork, beef, chicken, sausage and vegetables that is seasoned with oregano and other spices then served with rice and avocado.

In rural areas, there is little hot water and not always electricity. Fortunately, the temperatures are moderate all year.

The next evening, we drove to a mountaintop called *Jamaca de Dios*, which means "Hammock of God." After a

CNS photo/Eduardo Munoz, Reuters



Lights illuminate the historic Cathedral of *Santa Maria la Menor* in 2010 in Santo Domingo, Dominican Republic. The Catholic cathedral is the oldest in the Americas. Construction began in 1514 and was completed in 1540.

jolting climb, we reached a fine restaurant to view the sunset over the valley and the city of Jarabacoa.

Military checkpoints are common in the provinces that border Haiti. Soldiers with rifles randomly wave cars to the side of the road to check for illegal immigrants.

We stopped in Bonao to admire the artwork on the plaza outside *Museo Candido Bido*. The gallery was closed, but a museum docent opened it for us. The pride of the *museo* is a collection of soulful, colorful works by revered painter Bido. The *Fundación de Bonao Para La Cultura*, which operates the gallery, offers painting, music and ballet classes for young people.

Driving in the Dominican Republic is definitely a challenge and an art.

The next day, we drove southwest to *Barahona* Province for a three-day stay at *Casa Bonita*, a small upscale hotel overlooking the Caribbean Sea. The resort offers spa treatments, zip line excursions and ecological tours.

While there, we drove to *Villa Miriam*, a popular waterfall. Families on holiday splashed and shouted in manmade pools beneath the waterfall. We climbed a stone staircase to the top and enjoyed our picnic in the midst of the roar and mist of rushing water surrounded by ferns and ancient gnarled trees.

At 5 a.m. on Jan. 5, two strong tremors shook Casa Bonita. A maid told us not to be afraid because, "It does this all the time." It was a 5.3 earthquake on the Richter Scale and was felt on the entire island, but no damage was reported.

From Casa Bonita, we enjoyed a boat tour of *Laguna Oviedo*, a small island. In contrast to the blue of the Caribbean Sea, the water of the island lagoon was green. We ate a picnic lunch on the "Island of the Iguanas," where a dozen two-foot-long iguanas surrounded us—all hoping to share some of our lunch.

Afterward, we walked across the island, which is largely composed of volcanic rock that looks as though it has just bubbled up. While the rock looks frothy, it is hard to traverse. We leapt from one rock to the next, clinging to one another's hands. We stopped at a small cave to admire petroglyphs, faded ancient drawings of faces, likely scratched there by one of the indigenous Taínos.

As we left Casa Bonita on Jan. 6, we stopped at the simple workshop of a family who makes jewelry from a rare blue stone called *larimar*, which is found only in the Dominican Republic. First discovered in 1916 by a Catholic priest, *larimar* was rediscovered in 1974 by a local man and a Peace Corps volunteer.

Columbus's brother, Bartolomeo, founded Santo Domingo in 1496. *Alcázar*, the immense stone palace built by Columbus's son, Diego, still stands. The city is home to the first fort and the first cathedral in the Americas. Its historic center, *Ciudad Colonial*, is a United Nations Educational, Scientific and Cultural Organization (UNESCO) World Heritage Site.

In 1697, Spain ceded to France the western portion of the island, which would become the nation of Haiti in 1804.

The Dominican Republic has been governed under seven flags and has three independence days. The date they celebrate is Feb. 27, 1844, when they were freed from Haitian domination.

We toured the 1503 Fortress of Santo Domingo and the National Pantheon, where the country's heroes are buried.

Looking over the ancient city wall, we were startled to see a huge cruise ship discharging tourists from Puerto Rico for a day of sightseeing and shopping.

The Dominican Republic is the Caribbean's largest tourist destination, no doubt because it is a beautiful place with beautiful people.

(Patricia Happel Cornwell is a member of St. Joseph Parish in Corydon.) †



Submitted photo by Patricia Happel Cornwell



Submitted photo by Patricia Happel Cornwell

Above, the fortress of Santo Domingo, built by the Spanish in 1503, is called the "Hub of the Conquest of America." It is the island's oldest and most complete military construction, and is made of coral stone extracted from the seabed and embossed with marine fossils. It continued in military use until the 1970s when its modern elements were removed and it was restored to its ancient configuration.

Left, the daughter of a Santo Domingo store owner plays her toy guitar, which she sometimes pretends is a violin, while customers shop for artwork and souvenirs made by artisans in the Dominican Republic.



Submitted photo by Patricia Happel Cornwell

Left, a horse and its driver wait for a fare outside *Capilla de los Remedios* in the historic district of Santo Domingo, Dominican Republic. The Spanish chapel, constructed between 1541 and 1554, has a Gothic interior with a "barrel vault" ceiling. It is still in active use as a Catholic church.

Right, in the center of historic Santo Domingo, the capital of the Dominican Republic, stands a monument topped by a statue of Italian explorer Christopher Columbus, who discovered Hispaniola. Columbus is depicted with a lantern and anchor as he points the way to the New World. The statue is a popular perch for pigeons.



Submitted photo by Patricia Happel Cornwell

# Visit Virginia

## Colonial sites preserve artifacts from nation's early years

By Fr. Louis Manna

Special to *The Criterion*

As much as I like traveling to Western Europe, there is also something to be said for going on a shorter trip to nearby places where I can easily drive.

For a recent vacation, I decided to see some of Virginia, the first British colony in North America, dating back to about a dozen years before the pilgrims founded the settlement in Plymouth, Mass.

So I traveled to Charlottesville, Va., for a couple of days to see a number of historical places of interest.

Ash Lawn-Highland is the home of James Monroe, one of our early presidents. We tend to only associate him with the Monroe Doctrine, but there is much more to learn about his life.

I toured his home and found out much about the many failures in Monroe's life, although he still had his share of successes.

He was asked by then-Gov. Thomas Jefferson to move the Virginia capital from Williamsburg to Richmond. To accomplish this huge task, he spent many hours on horseback and read law books during his travels.

One of the most famous and interesting places to visit is Jefferson's Monticello. A tour of the home reveals a most interesting and fascinating man. Examples of his genius are still present in his home.

There were more historic places near Charlottesville—such as Montpelier, James and Dolley Madison's home—and I wished that I had stayed there longer. Maybe on a future trip!

About two hours away is Williamsburg. This became a handy base for the Hampton Roads area as well as other closer historic sites, such as Jamestown and Yorktown.

In the Hampton Roads area, I went to the Mariners' Museum, where there is a display about the *Monitor*, the first ironclad ship to sail for the Union in the Civil War.

Most of us remember the story of the Civil War battle between the *Monitor* and the *Merrimac* from American history lessons during grade school. That navy battle was fought in the Hampton Roads area. The *Monitor* sank during a storm. Recently, the ship's turret was recovered, and there is a display about the recovery effort as well as the turret at the Mariners' Museum.

Another museum in Norfolk is the Nauticus, which displays the battleship *Wisconsin*. Many people are aware of its sister ship, the *U.S.S. Missouri*, where U.S. Army Gen. Douglas MacArthur and Japanese leaders signed a peace treaty to end World War II on Sept. 2, 1945, in Toyko Bay.

Visitors can tour the inside of the ship, but I chose to just explore its exterior. It is on loan from the U.S. Navy, and can be

made ready for active duty if needed.

A while back, I was researching information about religious shrines to visit on my vacation. I noticed that many of the features I saw—historical incident, education, bookstores for more information and religious articles—can also apply to Williamsburg, especially the area known as Colonial Williamsburg.

This famous site is not a religious shrine. It is a historical shrine to the beginning of our country.

The main claim to fame there is that the Virginia legislature, located at Williamsburg at the time, sent the proposition to the Continental Congress in Philadelphia about separating from Great Britain as "a free and independent" country. This action led members of the Continental Congress to write our Declaration of Independence.

Focusing on that time period and recreating it required a lot of study to complete the work. There are DVDs and books on how things were done in the 18th century.

We are so used to having easy access to 24-hour media on television and the Internet. How did they have newspapers 235 years ago? They had to make the paper and print it with different types of inks then sell it for enough money to make a living. The same production process was required for books. There were no bookstores filled with thousands of titles waiting to be sold.

Colonial Williamsburg shows us how labor intensive daily life was for our ancestors, and how they lived close to the earth.

One interesting event there was a dramatic reading of the Declaration of Independence.

"This just came from the Continental Congress in Philadelphia!" a costumed interpreter exclaimed, excitement apparent in his voice.

Then several other actors read different sections during the interpretative performance.

An actor portraying a black slave read the part about how "all men are created equal."

Later, as the crowd broke up, he said, "That means I'll be free!"

An actress portraying a young woman passed by him and replied, "It said 'all men.' You're property."

She had described the slavery problem in a nutshell.

On my last visit to Colonial Williamsburg, there was a new historical presentation dealing with the American Indians. The Indians were discussing whom they should support in the coming conflict—the British or Virginians. They wondered how their lives would be changed.



Costumed interpreters dressed in Revolutionary War uniforms play fifes and drums during a historical re-enactment program in Colonial Williamsburg, where guests experience the challenges of creating a new, self-governing society.



