



The

# Criterion

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## 'Vatican Splendors'

July pilgrimage to St. Louis includes 'Vatican Splendors' exhibit, page 7.

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## 'Bigger than the game'

Photos by Alan Petersme/The Indianapolis Star

## Coadjutor asks for prayers, pledges his life and love to Los Angeles Church

LOS ANGELES (CNS)—In a prayerful, moving and colorful liturgy sprinkled with gentle humor and emotion—reflecting the man himself—Archbishop Jose H. Gomez was officially received on May 26 as the coadjutor archbishop of Los Angeles.

With representatives from all 288 parishes of the nation's most populous



Archbishop Jose H. Gomez

archdiocese and members of his family present among the 3,800 people assembled in the Cathedral of Our Lady of the Angels, the former archbishop of San Antonio smiled often, choked back tears on occasion and expressed deep

appreciation for his warm welcome during the Mass of reception.

"My sisters and brothers, I have so much to learn about this extraordinary family that God has gathered here in the Archdiocese of Los Angeles," the 58-year-old native of Mexico told the assembly near the end of Mass. "I have only just begun, and I'm going to need your prayers and assistance, your counsel and guidance, and most of all your patience.

"I ask your prayers for me. I pledge you my life and my love. I promise to always be your servant, and a servant of the word of God, 'la palabra de Dios,' the Gospel that we all believe in," he said.

Archbishop Gomez will automatically succeed Cardinal Roger M. Mahony, archbishop of Los Angeles since 1985, when he retires. Under canon law, the cardinal must turn in his resignation to the pope when he turns 75 next Feb. 27. At 58, Archbishop Gomez could potentially lead one of the nation's most prominent dioceses for the better part of the next two decades.

Cardinal Mahony, the principal celebrant at the Mass, was joined by more than 400 priests of the archdiocese and about 60 bishops. Among the prelates were Cardinals William J. Levada, prefect of the Congregation of the Doctrine of the Faith

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Softball players from Roncalli High School in Indianapolis and John Marshall Community High School in Indianapolis practice together on May 4. The special connection that has developed between the two teams once again shows "the amazing power of God," according to a Roncalli softball coach.

## Special bond forms between Catholic school, public school on Indianapolis softball diamond

By John Shaughnessy

The situation could have led to resentment and embarrassment—a situation where both sides could have walked away in disgust.

Instead, it's turned into a special story that has emotionally touched people across the country because of its pure goodness.

It's a story best told by Jeff Traylor, a religion teacher and softball coach at Roncalli High School in Indianapolis.

During his five years of teaching and coaching at the archdiocesan school, the 28-year-old Traylor says he has been "blessed to see the amazing power of God time and time again," but nothing has compared to the blessing that he has watched unfold this spring.

The story began on April 14 as Roncalli's freshman softball team prepared for a game against a team from John Marshall Community High School in Indianapolis. At the time, the freshman softball team at Roncalli hadn't lost a game during its past two seasons. For the Marshall team, it was the first softball game in its high school's brief history.

As the girls from Marshall stepped off their bus and walked toward the field, Traylor—the junior varsity softball coach for Roncalli—was helping prepare the diamond. Before long, he started a conversation with one of the Marshall coaches, a conversation in which he learned that it was their first game ever, most of the girls had never previously played the sport,



*'As a coach, I have a responsibility to teach a lot to my athletes. It goes beyond teaching a kid how to throw and hit. It's teaching them how their faith and their belief in God can be applied in their everyday lives.'*

—Jeff Traylor

and they had only been practicing a short time—on a field that had trees growing in the outfield.

Looking at the Marshall players, Traylor noticed they didn't have cleats, sliding shorts, long socks or good gloves. He also saw that the inexperienced coaches weren't sure how to fill out the team's lineup card so he helped them. Then he offered to stay in their dugout and answer any questions that the Marshall coaches had—an offer

See BONDING, page 8

## BP gives \$1 million to Archdiocese of New Orleans for relief efforts related to Gulf of Mexico oil spill disaster

NEW ORLEANS (CNS)—As millions of gallons of oil from an offshore rig explosion fouled hundreds of square miles in the Gulf of Mexico and advanced toward the Louisiana coastline, New Orleans Archbishop Gregory M. Aymond thanked



Archbishop Gregory M. Aymond

BP for \$1 million in emergency relief funds.

The grant will allow local Church relief agencies to provide emergency food, financial and counseling assistance to needy fishing families.

BP, which operated the oil platform that exploded on April 20 and killed 11 workers,

earmarked \$750,000 to Catholic Charities of the Archdiocese of New Orleans for direct assistance, such as gift cards to local grocery stores, case management and counseling, and \$250,000 to Second Harvest Food Bank of Greater New Orleans and Acadiana for emergency food boxes.

The grant was announced at a May 18 news conference outside the headquarters of St. Bernard Parish, a civil jurisdiction equivalent to a county.

BP officials had hoped to contain the massive spill with a "top kill" procedure on the leaking pipe one mile underwater. On May 29, however, it was learned that this procedure had failed to stop the gusher. The deposit of crude oil in the Gulf of Mexico has developed into one of the worst environmental disasters in U.S. history.

In response to the catastrophe, Catholic Charities has opened five emergency centers at local churches to distribute the financial aid and offer counseling to fishing families.

The sites are located in areas with large concentrations of fishermen: St. Bernard Church in the civil entity of St. Bernard, St. Thomas Church in Pointe a la Hache, St. Patrick Church in Port Sulphur, St. Anthony Church in Lafitte and Mary Queen of Vietnam Church in New Orleans East.

The \$1 million grant will help fund outreach services for three months, and the program is likely to be extended if the impact of the oil spill grows, as most experts expect.

In thanking BP for its financial commitment, Archbishop Aymond asked

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# Archbishop announces clergy, parish assignments

## Official Appointments

Effective July 7, 2010

**Rev. John F. Geis**, pastor of St. Mary-of-the-Knobs Parish in Floyds Knobs, granted permission to retire.

**Rev. Daniel J. Staublin**, administrator of St. Ambrose Parish in Seymour and Our Lady of Providence Parish in Brownstown, to pastor of St. Ambrose Parish in Seymour and remaining administrator of Our Lady of Providence Parish in Brownstown.