Above, historical re-enactors portray slaves or freed men and women as they cope with the effects of war profiteering, rampant inflation and other hardships in Colonial Williamsburg. Tourists can listen as they ponder their loyalties and discuss what the future holds for them in the 18th century.

Left, during Colonial Williamsburg's Revolutionary City® program, costumed interpreters read the Declaration of Independence at the Capitol.

I had not considered the ramifications of the conflict from their side.

In Williamsburg, there are other presentations given by interpreters portraying Gen. George Washington, Jefferson, Patrick Henry, the Marquis de Lafayette and others.

During an earlier visit, I attended a presentation about Washington. At the end was a question and answer period.

One lady asked about help from our navy.

Washington responded, "Which of our two ships are you referring to, Madam?"

His question was a powerful reminder of how Americans forget much of the facts about our early beginnings as a country.

Near Williamsburg are two other important historical sites—Jamestown and Yorktown.

Jamestown is our first settlement from England, and was founded in 1607.

Yorktown is the site of the famous battle where a British general, Lord Charles Cornwallis, formally surrendered more than 8,000 British soldiers to Washington—after a hard-fought conflict against the colonial and French armies—on Oct. 19, 1781, effectively ending the Revolutionary War.

(Father Louis Manna is pastor of American Martyrs Parish in Scottsburg and St. Patrick Parish in Salem.) †

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# CYO honors dedicated volunteers for their legacy of faith

By John Shaughnessy

As he neared the end of his tribute to the newest members of the "CYO Hall of Fame," Ed Tinder seemed to offer a thoughtful reminder to the thousands of men and women who volunteer to coach children and teenagers in the Catholic Youth Organization.

"Everything you say, everything you do, everything you encourage them to be is all about the Gospel messages we have heard all our lives," said Tinder, CYO executive director. "The best CYO coaches are teachers, mentors and ministers. They are important to the legacy of our Catholic faith."

Tinder's words also captured the essence of the six individuals who received the St. John Bosco Medal—the highest recognition given by the CYO—on May 1 at SS. Peter and Paul Cathedral in Indianapolis.

This year's recipients are Gregg Bennett of St. Malachy Parish in Brownsburg, Rob Goldner of St. Luke the Evangelist Parish in Indianapolis, Jeff Kirkhoff of St. Barnabas Parish in Indianapolis, Nancy Prather of Most Holy Name of Jesus Parish in Beech Grove, Stan Schutz of St. Jude Parish in Indianapolis, and Pat Sullivan of St. Pius X Parish in Indianapolis.

Here is a glimpse of how each of these coaches combines sports and faith to make a difference to young people.

## The joy of coaching, the fun of playing

Pat Sullivan's joy in coaching shines through as he recalls a former player on the 56 CYO football team for fifth- and sixth-graders at St. Pius X Parish in Indianapolis.

"He would wear his lucky Halloween pajamas under his uniform during games, and they would stick out all the way down to his cleats—with the pumpkins and ghosts showing," Sullivan says with a laugh. "Every time he wore them, our team won so the other kids kept telling him to wear them."

Sullivan and his fellow coach, Mike Joseph, strive to create that sense of fun and camaraderie for players throughout the season.

"We work a lot on how to treat each other right, make it a good experience for everyone on the team and make sure every kid feels a part of the team," he says. "We run special plays and have special nicknames for everyone. If the coaches do it, the players rally around it."

The rightness of that approach was re-affirmed for Sullivan when he was reunited with a former player who was still playing football as a high school senior.

"He used to destroy quarterbacks, but he didn't remember that at all," he says. "He remembered our official team snack food—Swiss cake rolls. He remembered the fun and the bonds we had."

Those moments have made Sullivan's approach to coaching change through the years.

"I started coaching in my 30s. At first, it was all about winning. As you grow, you find it's all about the kids. I love kids. The one thing I wish I could give to parents in their 30s now is that perspective. Help your child enjoy the experience. So many

people think it has to be so serious. We work hard, but you can have fun and be successful, too."

## Finding a new perspective

If anyone ever wants to capture the competitive fire of girls playing sports through the decades, a good place to focus would be the story of CYO kickball on the south side of Indianapolis.

Seriously.

And one of the "poster girls" of that intense, all-in approach of a female athlete would be Nancy Prather of Most Holy Name of Jesus Parish in Beech Grove.

"All through my grade school and high school career, the Holy Name kickball team won the city tournament every spring and fall except one time," Prather says. "I was the pitcher on those teams."

Yet, in her 25 years of coaching CYO sports, the mother of three daughters has developed a different perspective about sports for children.

"I always want the girls to win, but we have to instill in the young ones that it's not about winning," she says. "I try to encourage them to get better as the season goes on. I hope they learn respect, including for themselves. I hope they learn to win with dignity and lose with dignity. And I also hope they have fun."

In teaching children about sports, Prather has learned, too.

"Sometimes I get caught up in the moment, but I catch myself," says Prather, who also has sung in the Holy Name choir for more than 30 years. "I take a deep breath, clap my hands and move on. I think about all the progress we've made. And we always pray before every game. That sets my mind as to what we are all about. Everything we do is to honor and serve the Lord."

## Building relationships that last

Another wedding invitation came in the mail recently for Jeff Kirkhoff—this time from a former player he hadn't seen in about five years.

It's also not unusual for his former players to "shadow" Kirkhoff at his financial investment job when their high school allows its students to have a "career day."

"As corny as it sounds, one of my favorite parts about coaching is just continuing the relationships with the kids through high school and college," says Kirkhoff, who has coached CYO boys' basketball at St. Barnabas Parish in Indianapolis for 21 years.

"I always invite them back to practices and games. When they come back for practices, we let them run it and they enjoy it. And three of my former players have been assistant coaches with me."

Those close connections reflect the commitment that Kirkhoff makes to his players and the parish.

Besides his coaching duties, he and his wife, Tina, do all the scheduling of gym time for the 23 boys' basketball teams that the parish has at the grade school and high school levels.

Just as telling, Kirkhoff speaks with pride about his longtime assistant coach, Joe Schaefer, who received the CYO's Msgr. Albert Busald Award this year.

"Our players have to bring their report cards to practice, and they have to show them to Joe and me,"

says Kirkhoff, a father of three. "Ultimately, our goal for them is to have fun, have them grow up to be fine, young men, and learn some basketball along the way."

## 'A life that God wants you to live'

During football season, Rob Goldner figures he may spend more time with his players than their parents do. So he doesn't want to waste the time and the opportunity he has with them.

"There's something more important than just football or sports," says the 56 football coach and football commissioner at St. Luke the Evangelist Parish in Indianapolis. "We're part of the kids' development for those 10 weeks."

"One of the big things we stress is that every kid is blessed with a different talent, whether it's speed or size or strength or their feel for the game. You may not win all the time, and you may not win at all, but if you learn to use the tools you have to do the best you can, you'll be fine. It's a lesson I hope they carry with them through sports and life."

Goldner's approach to the children on his team mirrors his approach to his six children.

"You deal with all kinds of personalities in your family," he says. "You know which ones you have to challenge, and you know which ones you have to pat on the back."

Still, there is the common approach of stressing the importance of faith in life.

"All of our rules, all of our morals, come from a higher source. I teach the kids that it's important to follow rules and live a life that God wants you to live."

## Setting—and raising—the standard

In both practices and games, Stan Schutz sets one main standard for the players he coaches—strive to be better than you were the last time.

It's a standard he embraced as he led the construction of the football field at St. Jude Parish in Indianapolis.

It's a standard that guides him in the way he takes care of the parish gym, and the way he seeds, waters and fertilizes the football field.

It's also a standard he demands of himself as he coaches both boys and girls in several sports.

He even raised the standard for himself in 2001 after the youngest of his three children died in an accident.

"I was involved somewhat at church and school prior to my son's accident," Schutz says. "After the accident, I realized how blessed I was because of the support I had at St. Jude's. It also made me realize that God was always in my life, but I wasn't always in his. I realized if I was to see my son again, I had to be a better person."

Schutz's commitment to other children grew. He often coaches teams whose players aren't the most athletically gifted.

"I realized that God is great to me, and the people at St. Jude were great to me," he says. "I knew I had to do all I could for them as I carry on."

## Making faith a priority in sports

While some coaches struggle with making faith a priority in sports, Gregg Bennett views it as an opportunity to bring his players

Photo by Jerry Ross



The 2012 St. John Bosco Award recipients pose for a photograph with Bishop Christopher J. Coyne, apostolic administrator, during the Catholic Youth Organization awards ceremony on May 1 at SS. Peter and Paul Cathedral in Indianapolis. They are, from left, Stan Schutz, Jeff Kirkhoff, Nancy Prather, Pat Sullivan, Rob Goldner and Gregg Bennett.