**Rev. H. Michael Hilderbrand**, pastor of St. Mary Parish in Lanesville, appointed pastor of St. Mary-of-the-Knobs Parish in Floyds Knobs.

**Rev. Juan José Valdes**, a priest of the Archdiocese of Guadalajara, Mexico, appointed administrator of St. Mary Parish in Lanesville with additional ministry to the Hispanic community in the New Albany Deanery.

**Rev. Frederick J. Denison**, pastor of St. John the Baptist Parish in Starlight, granted permission for early retirement from active ministry for health reasons, and assigned to weekend sacramental minister of St. Joseph Parish in Crawford County and St. Peter Parish in Harrison County.

**Rev. Wilfred E. Day**, pastor of Holy Family Parish in New Albany and dean of the New Albany Deanery, appointed pastor of St. John the Baptist Parish in Starlight and continuing as dean of the New Albany Deanery.

**Rev. J. Daniel Atkins**, pastor of St. Joseph Parish in Corydon, Most Precious Blood Parish in New Middletown and St. Peter Parish in Harrison County, appointed pastor of Holy Family Parish in New Albany.

**Rev. Robert J. Hankee**, pastor of St. Maurice Parish in Napoleon and sacramental minister of Immaculate Conception Parish in Millhouses and St. Denis Parish in Jennings County, appointed pastor of St. Joseph Parish in Corydon and Most Precious Blood Parish in New Middletown and administrator of St. Peter Parish in Harrison County.

**Sister Shirley Gerth, O.S.F.**, parish life coordinator of St. Anne Parish in New Castle and St. Rose Parish in Knightstown, appointed parish life coordinator of St. Maurice Parish in Napoleon.

**Rev. Patrick Doyle**, pastor of Nativity of Our Lord Jesus Christ Parish in Indianapolis, appointed priest moderator of St. Maurice Parish in Napoleon and continuing as pastor of Nativity of Our Lord Jesus Christ Parish in Indianapolis.

**Rev. Aaron Jenkins** appointed sacramental minister of St. Maurice Parish in Napoleon, Immaculate Conception Parish in Millhouses and St. Denis Parish in Jennings County while continuing as archdiocesan associate director of Vocations, chaplain of Father Thomas Scecina Memorial High School in Indianapolis and chaplain of the Indianapolis Fire Department.

**Russell Woodard**, currently a deacon candidate, appointed parish life coordinator of St. Anne Parish in New Castle and St. Rose Parish in Knightstown.

**Rev. Darvin E. Winters**, pastor of Sacred Heart of Jesus Parish in Terre Haute, sacramental minister of St. Ann Parish in Terre Haute and chaplain of the Indiana Air National Guard, appointed pastor of St. Paul the Apostle Parish in Greencastle, chaplain of DePauw University in Greencastle and chaplain of the Putnamville Correctional Facility in Putnamville while continuing as chaplain of the Indiana Air National Guard.

**Rev. Stephen T. Jarrell**, pastor of St. Paul the Apostle Parish in Greencastle, chaplain of DePauw University in Greencastle and chaplain of the Putnamville Correctional Facility in Putnamville, appointed pastor of Christ the King Parish in Indianapolis.

**Rev. Anthony R. Volz**, pastor of Christ the King Parish in Indianapolis, appointed pastor of St. Barnabas Parish in Indianapolis.

**Rev. Sean Danda**, having completed further studies in Rome, Italy, appointed associate pastor of St. Barnabas Parish in Indianapolis and chaplain at the University of Indianapolis in Indianapolis.

**Rev. Randall R. Summers**, pastor of St. Barnabas Parish in Indianapolis, appointed pastor of St. Louis Parish in Batesville.

**Rev. Peter A. Marshall**, associate pastor of St. Barnabas Parish in Indianapolis, appointed associate pastor of St. Pius X Parish in Indianapolis.

**Rev. Gerald J. Kirkhoff**, pastor of St. Pius X Parish in Indianapolis, priest moderator of St. Andrew the Apostle Parish in Indianapolis, dean of the Indianapolis North Deanery and archdiocesan vicar of Advocacy for Priests, appointed pastor of Good Shepherd Parish in Indianapolis and continuing as archdiocesan vicar of Advocacy for Priests.

**Rev. James R. Farrell**, director of Our Lady of Fatima Retreat House in Indianapolis and priest moderator and administrator of Good Shepherd Parish in Indianapolis, appointed pastor of St. Pius X Parish in Indianapolis and priest moderator of St. Andrew the Apostle Parish in Indianapolis, and continuing as director of Our Lady of Fatima Retreat House in Indianapolis.

**Rev. Robert T. Hausladen**, chaplain of Bishop Chatard High School in Indianapolis and associate pastor of St. Pius X Parish in Indianapolis, appointed sacramental minister of Sacred Heart of Jesus Parish in Terre Haute and St. Ann Parish in Terre Haute, and continuing as chaplain of Bishop Chatard High School in Indianapolis.

**Rev. Thomas L. Schliessmann**, pastor of St. Rose of Lima Parish in Franklin and Holy Trinity Parish in Edinburgh, and archdiocesan chaplain of Scouts, appointed pastor of

St. Lawrence Parish in Indianapolis and continuing as archdiocesan chaplain of Scouts.

**Rev. John Beitans**, pastor of St. Lawrence Parish in Indianapolis, appointed pastor of St. Rose of Lima Parish in Franklin and Holy Trinity Parish in Edinburgh, and director of the archdiocesan Office of Ecumenism.

**Rev. William M. Williams**, pastor of St. Michael Parish in Brookville and Holy Guardian Angels Parish in Cedar Grove, granted a sabbatical.

**Rev. C. Ryan McCarthy**, pastor of St. Joseph Parish in St. Leon and St. John Parish in Dover, appointed pastor of St. Michael Parish in Brookville and administrator of Holy Guardian Angels Parish in Cedar Grove, St. Joseph Parish in St. Leon and St. John Parish in Dover.

**Rev. Sengole Thomas Gnanaraj**, a priest of the Diocese of Palayamkottai, India, appointed associate pastor of St. Joseph Parish in St. Leon and St. John Parish in Dover.

**Barbara Black**, pastoral associate of Sacred Heart of Jesus Parish in Terre Haute and director of religious education of St. Benedict Parish in Terre Haute, appointed parish life coordinator of Sacred Heart of Jesus Parish in Terre Haute.

**Rev. Stephen W. Giannini**, pastor of St. John the Evangelist Parish in Indianapolis, archdiocesan vicar for Clergy and Parish Life Coordinators, archdiocesan judge for the Metropolitan Tribunal and vice chancellor, appointed priest moderator of Sacred Heart of Jesus Parish in Terre Haute, and continuing as pastor of St. John the Evangelist Parish in Indianapolis, archdiocesan vicar for Clergy and Parish Life Coordinators, archdiocesan judge for the Metropolitan Tribunal and vice chancellor.

**Rev. Richard Ginther**, pastor of St. Mary Margaret Parish in Terre Haute and St. Patrick Parish in Terre Haute, appointed priest moderator of St. Ann Parish in Terre Haute, and continuing as pastor of St. Margaret Mary Parish in Terre Haute and St. Patrick Parish in Terre Haute.

**Rev. Jeffrey Godecker**, chaplain of the Butler Catholic Community at Butler University in Indianapolis and sacramental minister of Good Shepherd Parish in Indianapolis, continuing as chaplain of the Butler Catholic Community at Butler University in Indianapolis with continued residence at Christ the King Parish in Indianapolis.

**Rev. Thomas Fox, O.F.M.**, Hispanic Ministry for the Archdiocese of Indianapolis, retiring and returning to the St. Louis Province of the Sacred Heart.

**Rev. Thomas Smith, O.F.M. Conv.**, part-time Hispanic Ministry for the New Albany Deanery, returning to the Province of Our Lady of Consolation for a future provincial assignment.

*These appointments are from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis. †*

## Catholic Health Association executive committee meets with Vatican officials

VATICAN CITY (CNS)—The executive committee of the Catholic Health Association met with officials of several top Vatican agencies for talks that focused in part on the association's support for health reform legislation that the U.S. bishops opposed.

Sister Carol Keehan, a Daughter of Charity who is CHA president and chief executive, told Catholic News Service on May 26 that the meetings at the Vatican were "useful and positive," and that the group was well-received. She would not comment on particular issues raised in the talks.

"We were very cordially received and had a wonderful exchange of ideas," she said.

Vatican sources also refused comment on particulars raised in the various meetings, but they said Vatican officials had clearly spelled out their views.

The group met with officials of the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, the Pontifical Council for Health Care Ministry and the Secretariat of State, among others.

This spring, Sister Carol and the CHA expressed public support for the final version of U.S. health care reform

legislation, passed by Congress in March, after Sister Carol said she was convinced it would not fund abortions. The U.S. Conference of Catholic Bishops opposed the measure, saying its provisions on abortion funding and conscience protections were morally unacceptable.

While the Vatican generally avoided public pronouncements during the U.S. health care debate, Vatican officials were known to have been perplexed at the CHA's unwillingness to follow the bishops' position on the issue. †



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# GOMEZ

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and a Los Angeles native; Justin F. Rigali of Philadelphia, also a Los Angeles native; Daniel N. DiNardo of Galveston-Houston; Theodore E. McCarrick, retired archbishop of Washington; Adam J. Maida, retired archbishop of Detroit; and Juan Cipriani Thorne of Lima, Peru.

Also represented at the two-hour Mass were students and officials from Catholic schools, institutions and archdiocesan ministries, many dressed in the traditional attire of their respective cultures.

The diversity of the archdiocese was reflected in the musical selections and a multicultural altar cloth. The Scripture readings were delivered in Vietnamese, Spanish and English, and petitions were offered in a half dozen languages.

"In the community of cultures here in Los Angeles," Archbishop Gomez said, "we can see what it means to say that our Church is Catholic. In this beautiful diversity, we can see something of what God desires for the whole world. We see how God gathers all men and women into one family, from every country, race and language, stretching to the ends of the Earth and into heaven above."

During the Mass, the rite involving the reception of the new archbishop was relatively brief.

Pope Benedict XVI's letter to Archbishop Gomez about his appointment was read and accepted by Cardinal Mahony, who then asked the congregation if they were willing to support the archbishop.

"We are," the assembly replied.

"Be assured of our prayers and support as you continue the work of the Gospel," the cardinal told him. The assembly responded with loud applause as Archbishop Gomez was embraced by the cardinal and each of Los Angeles' seven auxiliary bishops present.

Later, during his homily, Cardinal Mahony drew on Archbishop Gomez's episcopal motto and fervor for evangelization as he urged people to "proclaim Christ in fresh, inviting and bold ways.

"These days, so many live without hope, yearning for the assurance of God's boundless love and mercy," he said. "So let us confidently approach the throne of grace to receive mercy and to find grace for timely help. These are the



People take photos of Archbishop Jose H. Gomez following his Mass of reception at the Cathedral of Our Lady of the Angels in Los Angeles on May 26. The former San Antonio archbishop was welcomed as the new coadjutor of Los Angeles. As such, he is the automatic successor to Cardinal Roger M. Mahony.

words of Archbishop Gomez's episcopal motto. They urge us to never tire of offering the assurance of God's boundless love and mercy in and through our risen Savior."

In his remarks, Archbishop Gomez said he was eager to learn and listen to others in his new role. He also spoke directly to the priests in attendance.

"You are on the front lines of this great drama of salvation," he said. "In your ministries, you are the presence of Christ. Bring God to people, and people to God. You show them the compassion of the Father who seeks to carry them home, no matter how far away they might have strayed.

"My priesthood is the joy of my life, and I am humbled to be able to minister alongside you. I'm eager to get to know each of you, and the people you serve," he said.

The combination of a whirlwind of events in San Antonio at the close of his five years there and his arrival in his new home left Archbishop Gomez feeling a bit overwhelmed.

At one point, he smiled and said, "I cannot believe I am here, my friends—this is awesome."