## CYO recognition highlights work of both adults and young people

### 2012 Msgr. Albert Busald Award

- **Christ the King Parish**—Brad Elson, Brian Elson and John Sullivan
- **Good Shepherd Parish**—Mary Heisig
- **Holy Angels Parish**—Victoria Marshall
- **Immaculate Heart of Mary Parish**—David Gorden
- **Nativity of Our Lord Jesus Christ Parish**—Jim Brennan
- **Our Lady of Greenwood Parish, Greenwood**—Patrick Henn
- **Our Lady of Lourdes Parish**—Janet Deery
- **St. Barnabas Parish**—Joe Schaefer
- **St. Elizabeth Ann Seton Parish, Carmel, Ind., Lafayette Diocese**—Joe Bauer and Jack Meyer
- **St. Jude Parish**—Mitch Allard and Jackie Allard
- **St. Lawrence Parish**—Neil Schafer
- **St. Luke the Evangelist Parish**—Mike VanMarter
- **St. Malachy Parish, Brownsburg**—Bobbie Hanny and Mike Waters
- **St. Mark the Evangelist Parish**—Patrick Collier
- **St. Matthew the Apostle Parish**—Kathy Fitzgerald
- **St. Michael Parish, Greenfield**—Lynda Manley
- **St. Michael the Archangel Parish**—Mike Cmehil
- **St. Pius X Parish**—Kiernan Keating and Stacy Eaton
- **St. Simon the Apostle Parish**—Darrell Dolan
- **St. Susanna Parish, Plainfield**—Patrick McCune

### 2012 Spirit of Youth Award

- **Christ the King Parish**—Ryan Hayes and Annie Quigley
- **Good Shepherd Parish**—Cameron Golden and Danielle Maher
- **SS. Francis and Clare of Assisi Parish, Greenwood**—Adri Richardson and Audree Zabel
- **St. Anthony Parish**—Carolina Villegas and Beatriz Preciado
- **St. Barnabas Parish**—Shelby Jackson and Pauline Dearing
- **St. Jude Parish**—Jacob Pollard
- **St. Malachy Parish, Brownsburg**—Kyra Jo Gaerke and Kathryn Zielinski
- **St. Mark the Evangelist Parish**—Elizabeth Anne Corcoran and Josef Herkert
- **St. Matthew the Apostle Parish**—Kevin Wissler
- **St. Michael the Archangel Parish**—David Tilly
- **St. Pius X Parish**—Thompson Manuszak
- **St. Roch Parish**—Scott Colon †

closer to Christ.

In nominating him for the St. John Bosco Award, one parent wrote about Bennett, "He is totally committed to the Bible and teaching them all aspects of being the best person they can be."

Sometimes Bennett even challenges his fellow CYO coaches to be the best person they can be.

"I have been in games where we have been beaten by 40 points," says Bennett, who has coached boys and girls in basketball for about 15 years. "I have said to other coaches that run up the score, 'Do you know this is CYO?' It's a Catholic organization, and we should treat each other in a Catholic way. Running up the score is wrong at any level."

Bennett's focus on his faith has led him to also serve St. Malachy Parish in Brownsburg as the chairman of its finance committee, stewardship committee and parish capital campaign.

"I give to the parish because of all it gives to me," he says. "I got that from my wife's side of the family. She [Suzanne (Armbruster) Bennett] does service all the time. It's not just about our kids. It's about our faith."

That belief dominates his relationship with his players.

"Before and after every practice, we say a prayer. The prayer aspect is very important. So is the mental health of the child. Everybody has to be active and have fun when they play." †

# Pope exhorts U.S. bishops to build Church unity

VATICAN CITY (CNS)—Pope Benedict XVI urged American Catholics to strive for greater unity, especially among ethnic groups and between bishops and religious orders, in order to carry out the Church's mission in an increasingly hostile society.

The pope made his remarks on May 18 in a speech to U.S. bishops from the Chaldean, Ruthenian, Maronite, Ukrainian, Armenian, Melkite, Syriac and Romanian Catholic Churches, who were making their periodic *ad limina* visits to the Vatican.

They were the last of 15 groups of U.S. bishops to make *ad limina* visits since November 2011, reporting on the status of their dioceses to the Holy Father and holding discussions with Vatican officials.

In his speech, Pope Benedict called for greater "Catholic unity" to counter the "forces of disaggregation within the Church which increasingly represent a grave obstacle to her mission in the United States."

The pope echoed his earlier warnings to other U.S. bishops about the dangers of secularization and state curbs on religious freedom.

"With the progressive weakening of traditional Christian values, and the threat of a season in which our fidelity to the Gospel may cost us dearly, the truth of Christ needs not only to be understood, articulated and defended, but to be proposed joyfully and confidently as the key to authentic human fulfillment and to the welfare of society as a whole," he said.

Pope Benedict noted efforts by various lay movements in the U.S. to encourage Catholics "to move forward together, speaking with one voice in addressing the urgent problems of the present moment."

He also encouraged bishops to strengthen their "communication and cooperation" with religious orders.

"The urgent need in our time for credible and attractive witnesses to the redemptive and transformative power of the Gospel makes it essential to recapture a sense of the sublime dignity and beauty of the consecrated life," he said.

In an apparent reference to two recent investigations of American women religious, Pope Benedict thanked "many consecrated women in your country" for their "example of fidelity and self-sacrifice," and said he prayed that "this moment of discernment will bear abundant spiritual fruit for the revitalization and strengthening of their communities in fidelity to Christ and the Church as well as to their founding charisms."

In April, the Vatican announced that it had discovered "serious doctrinal problems" in the Leadership Conference of Women Religious, and appointed Archbishop J. Peter Sartain of Seattle to lead a major reform of the group, whose members represent about 80 percent of America's 57,000 religious women. The reform will aim to ensure fidelity to Catholic teaching in areas that include abortion, euthanasia, women's ordination and homosexuality.

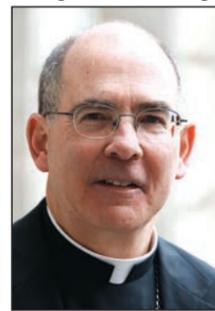
U.S. religious women are also awaiting results of an apostolic visitation of their communities, ordered by the congregation for religious in 2008, in light of the steep decline in numbers of American women in consecrated life. The visitation's final report was submitted in December, but has not been made public.

In his speech to the bishops, Pope Benedict noted the large proportion of immigrants among American Catholics, and celebrated them as a



Byzantine Catholic Archbishop William C. Skurla of Pittsburgh, center, concelebrates a Divine Liturgy with U.S. bishops from Eastern Catholic Churches at the Basilica of St. John Lateran in Rome on May 18. Also pictured are Byzantine Catholic Bishop Gerald N. Dino of Phoenix, left, and Byzantine Bishop John M. Kudrick of Parma, Ohio. Bishops from the Chaldean, Ruthenian, Maronite, Ukrainian, Armenian, Melkite, Syriac and Romanian Catholic Churches were making their *ad limina* visits to the Vatican to report on the status of their dioceses.

resource for evangelization, saying that the "immense promise and the vibrant energies of a new generation of Catholics



Archbishop J. Peter Sartain

are waiting to be tapped for the renewal of the Church's life and the rebuilding of the fabric of American society."

But he cautioned that the ethnic diversity which immigration brings also poses the "demanding

pastoral task of fostering a communion of cultures" within the Church. That task requires a respect for linguistic differences and the provision of social services, the pope said, but also preaching and teaching "aimed at inspiring in all the faithful a deeper sense of their communion" in the faith and their responsibility for the Church's mission.

Pope Benedict also praised the U.S. bishops' "long-standing commitment ... to immigration reform" as part of an effort to ensure the "just treatment and the defense of the human dignity of immigrants." †

## ELSENER

continued from page 4A

be mutually enriching.

I see a commitment to developing good relationships between the bishops and presidents of Catholic higher education, and a commitment to mutual respect and continual dialogue as the path to making sure that Catholic higher education is a rich environment in which to search for truth and successfully address the needs of the human family.

Fortunately, this has been the case in Indianapolis during my time as president of Marian University. The support and encouragement we received from Archbishop Emeritus Daniel M. Buechlein prior to his retirement has been continued by our apostolic administrator, Bishop Christopher J. Coyne. In this same spirit, we look forward to working with our new archbishop as soon as he is named by the Holy Father.

Pope Benedict says that reaffirming Catholic identity in education is part of a broader effort to build a distinctively Catholic "intellectual culture" in the U.S., and a "society ever more solidly grounded in an authentic humanism inspired by the Gospel."

This requires not only an excellent

Catholic education for undergraduates and graduate students, it also means providing outstanding continuing education opportunities for Catholic lay leaders.

I believe that the engagement of faculty and Catholic leaders on campus is essential if we are to overcome the influences of secularism, and build the kind of "authentic humanism inspired by the Gospel" that Pope Benedict rightly challenges us all to pursue aggressively in the name of Catholic higher education.

At Marian University, we are beginning a wonderful new adventure as our College of Osteopathic Medicine, Indiana's first new medical school in more than 100 years, has received official word that it may begin to recruit students and offer instruction for its fall 2013 inaugural class.

Our College of Osteopathic Medicine has now been accepted into the American Association of Colleges of Osteopathic Medicine (AACOM), and is now listed among the colleges of osteopathic medicine on the AACOM web site at [www.aacom.org](http://www.aacom.org).

From our unique vantage point inaugurating a new medical school, it was fascinating to hear what Pope Benedict had to say on May 3 to the faculty of medicine and surgery at Rome's Sacred Heart Catholic University on the occasion of the institution's 50th anniversary.

The pope emphasized the need for our

contemporary culture to rediscover "meaning" and "transcendence" even as we make advances in medical skill and technology. "By following the path of faith," the pope said, we are "able to distinguish, even in the reality of suffering and death which traverse human existence, an authentic possibility for goodness and for life. ... Care for those who suffer is, then, a daily encounter with the face of Christ, and the dedication of mind and heart becomes a sign of God's mercy and of his victory over death."

When it is true to itself, a Catholic university draws life and vigor from the dialogue between faith and reason. Religion and science make a true humanism possible because, together, they address the whole of humanity, not simply its various parts.

"It is here that the irreplaceable role of the Catholic university comes into play," the Holy Father says. A Catholic university that is true to itself is "a place in which education is placed at the service of the person in order to construct an academic competence rooted in that heritage of knowledge which the succeeding generations have distilled into life wisdom; a place where care is not a task, but a mission."

At Marian University, education—in all its wonderful dimensions—is never just a task. It is a mission that we embrace

with both humility and pride. It is a challenge we accept on behalf of the individuals whose lives we are called to transform—along with society and the world—according to the Franciscan and Catholic values that are our heritage and our destiny.

In his address to the faculty of medicine and surgery at Rome's Sacred Heart University, the Holy Father said, "The Catholic university, which has a special relationship with the See of Peter, is today called to be an exemplary institution which does not limit learning to functionality and economic success, but broadens its horizons to projects in which the gift of intelligence investigates and develops the gifts of creation, abandoning a purely productive and utilitarian view of existence because the human being is made for gift, which expresses and makes present his transcendent dimension."

At Marian University, we share the pope's vision for what a Catholic university should be. We are working hard to make this vision a reality in the minds and hearts of every member of the Marian community wherever they are located—whether here in Indianapolis or throughout our nation and our world.

(Daniel Elsener is president of Marian University in Indianapolis.) †

## PACHOLCZYK

continued from page 4A

a passive and unwilling participant in his own suffering and death.

He was in control. He emphasized, with otherworldly authority, that, "nobody takes my life from me. I lay it down, and I take it up again."

Yet, we see that his life was, in fact, taken from him by those various individuals and groups who plotted his death and sought his execution. His life was taken from him by evil men, even though, paradoxically, nobody took his life from him because nobody had power over his being unless granted from above.

We experience a similar paradox in our own deaths. While it may seem that our life is being taken from us through the

evil of a particular ailment or the ravages of a particular disease, we can reply that nothing takes away our life because nothing has power over our being except what is ordained from above.

In his Providence and omniscience, years before the fact, God already knows and foresees that unique confluence of events that will constitute our death, whether it be by a stroke or cardiac arrest, liver failure or Alzheimers disease or any other means.

By spiritually embracing in God that specific path to death, our freedom is elevated to new heights. Indeed, we "achieve control" in the most important way possible through willed surrender and radical gift in our innermost depths.

Jesus foresaw that his greatest work lay ahead as he ascended Calvary to embrace his own powerlessness and self-emptying.

Although we may feel condemned to our powerlessness as we receive help from others in our sickness, and although we

may feel supremely useless as we are "nailed" to our hospital bed, our active, inward embrace of the Cross unleashes important graces for ourselves and others, and reveals a refulgent light beyond the obscurity of every suffering.

Jesus' radical embracing of his Passion—and our radical embracing of our own—marks the supreme moment of a person who achieves control over his or her destiny through immersion into the hope-filled and redemptive designs of God.

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

## Being present to the liturgy's mystery makes us holy

By Fr. Lawrence Mick

Why do you go to Mass on Sunday?

People might answer that question in various ways. Some still go primarily out of fear. They know that missing Mass for no good reason is a mortal sin, and they fear the fires of hell.

Others go mostly out of habit. It's just what they do on Sunday morning. Some may go for the sense of community they experience in the midst of other parishioners. Still others may feel pressured by parents or spouses to go with them.

Whatever other reasons people may give, we hope they want their participation in the liturgy of the Church to bring them closer to God. Or to say it differently, they hope the liturgy will make them holy.

Holiness really means coming closer to God and becoming more like God. How can the liturgy help us become holy?

The most important thing that liturgy offers us is a venue in which to experience the presence of God.

God, of course, is everywhere at all times, but the liturgy raises our awareness of his presence and invites us into communion with him. Though God is always present, we are not always consciously present to God. The liturgy can heighten our consciousness and focus our attention on God.

When we speak of encountering God, we are in the realm of mystery, and mystery is the proper realm of liturgy. This does not mean the liturgy needs to use a different language or unusual rituals to seem "mysterious." It calls us to an experience of life that is deeper than our usual day-to-day activity. It calls us ultimately to share in the very life of God.

This is what many people do not seem to understand about the emphasis in recent decades on the active participation of the whole assembly in the liturgical action. Some think we can only attend to mystery by using Latin and taking an outwardly passive role at Mass as we did before the Second Vatican Council. But the council taught clearly that full, active and conscious participation of the assembly is essential to the liturgy.

Full, conscious and active participation means more than just singing the songs and saying the responses. It entails a deeper awareness of what we are doing through those external forms of participation. When we celebrate the liturgy, we are acting as members of the body of Christ.

Thus, we worship as his body in union with Christ, our head, offering his eternal sacrifice to the Father. In this action, we are invited to share in the very life of the Trinity, aligning our will with the Father's will as Jesus did, uniting ourselves with Christ in his sacrifice and sharing his body and blood, and being filled with the Holy Spirit who unites us.

Attending to mystery during the liturgy, then, depends on our understanding of what we are doing and paying

CNS photo/Karen Callaway, Catholic New World



Emile Andre prays during a special Mass for the Archdiocese of Chicago's Haitian Catholic Apostolate at Our Lady of Peace Church in Chicago on Jan. 17, 2010. Being attentive to the mystery of the Church's liturgy can help us grow in holiness.

attention to the deeper levels of reality that are open to us.

To paraphrase Shakespeare in *Julius Caesar*, if we have lost a sense of mystery, the fault is not in the liturgy but in ourselves. We have to make the effort to pay attention, to go deeper, to open ourselves to the presence of the Divine.

When we hear the word of God proclaimed, for example, do we listen attentively, knowing that it is Christ speaking to us? Or do we listen halfheartedly as though the readings are just a bunch of ancient words that don't affect our lives?

When we put our donation in the offering basket, do we make it a symbol of the gift of our whole selves to God or is it just a grudging contribution to the upkeep of the Church?

When the eucharistic prayer is proclaimed, do we listen attentively, respond wholeheartedly with the acclamations and commit ourselves to giving our lives for others as Jesus did, or do we let our minds wander to other things until the priest finishes that long prayer?

When we share in Communion, do we remember that

sharing the one bread unites us with all the members of Christ's body, and that sharing the cup signifies our willingness to pour out our blood for others, or is it just a private moment of prayer?

When we are blessed and sent forth, do we recommit ourselves to carrying out the mission Christ has entrusted to us, or do we just breathe a sigh of relief that our obligation is fulfilled until next week?

In many ways, it is all up to us. We don't make God come to us, of course, but Christ has promised to be there when we gather in his name. The issue is whether we are really present to the wondrous mystery present to us.

If we are, then God will make us holy through the liturgy. Step by step, week by week, year by year, it will gradually transform us more and more into the image of Christ, and thus into the image of God, which is what God intended from the beginning of creation.

(Father Lawrence Mick is a priest of the Archdiocese of Cincinnati.) †

## Power of music can help us enter into mystery of eucharistic celebration

By Fr. Herbert Weber

Our high school youth group gathered for prayer before the Blessed Sacrament. A contemporary Christian music band, made up mostly of high school students along with the parish music director, provided some meditation songs. Quiet time followed for prayer then more songs.



CNS photo/Gregory A. Schemiz, Long Island Catholic

Members of the parish choir sing during a 2007 Mass at Our Lady of the Isle Church in Shelter Island Heights, N.Y. Music in the liturgy can heighten the assembly's experience of the presence of God during worship.

As one who had grown up with the weekly Benediction, I was used to silence and the traditional hymns "O Salutaris Hostia" and "Tantum Ergo."

For many of today's high school students, however, music is a mainstay for eucharistic adoration, totally interwoven with prayer. To my delight, I heard them sing a contemporary song based on "Tantum Ergo." It was moving and powerful. I was eager to hear how they received this prayer experience.

I quickly learned that our students were deeply moved by the worship. With prayer and song, they were brought into the presence of God.

Music can be a significant part of any young person's life. As such, the right worship music can become a natural bridge between the youth's daily experience and the presence of God. Music can help transport them from their daily ups-and-downs to a new place where they find holiness.

Youths are not the only ones who find the power of music to move them toward God. As I talk with adults from many parishes, I often hear people describe the importance of music in Sunday worship. Music can help them transcend the mundane. Sadly, poorly executed music or poorly chosen music can also cause them to feel depressed, left out or indifferent.