The assembly applauded and then chuckled when he added, glancing at his many family members seated in the front rows, "What is also beautiful is that my family, they are all behaving."

A minute later, he paused again, this time to collect his emotions as he spoke of his parents, now deceased.

persevere, and have been through so many difficult and challenging times, and have borne this cross before," Archbishop Aymond said. "We're grateful for the gift because we want to be in the front lines and continue in the front lines for a longer period of time."

St. Bernard Parish President Craig Taffaro said the uncertainty of the eventual impact on fishing families was the toughest thing for them to handle.

"We have an undefined universe

we're dealing with," Taffaro said. "Until that universe is defined, we're continuing to have to make scenario guesses as to what we would have to do and how bad it will be or how much of an impact it will have on various people and aspects of our community."

Father Gerard Stapleton, pastor of St. Patrick Church in Port Sulphur, said he wished he could tell his parishioners who are commercial fishermen that the oil disaster won't be yet another life-changing event—as Hurricane Katrina was in 2005. But, he can't.

"No one actually knows," Father Stapleton told the *Clarion Herald*, newspaper of the New Orleans Archdiocese. "Are we looking at a month, three months, six months, 12 months or five years? What's the effect on the land going to be? These fishermen basically have one trade in life, and that's fishing. That's where we enter into the area of uncertainty."

Father Stapleton said he

pray for us. To her, and to her loving heart, I entrust all of us and my ministry to you. Thank you all for your kind welcome." †



Cardinal Roger M. Mahony invites new coadjutor Archbishop Jose H. Gomez to try out the cathedra—the archbishop's chair—at the Cathedral of Our Lady of the Angels in Los Angeles on May 26. Archbishop Gomez, formerly head of the San Antonio Archdiocese, was welcomed as the new coadjutor of Los Angeles with a special Mass of reception. As coadjutor, he is the automatic successor to Cardinal Mahony.

# RELIEF

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for prayers that the oil will not destroy the local fishing industry, largely populated by small families who have made their living on the water for generations.

"We know that the people of St. Bernard, Plaquemines, Grand Isle and New Orleans East are people who

Workers contracted by British Petroleum scrape oil from a beach on May 23 in Port Fourchon, La., after it was inundated by the oil spill from the destroyed Deepwater Horizon rig. For nearly a month, roughly 210,000 gallons of oil per day have been gushing from BP's broken Deepwater Horizon wellhead situated in the Gulf of Mexico in what is considered the worst oil spill in U.S. history.



tries to be a good listener these days as fishermen release their pent-up anxieties.

Sometimes he draws strength from their simple faith. A fisherman he spoke to in a coffee shop recently told the priest not to fear.

"He told me, 'The God who looked after us yesterday is the God who looks after us today, and he will also be with us tomorrow, and he will bring us

through, just as he brought us through Katrina,' "

Father Stapleton recounted. "I think that's the best advice I have to offer to the people—that God has not abandoned us. In the midst of all this, ultimately what God looks for in his people is faithfulness in all situations."

Since the beginning of May, nearly 5,000 individuals in the south Louisiana fishing community have benefited from emergency assistance from Catholic Charities of the Archdiocese of New Orleans. †



Fr. Gerard Stapleton



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

Most Rev. Daniel M. Buechlein, O.S.B., Publisher Greg A. Otolski, Associate Publisher  
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## Editorial

# Silence about bioethical issues

Have you noticed that we haven't heard much lately from the federal government about the ethics of biotechnology?

Bioethics was much in the news during President George W. Bush's administration, especially regarding government funding of embryonic stem-cell research. He opposed such funding, and his first veto was of a bill that would have overthrown his policy.

But all is quiet now under President Barack Obama's administration. He apparently decided that he won the controversies over bioethics when he won the presidency. In March 2009, he reversed the Bush policy. Since last July, the National Institutes of Health has been funding work on newly created lines of embryonic stem cells.

That means that those of us who believe that those embryos are human beings are being forced to pay for their destruction.

In making his decision, the president didn't bother trying to justify the morality of killing human embryos, a necessary step when studying them. He said simply that his administration would "make scientific decisions based on facts, not ideology," and that there was "broad agreement in the scientific community that the research should be supported by federal funds." Of course, scientists wanted their hands on federal funds.

All that happened shortly after Obama became president well over a year ago. Have you heard anything more about it since then?

Eric Cohen and Yuval Levin were staff members of the President's Council on Bioethics while George W. Bush was president. They wrote an article in the June/July issue of *First Things*, a magazine published by the Institute on Religion and Public Life, in which they said that the Obama administration is trying hard to avoid debates over bioethics issues. The Obama administration wants us to believe that there are no important ethical issues when it comes to biotechnology, Cohen and Levin say.

That is definitely not the view of the Catholic Church. Indeed, in his book *The Future Church: How Ten Trends Are Revolutionizing the Catholic Church*, John L. Allen Jr. includes "the biotech revolution" as one of those 10 trends. It will be an important issue throughout this century, Allen believes.

Obama does have a council similar to Bush's Council on Bioethics. Obama's is called the Presidential Commission for the Study of Bioethical Issues. However, he didn't establish that commission until last November so it had no opportunity to advise the president before he announced his new policy about embryonic stem-cell funding in March 2009. And it wasn't until April 2010 that he named all the members of the commission.

As far as we can tell, the commission has only one pro-life member, Franciscan Brother Daniel Sulmasy. He is one of only



An embryologist removes frozen embryos from a storage tank at the Smotrich IVF Clinic in La Jolla, Calif., in this file photo. A 2008 Vatican document "*Dignitas Personae*" ("The Dignity of a Person") warned that certain developments in stem-cell research, gene therapy and embryonic experimentation violate moral principles and reflect an attempt by man to "take the place of his Creator."

two professional bioethicists among the 12 members of the commission, the other being Christine Grady, an ethicist at the National Institutes of Health's Clinical Center.

The chair of the committee is Amy Gutmann, president of the University of Pennsylvania, and the vice chair is James Wagner, president of Emory University. They are heading the commission on a part-time basis, in contrast to the leaders of Bush's Council on Bioethics. Its first head was Leon Kass of the University of Chicago, and he was succeeded by Edmund Pellegrino, a former president of The Catholic University of America, who then was a prominent ethicist at Georgetown University. Both Kass and Pellegrino took leaves of absence from their other projects to manage the council's work full time.