Years ago, I made a resolution that as a pastor I would not skimp on the liturgical music program of any parish

where I served. Without a doubt, music at Mass can vary tremendously. How people respond also can vary. After all, it is an art form and people have different tastes.

What is clear, however, is that regardless of the style and vintage of the music incorporated into the liturgy, good music can affect people in a unique way. It often moves hearts and minds in ways that words cannot reach them.

On a recent Sunday morning, I sat at my desk catching up on correspondence as Father Tom, a retired priest, celebrated the last Mass. From the hallway speakers outside my office, I could hear most of the liturgy.

I was struck by the back-and-forth dialogue between what was spoken and what was sung. Sung acclamations highlighted various parts of the liturgy, bringing the laity into significant participation. Then there were spoken words, followed once again by the assembly erupting in song.

As an observer, I became conscious of the power of music in liturgy. It provided access for people to enter the mystery of the celebration. It created a bridge to the holy. Without the music, I fear, the experience of the sacred may have been harder for people to attain.

(Father Herbert Weber is the founding pastor of Blessed John XXIII Parish in Perrysburg, Ohio.) †

From the Editor Emeritus/John F. Fink

## Biblical readings: Beginning the Book of Job

Beginning on Sunday, the Office of Readings devotes two weeks to the Book of



Job. However, Job consists of 42 chapters, more than the Office can include in two weeks. Therefore, it skips some of the chapters. Next week, it skips chapters 4-6, 8-10, and ends after Chapter 13. It then

picks up again the following week with Chapter 28.

The Book of Job is one of the great masterpieces of literature so I encourage you to read the whole thing—perhaps the first 21 chapters next week and the last 21 chapters the following week. If you skip all those chapters, you will miss the arguments in the book. I admit, though, that some of the speeches are repetitious.

Job is the story of a man's struggle with suffering, but it doesn't try to explain why God permits evil to exist. We should also remember that it was written during a time

when the Israelites didn't have a clear idea about what happens after death with rewards and punishments.

The book begins with a prologue and ends with an epilogue, which are in prose. The prologue sets the stage, and the epilogue gives the conclusion. But the rest is a magnificent dramatic poem. Unfortunately, the poetry loses something when translated from the original Hebrew.

Most people know this book's basic plot. Once upon a time, there lived an upright and wealthy man named Job. One day, God and Satan were talking about him, and Satan said that Job would blaspheme God if he suddenly lost his possessions, his family and his health.

We readers know that God himself permitted this righteous man to suffer to test his integrity, but Job doesn't know that. Despite his suffering, he says, "We accept good things from God; and should we not accept evil?" (Jb 2:10).

Three friends visit Job, and the main body of the book consists of dialogues between them and Job. First, Job laments

the fact that he was born. "Why did I not perish at birth, come forth from the womb and expire?" (Jb 3:11). He curses the day he was born and longs for death to put him out of his misery.

His friends are convinced that Job must have done something to deserve his misfortune and, since he had such a complete reversal of fortune, his misdeeds must have been serious indeed. This comes from a belief in what is called a theology of retribution—that God bestows prosperity on the righteous and affliction on evildoers. That idea might be expressed by someone who is suffering when he or she says, "God, what have I done to deserve this?"

Job, too, believes this and he protests his innocence. He doesn't know why he was so afflicted, but he rejects his friends' explanation. He is so sure of his innocence that he wants to take God to court. "Behold, I have prepared my case, I know that I am in the right. If anyone can make a case against me, then I shall be silent and die" (Jb 13:18-19).

To be continued next week. †

Cornucopia/Cynthia Dewes

## Remembering what Memorial Day is all about

May is a time for beginnings and endings. For one thing, it's on the cusp between spring and summer when the welcome color of new foliage matures into a richer green. The temperature rises, and fruit emerges from the blossoms that came before.



It's the end of the school year, and a

time for graduations, retirements and other "endgames." It's also the time preceding many marriages, new jobs and new experiences in vacations.

People seem to be energized by fresh opportunities while reflecting on the gifts of the past.

May is the traditional time for remembering and honoring veterans of American wars. The observance began after the Civil War, and has continued through a series of further conflicts, culminating today in Iraq and Afghanistan. Some wars have been popular, and many have not. But the men and women who risked their lives for all of us deserve public thanks.

We like to think that we are on God's side in the country's disputes with others. And it is pretty easy to approve of the fight for freedom and independence in the

Revolutionary War and the War of 1812.

But we tend to sweep the Mexican War and territorial fights and wars against the Native Americans under the rug. We consider them aberrations that we would like to forget.

Our southern states like to praise their role in the Civil War as a noble fight for state's rights as opposed to an overbearing federal government. Does this sound familiar? The northern states also claim a righteous cause in their desire to end slavery.

But the Spanish-American War is a colonial embarrassment we think of as a child of its time, and World War I as something we had to participate in—if only to put an end to it.

World War II was popular because we realized that our very existence as an independent nation was at stake, not to mention the need to stop the atrocities being committed in other countries. The Korean "conflict" was a kind of addendum to it, attempting to mop up both leftover and newly created international political problems.

The Vietnam War was clearly unpopular, and contributed to a continuing political conflict in this country. The Cold War followed, but this time there was an identified enemy even though no shots were fired officially.

Today, we can kill a perceived enemy

without ever laying eyes on him. We have the technology to destroy every creature and every thing in the world. With the "advance" of civilization, we have supposedly become sophisticated beyond fights over basic survival or tribal or territorial disputes. Supposedly.

Despite all the treaties and agreements and humiliating defeats and glorious victories that people experience, wars continue. At any given moment, there is a serious conflict occurring somewhere in the world. Even if our country is at "peace," some other country or two or three are not.

Maybe we should remember exactly what we celebrate on Memorial Day. Surely, it can't be numbers of people killed or territories claimed or even the imposition of a certain religion. No, if we want to stay on God's side in national and international conflicts, we should be honest with ourselves about our goals.

Freedom (not license) for individuals to pursue (not be guaranteed) the fulfillment of their dreams should be our aim. That is what made the American experiment so different, so attractive in the first place. And I believe it's something worth memorializing.

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

Emmaus Walk/Debra Tomaselli

## Leaping lizards, how did we get to this point in life?

I was glad my car was parked in the shade. The sun was hot so it felt refreshing to slip into my vehicle situated beneath a cluster of leafy shade trees. As I drove away, the lush landscape disappeared in my rearview mirror.



Moments later, I stopped at a red light. As I reached for the radio dial, I suddenly

found myself face to face with a gaunt lizard clinging to my windshield wiper. Shrieking, I lurched backward. Then, realizing the glass separated us, I relaxed.

Suddenly, the little chameleon was rather interesting.

I wondered why I hadn't noticed him sooner. We were about to turn onto a congested highway, surrounded by multiple lanes of concrete and a sea of automobiles. Not the environment for a reptile. I prayed that the little guy would hang on.

As the light changed and the traffic moved at a quicker pace, the lizard, his long fingerlike feet clenched, clung to the wiper.

His green skin was almost transparent, every muscle translucent. Motionless, he stared ahead. We sped along, but he never flinched.

Abruptly, the traffic slowed to a crawl. "Don't jump now," I thought, hoping he wouldn't fall victim to the road. He rolled his big round eyes, but didn't budge.

The smell of exhaust surrounded us. I feared for the safety of my newfound friend, and wondered how I could save him from an ugly fate.

I considered turning my wipers on and flicking him to safety but, indeed, that would have only flung him into lanes of traffic. Not a good idea.

I thought about returning to the grassy parking lot, but that required intense maneuvering in this traffic.

"Hang in there," I mumbled. He turned his head in robotic movements but, otherwise, remained stationary.

We crept to the next intersection where I exited the crowded highway. Traffic thinned. A canopy of oak trees lined the street and flourishing greenways wrapped around the little businesses. For the first time, the lizard inched forward.

"If you stay with me," I said aloud, "I'll

drive you back to your parking lot!"

But before I could change direction, traffic stopped. This time, the lizard leapt and disappeared. As traffic resumed, I searched for him, but he was gone.

I told the story to my friend, Theresa. "Life is like that," she said. "Sometimes our circumstances are scary and unfamiliar, and we don't know where we are going. We don't make a move. Other times, we edge forward and survey the situation. Sometimes it's time to make the leap."

We pondered how something as insignificant as a little lizard was capable of evaluating the bigger picture. What made him hang on? What made him know when it was OK to jump?

I was amazed. We face challenging times and exciting times, quiet times and hectic times, times to lose and times to succeed.

Imagine. If God can give this little creature such direction, think how much more he gives to you and me.

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

Faith and Family/Sean Gallagher

## Grace makes wedding day love grow deeper

With 10 siblings and dozens of cousins, it's not unusual for my wife, Cindy, and her extended family to have two or more weddings each summer. We've already been to one, and another is coming in early June.

We celebrated our wedding on June 9, 2001. It was the most wonderful day of our lives. Hundreds of our

family and friends gathered with us at St. Bartholomew Church in Columbus. In the presence of God, they witnessed us exchange our vows of marriage. Those vows were the fruit of the love for each other that God had planted in our hearts.

The glory of what occurred indoors that day was matched by the day's weather. It was warm, but not humid, and there wasn't a cloud in the sky. Everyone who attended our wedding enjoyed themselves as they made their way from the church to our reception.

When they walked into the reception at The Commons in Columbus, they saw red everywhere. Red roses decorated the tables. Red tulle graced the head table and the balcony overlooking the main floor of the reception. The bridesmaids wore beautiful red dresses.

For Cindy and me, two children of the '80s, it was fitting that the song which our wedding party danced to was the 1986 pop hit "The Lady in Red" by Chris de Burgh. That song was special for us because we had danced to it on our first date in 1991.

All of these and other wonderful memories make up the images that I cherish of our wedding day. They're probably similar to the memories that you who are married have of your wedding day.

Now fast forward nearly 11 years—and 21 years from that first date. I unexpectedly heard "The Lady in Red" as I was getting ready to leave a grocery store late one weeknight. It was playing over the store's public address system. I had gone there to buy some milk after a long work day and long evening of putting our four boys to bed.

Although I was tired and wanted to go home and get to bed, I just stood there and listened while it played. I did that to relish in the grace-inspired love in our marriage that had only broadened and deepened in the intervening years since our wedding.

That grocery store and the often arduous life that Cindy and I share as we raise four young boys seemed, on the surface, worlds away from our wedding day.

I was wearing shorts and a T-shirt, not a tuxedo. I was standing in a rundown grocery store surrounded by strangers, not in a beautiful church and reception hall with friends and loved ones around me. And while the music played, the constant chatter of shoppers and workers and the ringing of cash registers almost drowned out the song.

As I stood there and strained to listen to the song, the walls of time and space spiritually disappeared and I was taken back to June 9, 2001. God gave me a tangible taste that night of just how much more sweet love is in a marriage founded on his loving grace than the artificial romance we spend so much to create for our wedding day.

When we approach with faith this divine love that brings a husband and wife together as one, the daily grind of family life doesn't diminish its sweetness. It can actually make it even richer.

All of us are either married or know people who are. It would be good for us, then, to pray for all married couples that their mutual love be strengthened, increased, and evermore fully rooted in God's selfless and unconditional love for us all.

When that happens, marriages will become an ever-renewed wellspring of God's love in this world even when the romance of a wedding day is just a memory. †

Feast of Pentecost/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, May 27, 2012

- Acts of the Apostles 2:1-11
- 1 Corinthians 12:3b-7, 12-13
- John 20:19-23

This weekend, the Church celebrates the feast of Pentecost.

The Acts of the Apostles provides the first reading.



It is the dramatic story of the first Pentecost. In this story, the imagery is very important since the images spoke volumes to those persons in the first century A.D. in Palestine who heard the story.

The story relates that suddenly, as the Apostles and the community of Christians were gathered in a secluded place in Jerusalem, a strong, loud wind was heard and felt by them.

In the Old Testament, God often appeared with, or in the midst of, a strong, loud wind.

Small flames, or tongues of fire, appeared and settled above the Apostles.

God came in the form of fire on several occasions in the Old Testament—as when God spoke to Moses from a burning bush.

As would be today, communication among people was burdened by the use of many languages. Indeed, in the view of pious Jews, multiple languages had not so much evolved as they were the direct result of efforts to avoid God's justice and to out-manuever God.

After being empowered by the Holy Spirit, the Apostles were understood in all languages. It was a sign that God had willed the Gospel to be heard by all. Additionally, the effect of the sin of attempting to outwit God was set aside.

The reading lists the nationalities represented in Jerusalem on this important Jewish feast day. It actually notes almost every major area of the Roman Empire. All nations were able to hear, and indeed heard, the Apostles' proclamation of Christ.

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

Paul declares that no human conclusion, in and of itself, can truly impel a person to turn to Christ.

Secondly, the very life of Jesus, given in the Holy Spirit, dwells within each Christian, uniting Christians in a very basic bond. They are not ships passing in the night. They are one, as a body is one but composed of parts having different functions. It is a lesson about the Church's place in salvation.

St. John's Gospel supplies the last reading.

It recalls the visit by Jesus, crucified but risen, to the Apostles, who are afraid, huddled together in bewilderment. Jesus, undeterred by locked doors, appears in their midst. He brings them peace, which obviously the world cannot give them. Indeed, they cannot find it for themselves.

The Lord commissions them to continue the work of salvation. He bestows the Holy Spirit on them, conferring powers above all human power. Finally, Jesus empowers them to forgive sins, a divine power, and the right to judge the actions of others.

## Reflection

For weeks, the Church joyfully has proclaimed the glory and divinity of Jesus, crucified but victorious over death. Throughout the process, the Church has been careful to say that Jesus did not come and go in human history. He still lives.

Now, in remembering Pentecost, the Church tells us how the Lord remains with us. He remains with us, through the Holy Spirit, in the community of the Church, and specifically with the assistance and guidance of the Apostles.

Pentecost was a feast for the Jews. It was the day when they recognized, and rejoiced in, their national identity and ethnic cohesiveness, and especially in the link between their nation and God.

For Christians, the new Pentecost celebrates their cohesiveness, created by the common realization of life in God. No ethnic or national characteristics are of ultimate importance. All humanity is in the mind of God. The Holy Spirit creates and refreshes this union.

All barriers created by human sin or human limitations fall before the will of God that in Jesus all people should have eternal life. Pentecost celebrates true Christian identity. †

## Daily Readings

Monday, May 28

1 Peter 1:3-9  
Psalm 111:1-2, 5-6, 9, 10c  
Mark 10:17-27

Tuesday, May 29

1 Peter 1:10-16  
Psalm 98:1-4  
Mark 10:28-31

Wednesday, May 30

1 Peter 1:18-25  
Psalm 147:12-15, 19-20  
Mark 10:32-45

Thursday, May 31

The Visitation of the Blessed Virgin Mary  
Zephaniah 3:14-18a  
or Romans 12:9-16  
(Response) Isaiah 12:2-3, 4bcd, 5-6  
Luke 1:39-56

Friday, June 1

St. Justin, martyr  
1 Peter 4:7-13  
Psalm 96:10-13  
Mark 11:11-26

Saturday, June 2

St. Marcellinus, martyr  
St. Peter, martyr  
Jude 17, 20b-25  
Psalm 63:2-6  
Mark 11:27-33

Sunday, June 3

The Most Holy Trinity  
Deuteronomy 4:32-34, 39-40  
Psalm 33:4-6, 9, 18-20, 22  
Romans 8:14-17  
Matthew 28:16-20

## Question Corner/Fr. Kenneth Doyle

### Communion is a sign of the unity of faith already existing within the Church

**Q**I have always wondered about the Catholic practice of prohibiting non-Catholics from receiving holy Communion.



their conversion? (Simpsonville, S.C.)

If we believe that the Eucharist is Jesus, why wouldn't we want to bring the Lord to everyone?

With Christ present in non-Catholics through the Eucharist, wouldn't that help their faith and, perhaps, lead eventually to

to us in closest intimacy."

Guidelines published by the U.S. Conference of Catholic Bishops extend this same permission to members of the Polish National Catholic Church.

**Q**What should the elderly do, when they are beginning to lose their hearing, about the sacrament of reconciliation?

I can't always hear the priest from behind the screen and sometimes I'm not sure what my penance is.

Should I simply go to confession face to face? (Sabin, Minn.)

**A**Your sincere and faith-filled question is an appealing argument for intercommunion. It would carry the day if the Eucharist were intended only to foster Christian unity.

The teaching of the Catholic Church, though, has always seen the Eucharist as being not only a source of unity, but also a sign of unity that already exists. So, ordinarily, non-Catholic Christians are not invited to receive holy Communion when attending a Catholic Mass.

The question of intercommunion is a delicate one because the teaching of the Church is sometimes seen as a claim of religious or moral superiority for Catholics over other Christians. It is by no means meant as such, and each of us knows many non-Catholics who are far more Christ-like than some nominal Catholics.

But today's intercommunion simply says that all those receiving the Eucharist are already of one mind and one heart in their allegiance to the doctrines and practices of the Catholic faith—while the reality is that there is still a lot of hard work to do before Christ's Last Supper plea for unity is realized.

There are, though, some exceptional circumstances under which other Christians may be permitted to receive holy Communion at a Catholic Mass.

Canon #844.4 of the *Code of Canon Law* says it can happen with the permission of the diocesan bishop when a non-Catholic Christian, in a case of grave necessity and no opportunity to approach a minister of his or her own community, asks to receive, is properly disposed and manifests the same belief about the Eucharist as Catholics do.

Non-Catholics can also receive holy Communion with the approval of Church authority, such as when members of Orthodox Churches present themselves for Communion and are properly disposed.