There is apparently no need for Gutmann and Wagner to do that because, according to Cohen and Levin, "The commission seems designed to keep bioethics out of the news," and "to keep it from taking up the most basic questions underlying our approach to science and technology."

Bioethics must concern much more than embryo stem-cell experimentation, of course. As Allen said in his book *The Future Church*, "Few matters are as anguished, and as politically explosive as the questions of when human life begins and ends, and to what extent human life ought to be manipulated at its most basic levels. The 21st century will witness endless upheaval over these points, and the Church, as a microcosm of society, will inevitably reflect those tensions."

We must not pretend that science alone has all the answers.

—John F. Fink

## Be Our Guest/Dr. Hans Geisler

# Communion can be given in most cases to 'NPO' patients

For extraordinary ministers of holy Communion (EMHC), it is important to know whether and possibly, how the sacrament of the Eucharist can be administered to a patient under orders not to consume anything by mouth.

Especially in this day when so many patients have their procedures performed on an outpatient basis, it has become routine for an EMHC to encounter a situation where the physician, for one reason or another, has ordered the person, to whom holy Communion is being brought, not to receive anything by mouth. Using medical parlance, the doctor has declared that the patient should be listed as being in an "NPO" status. NPO is an acronym for the Latin phrase "*nihil per os*" ("nothing by mouth").

It could be that the patient is going to have surgery or be anesthetized for another cause. Another reason would be that the patient is unable to swallow or that the administration of something orally could result in aspiration of the administered substance into the lungs. Other instances could be related to the fact that a patient is being fed via a tube implanted into the stomach because the patient is comatose or has an illness or disability which necessitates such feeding.

In an article titled "Communion for NPO Patients," the May 2010 issue of *Ethics and Medics*, published by the National Catholic Bioethics Center, focuses on this very problem. The authors, Dr. Greg Burke and Dr. Robb McIlvried, cite a study conducted by the

Geisinger Health System, a large multi-specialty health care system located in Pennsylvania, on Communion and the NPO status.

Their conclusion is that, in almost every instance, unless the physician in charge is adamant about maintaining an absolute NPO status for a particular patient, holy Communion can be administered. Since even the most minute fragment of the eucharistic host contains the body and blood, soul and divinity of our Lord, if necessary, a tiny, tiny fragment may be given orally without compromising any of the reasons which necessitate the patient not being allowed to consume anything by mouth.

It is our obligation, as commissioned EMHCs, that when we minister to a person who has been placed on an NPO status to communicate to the health care provider in charge the facts concerning the spiritual importance of holy Communion for those who wish to receive our Lord.

We must ensure that no conflict or problem with the physician, nurse or other health care provider will result for those who wish to receive holy Communion. To accomplish this goal, we must carefully and politely clarify our beliefs and reasons to those who may not initially understand that even the tiniest fragment of the host is sufficient for a valid Communion to take place. Those who are "NPO" who receive holy Communion because of our effort will reap untold spiritual benefits if we do.

(Dr. Hans Geisler is a retired gynecologist-oncologist and member of St. Luke the Evangelist Parish in Indianapolis. He is certified in health care ethics by the National Catholic Bioethics Center.) †

## Letter to the Editor

### Column about devotions was possibly confusing and misleading

A question was raised about Divine Mercy Sunday in Father John Dietzen's "Question Corner" in the May 21 issue of *The Criterion*. I fear that the column's headline, "Some prayer novenas and devotions are not approved by the Church," and Father Dietzen's response were possibly confusing and misleading.

Approval for Divine Mercy Sunday was given by the Church on May 5, 2000, in a decree issued by the Vatican's Congregation for Divine Worship and the Discipline of the Sacraments. Priests, parishes and the faithful have thus been granted every right in liturgical law to practice this devotion.

Though it is always important to avoid legalisms and external showings only in the practice of devotions, these pitfalls should not discourage us to practice such prayers. Such discouragement might alienate those who truly do need such devotions, which include all of us.

If someone has difficulty accepting the requirements of a devotion in order to gain an indulgence or some special grace, then one should look upon these conditions with the eyes of their soul. For example, if part of fulfilling the Divine Mercy devotion requires us "to perform an act of mercy toward another on a specific day," then we should, with a loving and obedient heart, submit as perfectly as possible to this request that the Church has approved.

Authentic love for Jesus and his Church compels us with a zealous fire to

accept that performing the necessary requirements to gain a special grace or indulgence is given to us in the best interest of our soul, and then drives us to carry them out with great love.

Father Dietzen also wrote about how some people have an "eccentric fascination with purgatory." It is instead important to not forget about purgatory—an extremely important, yet so little heard about, dogma of our faith.

The *Catechism of the Catholic Church* states clearly the teaching on purgatory (#1030-#1032), and "commends almsgiving, indulgences and works of penance undertaken on behalf of the dead." It would be wise for all of us to read and study these passages, both to help our own souls to avoid purgatory and to help those who are being purified there.

Concern for the poor and holy souls in purgatory is a devotion that is full of love and one that all priests should encourage their flocks to embrace. And we should remember to ask the poor souls to pray for us as well, particularly to help us avoid the same mistakes they made while here on Earth.

God is so merciful and good to give all these wonderful devotions to us through his Church. We give him the most honor, praise and glory when we use Church-approved devotions and help promote them to others, not tear them down and question the hearts of those who strive to embrace them in their prayer lives.

Monica Siefker  
Bloomington

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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### Identity of a bishop is rooted in the mystery of Christ

In mid-July, as archbishop it will be my honor to ordain Bishop-designate Timothy L. Doherty as the new bishop of the Diocese of Lafayette in Indiana.

A bishop is ordained as a successor of the Apostles. It is amazing to realize that apostolic succession continues into our day.

When we ordain a successor of the Apostles, we cannot help but think of the Twelve Apostles. They poured out their life's blood for love of Christ and the community of believers. Their checkered lives are wonderful testimony that God does great things for us despite the poverty of our humanity. My predecessor, Archbishop Edward T. O'Meara, used to say, "Isn't it marvelous how much good God does in spite of our own selves?"

Speaking about the office of a bishop and a priest in his apostolic letter on priestly formation, the late Pope John Paul II quoted from St. Augustine, who was speaking for bishops at a celebration of the martyrdom of St. Peter and St. Paul centuries ago: "We are your shepherds, with you we receive nourishment. May the Lord give us the strength to love you to the extent of dying for you either in fact or in desire."

We are sometimes asked, "What is it like to be a bishop these days? What does it take?"

A bishop has to be strong. A bishop is a

martyr, not in the "poor me" sense, rather in the original sense of the Greek word—he is a witness like Peter, saying with his very life, "You are Christ, the Son of the Living God!"

In a secularized world that believes only in what it sees, by his consecration and by what he does, a bishop is a witness to the mystery of God. The very life and identity of the bishop—and of priests, too—are rooted in the order of faith, the order of the unseen, and not in the order of secular values.

And so, in a secular society, the challenge to be a spiritual and moral leader is great. Above all, this means a bishop's very life testifies that our human family needs God in a world that would often believe otherwise. Bishops and priests are visible sacraments of the priesthood of Jesus Christ in a world that needs to see and hear and touch Jesus, and is no longer sure that it can.

Secondly, in a divided world, along with the priests of the diocese a bishop is the servant of unity. We build unity and communion in two ways—by fostering unity in the faith of the Church and proclaiming unity in the charity of Christ.

A bishop is a humble servant of unity. Without humility, one does not serve. Without humility, one does not build community. In a note for my silver anniversary as a priest, Blessed Mother Teresa of Calcutta wrote, "Be humble like

Mary, and you will be holy like Jesus."

Thirdly, in a world where so many people do not know Christ, a bishop is the chief teacher of the diocese in the person of Christ the Teacher. And so, like the Apostles, by episcopal ordination a bishop is charged to be a living sacrament of the Paschal Mystery of God, to be a humble servant for the unity of the Body of Christ, and to be Teacher in the Person of Christ, the Head of the Body of the Church.

When we say a bishop or priest is first and foremost a witness to Mystery, we say he must be able to live the Paschal Mystery in such a way that he leads the people of God to participate in it. That means many things. Bishops and priests realize that at the heart of the Paschal Mystery stands the Cross of Christ.

The identity of the Church is rooted in the mystery of God. The identity of the community at prayer is rooted in the mystery of God. The identity of the bishop and priest is rooted in the mystery of Christ. We cannot explain and understand the Church or worship or priestly ministry or priestly identity apart from the mystery of Christ. This is not the secular way so we are

often misunderstood.

The single driving motive for the call to ministry in the Church is love of Jesus Christ, and love of him moves us to a pastoral love for the people of God.

Love of God and belief in his care for our human family is the motive that leads us to want to serve and not be served. The pastoral love of Christ in us serves unity and communion in the Church in a divided world.

The life of a bishop can be a daunting challenge. The grace of God strengthens him today as it did the original Twelve Apostles. †

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

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

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

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

### La identidad del obispo tiene sus raíces en el misterio de Cristo

A mediados de julio y en mi calidad de arzobispo, tendré el honor de ordenar al obispo designado Timothy L. Doherty como el nuevo obispo de la Diócesis de Lafayette.

Los obispos se ordenan como sucesores de los Apóstoles. Resulta maravilloso caer en cuenta que la sucesión apostólica continúa en nuestros días.

Al ordenar a un sucesor de los Apóstoles no podemos evitar pensar en los Doce Apóstoles quienes vertieron la sangre de sus vidas por amor a Cristo y a la comunidad de creyentes. Sus vidas variopintas constituyen un estupendo testimonio de que Dios hace cosas fantásticas por nosotros, a pesar de la pobreza de nuestra humanidad. Mi predecesor, el arzobispo Edward T. O'Meara solía decir: "¿Acaso no es maravilloso todo lo que hace Dios pese a nosotros mismos?"

Hablando acerca del oficio del obispo y del sacerdote en su carta apostólica sobre la formación sacerdotal, el difunto papa Juan Pablo II citó a San Agustín, quien se dirigía a los obispos en una conmemoración del martirio de San Pedro y San Pablo hace siglos: "Somos tus pastores, en ti recibimos sustento. Que el Señor nos dé la fortaleza para amarte al extremo de morir por ti ya sea de hecho o en deseo".

En ocasiones se nos pregunta: "¿Cómo es ser obispo en la actualidad? ¿Qué es necesario para serlo?"

Un obispo debe ser fuerte. El obispo es un mártir, no en el sentido de la autocompasión, sino en el sentido original de la

palabra griega: es un testigo, al igual que Pedro, que expresa con su propia vida "tú eres Cristo, ¡el Hijo del Dios Vivo!"

En un mundo secularizado que cree únicamente en lo que ve, el obispo es un testimonio del Misterio mediante su consagración y sus obras. La propia vida y la identidad del obispo, así como también la de los sacerdotes, tiene sus raíces en el orden de la fe, la orden de lo no visto, y no en el orden de los valores seculares.

Así pues, en una sociedad secular, resulta enorme el desafío de ser un líder espiritual y moral. Por encima de todo, esto significa que la propia vida del obispo es testimonio de que nuestra familia humana necesita a Dios en un mundo que a menudo cree lo contrario. Los obispos y sacerdotes son sacramentos visibles del sacerdocio de Jesucristo en un mundo que necesita ver, oír y escuchar a Jesús y que ya no está seguro de poder hacerlo.

En segundo lugar, en un mundo dividido, el obispo, junto con los sacerdotes de la diócesis es el siervo de la unidad. Edificamos la unidad y la comunión de dos formas: promoviendo la unidad de la fe de la Iglesia y proclamando la unidad en la caridad de Cristo.

El obispo es un humilde servidor de la unidad; sin ella no se puede servir ni se puede construir la comunidad. En una nota con motivo de mi aniversario de plata como sacerdote, la Beata Madre Teresa de Calcuta escribió: "Sé humilde como María y serás santo como Jesús".