"These Churches, although separated from us," says the *Catechism of the Catholic Church*, #1399, "yet possess true sacraments, above all—by apostolic succession—the priesthood and the Eucharist, whereby they are still joined

## My Journey to God

### A Precious Child

Beneath the olive trees He played  
With wooden blocks His daddy  
made,  
Dancing eyes alight with joy,  
This very precious little boy.  
Mary smiled, heart full of love,  
Gave thanks to Yahweh up above.  
He toddled over to her side,  
Tripped, scraped his knee and cried.  
Tenderly, she picked Him up,  
And gave Him a little cup  
Filled with water cool and clear,  
Then she wiped away His tear.  
She didn't know one day upon the  
Cross  
The world would darken, mourn  
His loss.  
No water to give, cool and clear.  
No one to wipe away His tear.  
Upon that cross, His life He gave  
In love for us, our lives to save.

By Carol Mappes

(Carol Mappes is a member of St. Jude Parish in Indianapolis. A crown of flowers is seen atop a statue of Mary holding the Christ Child outside Jesus the Divine Word Church in Huntingtown, Md., on May 14. The month of May is devoted to Mary, and traditionally celebrated with a crowning of a statue of Mary and praying the rosary.)



### 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*, Indianapolis, IN 46202-2367 or e-mail to [critterion@archindy.org](mailto:critterion@archindy.org). †

# 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.

**ADAMS, William E.**, 86, St. John the Apostle, Bloomington, May 9. Husband of Agatha Adams. Father of Fran Hull, Wanda Lehnhardt, Suzanne Young, Michael and Stephen Hammock, Evelyn, Mark, Stan and William Adams. Grandfather of 14.

**BURKHARDT, Elaine A.**, 87, St. Augustine, Jeffersonville, March 16. Wife of Charles Burkhardt. Mother of Bob, James, Michael and Steve Burkhardt. Sister of Shirley Newhart. Grandmother of six. Great-grandmother of five.

**CRIDLIN, Donna (Tidrow)**, 77, St. Agnes, Nashville, April 30. Wife of Fred Cridlin. Mother of Sheila Blake and David Cridlin. Grandmother of four. Great-grandmother of one.

**DELANEY, Bernard William**, 87, St. Barnabas, Indianapolis, May 12. Father of Kathy Benson, Carol Burkhardt, Mary Ann McGuire, Dennis, Jim, Marty, Michael and Patrick Delaney. Grandfather of 15. Great-grandfather of 18.

**DUFFY, Jeffrey A.**, 51, Mary, Queen of Peace, Danville, May 5. Husband of Andrea (Hill) Duffy. Son of Judy Yowell. Brother of Kenny Duffy and Dan Yowell.

**ELLIOTT, Charles A.**, 77, St. Susanna, Plainfield, May 15. Father of Lydia Homeier and Michael Elliott. Brother of Joann, Mary Lou, James and John Elliott. Grandfather of six.

**ERFMAN, Julianne**, 66, St. Lawrence, Lawrenceburg, May 11. Mother of Krista Ricketts, Susan Wartenberg, Eric and Stephen Erfman. Grandmother of 15.

**FREEMAN, James W.**, 90, St. John the Baptist, Dover, May 12. Husband of Bernice (Knee) Freeman. Father of Mary Rose Kubczak, Kenneth and Thomas Freeman. Stepfather of Pat Harper, Karen Ripperger, Gerry, John, Kris and Nick Knee. Grandfather of 23. Great-grandfather of 22.

**MORRISON, Christine S.**, 65, St. Michael the Archangel, Indianapolis, May 9. Wife of John Morrison. Mother of Caroline Martin and Cathleen Morrison. Grandmother of two.

**MURPHY, E. Regis**, 93, St. Joseph, Shelbyville, May 15. Mother of Sharon Wickens. Grandmother of six. Great-grandmother of eight.

**MURPHY, Michael Donald**, 64, St. Barnabas, Indianapolis, May 14. Husband of Carolyn (Virgili) Murphy. Father of Bridget Murphy. Son of Mary (Patoude) Murphy. Brother of Mercy Sister Phyllis Murphy.

**RAUCK, Brian R.**, 42, St. Joseph, Clark County, May 13. Son of Jim Rauck and Judy (Leon) Stiller. Brother of Chrissy Cook. Stepbrother of Chris Stiller. Grandson of Virginia Armes and Luella Rauck.

**ROSNER, Judith E. (Baker)**, 83, St. Michael the Archangel, Indianapolis, May 13. Mother of Mary Ann Flanary-Schenk, Jennifer Gerard, Judith Krebs, Jeanne Saferight, Sandra Smith, James, John, Michael and Robert Rosner. Grandmother of 20. Great-grandmother of 21.

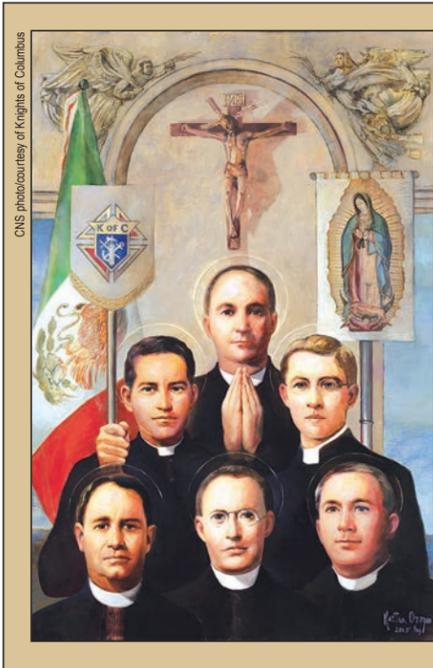
**SHOWALTER, Barbara (Drook)**, 64, Holy Family, Richmond, May 7. Wife of Ronald Showalter. Mother of Amy Aughe and Lori Curts. Sister of Dana Bradshaw, Carol Newberry, Phyllis Sneed, Jim and Mike Drook. Grandmother of four. Great-grandmother of one.

**SNYDER, John W.**, 63, St. Gabriel the Archangel, Indianapolis, May 15. Brother of Myrna and Rodney Snyder.

**SPACKE, Herman F.**, 88, St. Barnabas, Indianapolis, May 10. Husband of Ethel Spacke. Father of Sheila Mathes, Jay and Tom Spacke. Grandfather of eight. Great-grandfather of eight.

**WEGMAN, Cyriac J.**, 80, St. Martin, Yorkville, May 13. Husband of Alice (Moser) Wegman. Father of Andrea Chipman, Vicki Cianciolo, Eileen Guilfoyle, Laura Patton, Nicole, Cy and Matthew Wegman. Grandfather of 18. Great-grandfather of 12.

**ZOELLNER, Loretta S.**, 106, St. Augustine Home for the Aged, Indianapolis, April 11. Mother of Barb McEvoy and Cecilia Shepley. Sister of Margaret Feldman. Grandmother of two. Great-grandmother of two. †



## Martyrs

A painting by Mexican artist Martha Orozco features six priests, members of the Knights of Columbus, who were canonized by Pope John Paul II on May 21, 2000. The priests were among 25 martyrs of Mexico's anti-Catholic persecution during the 1920s that were made saints by the late pope on that day. Depicted clockwise from the top are, SS. Miguel de la Mora de la Mora, Jose Maria Robles Hurtado, Mateo Correa Magallanes, Luis Batiz Sainz, Rodrigo Aguilar Alemán and Pedro de Jesus Maldonado Lucero. The painting is part of the permanent collection at the Knights of Columbus Museum in New Haven, Conn.

## Providence Sister Regina Wallace taught at Providence University in Taichung, Taiwan

Providence Sister Regina Wallace died on April 27 at Taiwan University Hospital in Taiwan. She was 77.

The Mass of Christian Burial was celebrated on May 5 at the St. Joseph Chapel at Owens Hall at Saint Mary-of-the-Woods.

A second Mass was celebrated on May 5 at the convent chapel at Providence University in Taichung, Taiwan.

Burial followed that funeral liturgy at the Da-zhi Catholic Cemetery in the Archdiocese of Taipei in Taiwan.

Rita Ring Wallace was born on July 21, 1934, in Addison, N.Y.

She entered the congregation of the Sisters of Providence of Saint Mary-of-the-Woods on July 22, 1953, and professed her first vows on Jan. 23, 1956, and final vows on Aug. 15, 1961.

Sister Regina earned a bachelor's degree in education at Saint Mary-of-the-Woods College and master's degree in elementary education at the University of Maryland.

During 58 years as a Sister of Providence, she ministered as a teacher at Catholic elementary

schools in Indiana, Maryland and Massachusetts for 22 years.

In the archdiocese, she taught at the former St. Patrick School in Indianapolis from 1957-62.

In 1978, Sister Regina began her many years of service at Providence College, later Providence University, in Taichung, Taiwan.

The school was founded by the Sisters of Providence in 1956. In 1988, the college built a new campus in Shalu.

Sister Regina first served as an English teacher then was named director of the evening school. She left that post in 1991, but continued to minister as an English teacher until 2010, when she retired.

During her retirement, she served as the English secretary for the bishop of Taichung.

Surviving are a brother, Christian Brother James Wallace, of Bronx, N.Y.