Tercero, en un mundo donde tantas

personas no conocen a Cristo, el obispo es el maestro líder de la diócesis en la persona de Cristo el Maestro. Y por tanto, al igual que los Apóstoles, al obispo se le impone, por ordenación episcopal, ser un sacramento vivo del Misterio Pascual de Dios; ser un humilde servidor de la unidad del Cuerpo de Cristo y ser Maestro en la Persona de Cristo, la Cabeza del Cuerpo de la Iglesia.

Cuando decimos que un obispo o sacerdote es primero y principal un testigo del misterio, decimos que debe ser capaz de vivir el misterio pascual de modo tal que guíe al pueblo de Dios a participar en él. Eso tiene muchas connotaciones. Los obispos y los sacerdotes entienden que en el corazón del Misterio Pascual se erige la Cruz de Cristo.

La identidad de la Iglesia tiene sus raíces en el misterio de Dios. La identidad de la comunidad de oración tiene sus raíces en el misterio de Dios. La identidad del obispo y del sacerdote tienen sus raíces en el misterio de Dios. No podemos explicar ni comprender la Iglesia, ni la adoración, ni tampoco el ministerio ni la identidad sacerdotal desvinculados del misterio de Cristo. Esa no es la forma secular y por tanto, a menudo se nos malentiende.

El único motivo que impulsa el

llamado al ministerio en la Iglesia es el amor de Jesucristo, y el amor por él nos lleva a un amor pastoral por el pueblo de Dios.

El amor a Dios y la fe en que Él cuida de nuestra familia humana es el motivo que nos conduce a querer servir y no a ser servidos. El amor pastoral de Cristo en nosotros sirve a los fines de la unidad y la comunión en la Iglesia, en un mundo dividido.

La vida del obispo puede llegar a ser un desafío abrumador. La gracia de Dios le fortalece hoy en día, al igual que fortaleció a los Doce Apóstoles originales. †

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

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

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

#### La intención de vocaciones del Arzobispo Buechlein para junio

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

## Events Calendar

### June 3-5

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

### June 4

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **Lumen Dei meeting**, 6:30 a.m., Mass, breakfast and program in Priori Hall, Ron Pirau, deacon candidate, presenter, \$15 members, \$20 non-members. Information: 317-435-3447 or e-mail [macmac961@comcast.net](mailto:macmac961@comcast.net).

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Providence Cristo Rey High School, dinner and auction**, 6:30-10:30 p.m., \$75 per person, \$100 per couple. Information: 317-860-1000, ext. 102, or [jmatthews@pcrhs.org](mailto:jmatthews@pcrhs.org).

St. Rita Parish, 1733 Dr. Andrew J.

Brown Ave., Indianapolis. **"Summer Fish Fry,"** noon-7 p.m. Information: 317-632-9349.

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

### June 4-6

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

### June 6

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **African Mass and celebration**, 3 p.m. Information: 317-632-9394.

MKVS, Divine Mercy and Glorious Cross Center, Rexville, located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles. Mass, noon, on **third Sunday holy hour and pitch-in**,

groups of 10 pray the new Marian Way, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

### June 8

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, guest day picnic, noon. Information: 317-885-5098 or [beaglered@aol.com](mailto:beaglered@aol.com).

### June 10

Marian University, Allison Mansion, 3200 Cold Spring Road, Indianapolis. **Catholic Charities Indianapolis, "Fruits of the Spirit,"** 6-8:30 p.m., \$35 per person. Information: 317-592-4072 or [vsperka@archindy.org](mailto:vsperka@archindy.org).

### June 10-12

St. Anthony Parish, 337 N. Warman Ave., Indianapolis. **"Summer Festival,"** food, trash-to-treasures sale, games, Thurs. 6 p.m.-10 p.m., Fri. and Sat. 6 p.m.-11 p.m. Information: 317-636-4828.

### June 10-13

Our Lady of the Greenwood Parish, 335 S. Meridian St.,

Greenwood. **Parish festival**, Thurs. and Fri. 5 p.m.-11 p.m., Sat. 2 p.m.-midnight, Sun. noon-9 p.m., rides, games, food. Information: 317-888-2861.

### June 11

Winding River Golf Course, 8400 Mann Road, Indianapolis. **Roncalli High School golf outing**, shotgun start, 1 p.m. \$110 per person. Information: 317-787-8277 or [garmbruster@roncallihs.org](mailto:garmbruster@roncallihs.org).

Saddlebrook Golf Course, 5516 Arabian Run, Indianapolis. **Fifth annual Catholic Business Exchange golf outing**, shotgun start, 8:30 a.m., \$80 per person, Mass, 6:30 a.m., breakfast following Mass. **reservation deadline June 4.** Information: [www.catholicbusinessexchange.org](http://www.catholicbusinessexchange.org).

### June 11-12

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **"Italian Street Festival,"** Fri.-Sat. 5 p.m.-11 p.m., Italian foods, music, rides. Information:

317-636-4478.

Holy Angels Parish, 740 W. 28th St., Indianapolis. **"Blues Festival,"** music, games, health fair, Fri. 3 p.m.-midnight, Sat. noon-midnight, outdoor admission \$5 per person, indoor concert \$20 per person. Information: 317-926-3324.

### June 11-13

St. Louis School, 17 St. Louis Place, Batesville. **Rummage sale**, Fri.-Sat. 8 a.m.-4 p.m., Sun. 8 a.m.-1:30 p.m. Information: 812-212-1313.

### June 12

St. Roch Parish, Family Life Center, 3603 S. Meridian St., Indianapolis. **Single Seniors**, meeting, 1 p.m., age 50 and over. Information: 317-784-4207.

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

### June 13

Marian University, 3200 Cold Spring Road, Indianapolis. **Right to Life of Indianapolis**,

**"Sunday Night Pro-Life Run,"** 6 p.m. Information: 317-582-1526 or [life@rtlindy.org](mailto:life@rtlindy.org).

St. Paul Parish, 814 Jefferson St., Tell City. **Parish picnic**, City Hall Park, 700 Main St., across from church, 11 a.m.-4 p.m., games, food. Information: 812-547-7994.