Memorial gifts may be sent to the Sisters of Providence, Saint Mary-of-the-Woods, 1 Sisters of Providence Road, St. Mary-of-the-Woods, IN 47876. †

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**Permanent Deacons**  
Archdiocese of Indianapolis

# Meet our future deacons

On June 23, the second class of permanent deacons for the Archdiocese of Indianapolis will be ordained at SS. Peter and Paul Cathedral in Indianapolis. There are 16 men from across central

and southern Indiana who will be ordained. This week's issue of *The Criterion* continues a series of profiles of these men that will be published in the weeks leading up to that important day.

## James Miller



Age: 57  
Wife: Evelyn  
Home Parish: St. Mary Parish in the Richmond Catholic Community  
Occupation: Retired U.S. Marine, retired technician for Hill's Pet Nutrition

**Who are the important role models in your life of faith?**

My parents and my mom's parents were the role models that set my foundation in the Catholic Church. My dad's parents were devoted Quakers. From their quiet inner peace, I learned to be still in the Lord. In the last few years, I would have to say that Father Thomas Kovatch and Father Todd Riebe have been my role models.

**What are your favorite Scripture verses, saints, prayers and devotions?**

My favorite Scripture verse is Luke 8:4-8. My favorite saint is St. Joseph. Eucharistic adoration is my favorite devotion.

**Deacons often minister to others in the workplace. How have you experienced that already, and what do you anticipate doing in the future?**

A co-worker's mother was diagnosed with Alzheimer's disease, and he was aware that I spent time in nursing homes talking with such patients. We spent many hours talking about the situation and how he felt dealing

with his mother. I will be available to talk to anyone about their problems or just be a sounding board for them to blow off steam—in a constructive way, of course.

**Why do you feel that God is calling you to become a deacon?**

I remember in the fall of 2003 when *The Criterion* ran the first article on the permanent diaconate, I told my wife, "I have to do this." I spent a lot of time with Father Kovatch asking, "Why me? I am not worthy." The more we talked, the more I figured out that what I want doesn't really matter. It is what God wants for me that matters.

**How will being ordained a deacon have an impact on your life and family?**

I don't think my life will suddenly change. This journey has been a steady growth, both in faith and actions. Father Riebe has been gradually working me into the various ministries making any impact minimal. In any case, it is doubtful I will actually get busier in the Church than my wife! †

## Ronald Pirau



Age: 49  
Wife: Linda  
Home Parish: SS. Francis and Clare of Assisi Parish in Greenwood  
Occupation: Vice President of Sales and Marketing for LightBound

**Who are the important role models in your life of faith?**

My wife, Linda, is a role model for me in the ministry of presence. Blessed John Paul II is also a role model for me. He was the spiritual leader of our faith for most of my adult life. Deacon Steve Hodges has been a good role model and mentor for me. Father Vincent Lampert is also a role model for me.

**What are your favorite Scripture verses, saints, prayers and devotions?**

My favorite Scripture verse is Matthew 11:25-30. My favorite saints are the Blessed Mother and St. Maximilian Kolbe. The rosary and the Little Crown of Mary are favorite devotions of mine.

**Deacons often minister to others in the workplace. How have you experienced that already, and what do you anticipate doing in the future?**

I have had co-workers come to me in dealing with health and family issues. I try to be a good listener, and offer to pray for them. Some are Catholic and some are not, but they know

of my involvement in deacon formation and that I am open to minister to them.

**Why do you feel that God is calling you to become a deacon?**

Throughout my life, I've felt a call to serve others, but I could never quite find the right fit of how to do this. In presenting at a Christ Renews His Parish retreat, I first became familiar with the diaconate, and it opened me up to investigating and discerning a call.

**How will being ordained a deacon have an impact on your life and family?**

Over the four years of the formation program, my family and I have come to a good understanding of the time commitment to diaconal ministry, and the need to have a healthy balance with family and personal time. I know it will have an impact once I am ordained, but I think the wisdom of the Church in forming us over four years and the guidance of the Holy Spirit has helped this transition have a minimal impact. †

# ACCOMMODATION

continued from page 8A

items.

"As a practical or moral matter, none of [the approaches proposed by the administration] will solve the problem that the mandate creates for nonexempt religious organizations with a conscientious objection to contraceptive coverage," the attorneys added.

The USCCB comments repeated several times that the best solution to their objections to the mandate would be its complete rescission.

"We believe that this mandate is unjust and unlawful—it is bad health policy, and because it entails an element of

government coercion against conscience, it creates a religious freedom problem," the USCCB attorneys said.

"These moral and legal problems are compounded by an extremely narrow exemption that intrusively and unlawfully carves up the religious community into those that are deemed 'religious enough' for an exemption, and those that are not," they added.

The USCCB submission noted that HHS had not asked for comments on whether contraceptives and sterilization should be among the mandated preventive services for women under the health reform law or on the four-pronged definition of religious organizations that could be exempt from the requirement.

Before it makes a final decision on its rules for ways that religious employers could pay for the mandated

contraceptive coverage, the Obama administration is seeking public comment until June 19.

*(Editor's note: Comments on the proposed "accommodation" announced on March 16 can be submitted via this website: [www.regulations.gov/#!submitComment;D=CMS-2012-0031-0001](http://www.regulations.gov/#!submitComment;D=CMS-2012-0031-0001). Written comments also can be submitted by mail to: Centers for Medicare & Medicaid Services, Department of Health and Human Services, Attention: CMS-9968-ANPRM, P.O. Box 8016, Baltimore, MD 21244-1850. More information is available by calling the Federal eRulemaking Help Desk at 877-378-5457 and pressing 2. Or log on to the website [www.regulations.gov](http://www.regulations.gov), and write CMS-2012-0031-0001 in the search box.) †*

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Carla Hill, Archdiocese of Indianapolis,  
P.O. Box 1410, Indianapolis, Indiana 46206-1410

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Send resumé and cover letter by June 8, 2012 to  
CREsearchcommittee\_stb@yahoo.com or send to  
Search Committee c/o Mike Shelton,  
St. Bartholomew Parish, 1306 27th St., Columbus, IN 47201

# Parishioners at St. Mary Church celebrate unique May crowning

By Leslie Lynch

Special to *The Criterion*

LANESVILLE—It's not every day that parishioners get to place an actual crown on Mary's head for a May crowning. Yet, that is what they did at St. Mary Church in Lanesville on May 6.

A long-held tradition, Catholics place a wreath of flowers on Mary's head in early May in reverence for her obedience to God and because May is traditionally a month in which to honor Mary. St. Mary Parish is no exception and, this year, parishioners had even more to celebrate.

The crown adorning the Marian statue, which was fragile and in need of repair, had been removed several weeks earlier for refurbishing. Thanks to the generous donation of an anonymous parishioner, the 64-year-old crown was shipped off to be gold plated.

An air of excitement, anticipation and reverence filled the church as parishioners gathered to replace Mary's crown. Families, accompanied by the adult choir, lifted their voices in praise and sang several Marian hymns.

Third- and fourth-grade faith formation students led the praying of the Glorious Mysteries of the rosary as Father Juan Valdes, the parish's administrator, knelt before the statue of Mary, which had been removed from its niche overlooking the altar for the occasion.

The juxtaposition of young voices leading the recitation of the rosary in public for the first time and the steadfast, unified response of the congregation made for a particularly touching prayer.

Second-grade faith formation students, who recently celebrated their first Communion, processed up the aisle with bouquets of roses that they placed at Mary's feet.

Ceirwen Abell, a second-grade student,

carried the crown and placed it upon Mary's head with dignity and a clear sense of the significance of the moment.

Faith formation students in the fifth- through 12th-grade were seated throughout the congregation. They led the praying of a litany of 64 names of Mary, creating a sense of Our Lady's presence within and throughout the entire space—a powerful and touching metaphor of her role in our lives.

The May crowning also served as the end-of-year event for faith formation classes. All the catechists, along with Michelle Fessel, director of religious education, helped facilitate the prayerful hour of devotion.

Father Clement Hunger was instrumental in obtaining the current image of the Blessed Mother after the original church in Lanesville burned in 1948. The 40-inch tall representation of Our Lady of Fatima is a plaster copy of the famous "Pilgrim Virgin" carved by Jose Ferreira Thadim (1892-1971). It was blessed by Bishop Giuseppe Alves Correia de Silva at Fatima, Portugal, on Oct. 13, 1949, prior to its delivery to the parish.

The fire in 1948 was a blow to the community, but one of the highlights of rebuilding the church was the day the statue arrived in Lanesville.

According to the late Lula Mae Kochert, word spread throughout town, and many people dropped what they were doing to rush to the church and witness the uncrating of the new statue. As beautiful as the Marian statue is now, one can only imagine the reverence and awe of viewing it for the first time.

Mary's crown is not the only item in the sanctuary which has undergone recent refurbishment. The tabernacle and bronze candle holders have been polished or replated. New vases, tables and lighting are other visible signs of the efforts, dedication



Ceirwen Abell is helped down after placing the newly gold-plated crown on the statue of Mary that overlooks the altar at St. Mary Church in Lanesville on May 6.

and stewardship of many members of the parish family.

This year's May crowning at the church brought together the parish's past and future, the old and young, and the visible

and invisible facets of our faith—all jewels in the crown placed on Mary's head.

(Leslie Lynch is a member of St. Mary Parish in Lanesville.) †

†

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