### June 13-17

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., Indianapolis. **Vacation Bible School**, 6-8 p.m., \$15 per child. Information: 317-787-8246.

### June 14

Hillcrest Golf and Country Club, 850 N. Walnut St., Batesville. **Oldenburg Academy, Golf Classic**, celebrity players include Gerry Faust, Reggie Brooks and Gene Keady, tee times, 7 a.m. and 1 p.m., \$200 per player. Information: 812-933-0737 or [www.oldenburgacademy.org](http://www.oldenburgacademy.org). †

## Retreats and Programs

### June 8

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

### June 11-13

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

### June 12

Oldenburg Franciscan Center, Oldenburg. **"Women Reflecting the Light of God,"** Franciscan Sister Rosie Miller, 9-11:30 a.m., \$25 per person includes continental breakfast. Information: 812-933-6437 or [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### June 15-July 20

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

## Correction

In the May 28 issue of *The Criterion*, a notice promoting a reunion for the Class of 1960 at the former

St. Mary Academy in Indianapolis listed an incorrect phone number for Mary (Rotet) Perry. Her phone number is 317-898-8186. †

## Chancellor Mickey Lentz to be interviewed on Catholic radio

An interview with Annette "Mickey" Lentz, chancellor and executive director of the archdiocesan Office of Catholic Education, will be broadcast on Catholic Radio Indy 89.1 FM's "Faith in Action" show on June 7-12.

During the interview, Lentz talks with longtime host Jim Ganley and the show's new

co-host, Sean Gallagher, a reporter and columnist for *The Criterion*, about her 49 years of ministry in Catholic education in the archdiocese and her duties as chancellor.

"Faith in Action" is broadcast at 10 a.m. on Mondays and Fridays, 4 p.m. on Tuesdays and Thursdays, and 9 a.m. on Saturdays.

Catholic Radio Indy can be heard throughout the archdiocese by logging on to [www.catholicradioindy.com](http://www.catholicradioindy.com) and clicking on the "listen now" button. Podcasts of previous shows are also available on the site. †



Annette "Mickey" Lentz

## Bake sale

Members of the Daughters of Isabella, St. Bernadette Circle #712, work at a bake sale on May 16 at St. Charles Borromeo Parish in Bloomington. They raised approximately \$400, which was donated to St. Elizabeth/Coleman Pregnancy and Adoption Services in Indianapolis, and to a crisis pregnancy center and a chapter of the Society of St. Vincent de Paul, both in Bloomington. The members are, seated from left, Shirley Schooley, a member of St. John the Apostle Parish in Bloomington, and Lucille Albert and, from left, standing, Ann Strong and Barbara Weddle, all members of St. Charles Borromeo Parish.



Submitted photo



Holy Family parishioners in Oldenburg as well as Knights and Ladies of St. John from Oldenburg and Louisville pray the rosary during a eucharistic procession on June 11, 2006. Holy Family parishioners have marched in Corpus Christi processions in Oldenburg since 1846.

## Parishes to sponsor Corpus Christi processions

On the weekend of June 5-6, the Church will celebrate the Solemnity of the Most Holy Body and Blood of Christ, which is also known by its traditional Latin name of "Corpus Christi."

In the past, the observation of the feast has often included outdoor eucharistic processions.

The following Corpus Christi processions at parishes in the archdiocese have been reported to *The Criterion*.

### June 5

• **St. Joseph Parish, 1875 S. County Road 700 W., North Vernon**—Corpus Christi Sunday, Mass and procession, 6:30 p.m. Information: 812-346-4783.

### June 6

• **Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis**—Corpus Christi Sunday, Mass, noon, procession following Mass through Holy Rosary neighborhood with the Blessed Sacrament. Information: 317-636-4478.  
• **St. Anne Church, 4570 N.**

**County Road 150 East, North Vernon**—Corpus Christi Sunday, Mass and procession, 8 a.m. Information: 812-346-4783.

• **St. Mary Church, 212 Washington St., North Vernon**—Corpus Christi Sunday, Mass and procession, 10:30 a.m. Information: 812-346-3604.

• **St. Luke the Evangelist Church, 7575 Holliday Drive E., Indianapolis**—Corpus Christi Sunday, Vespers and procession, 3:30 p.m. Information: 317-259-4373.

• **St. Mary Magdalen Parish, 4613 S. Old Michigan Road, Holton**—Corpus Christi Sunday, Vespers, procession and pitch-in dinner, 6 p.m. Information: 812-689-4244.

• **St. Vincent de Paul Parish, 1723 "I" St., Bedford**—Corpus Christi procession, Mass, 10:30 a.m., procession following Mass. Information: 812-275-6539 or [parish@svsbedford.org](mailto:parish@svsbedford.org).

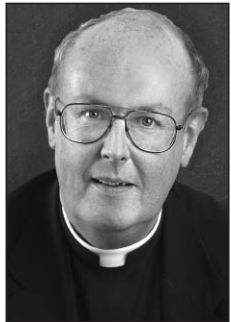
• **Holy Family Parish, Main St., Oldenburg**—Corpus Christi procession, Mass, 10:30 a.m., procession following Mass. Information: 812-934-3013. †

# July pilgrimage to St. Louis includes 'Vatican Splendors' exhibit

By Mary Ann Wyand

Archdiocesan pilgrims will have a once-in-a-lifetime chance to view "Vatican Splendors—A Journey through Art and Faith," representing 2,000 years of the Church's art and history, on July 13 at the Missouri History Museum in St. Louis.

Msgr. Joseph F. Schaedel, vicar general, will lead the July 12-14 pilgrimage to the Gateway City, which is named for King St. Louis IX of France, for the special Vatican exhibition.



Msgr. Joseph F. Schaedel

Carolyn Noone, associate director of special events for the archdiocese, said the Missouri History Museum is one of only three U.S. locations chosen to host the "Vatican Splendors" exhibit, which includes works by master artists Bernini and Michelangelo as well as objects marking the most significant moments in the history of the Vatican.

The exhibit features one of the largest Vatican collections ever to tour North America.

"This pilgrimage is a very convenient way for those who will not be traveling abroad to see these magnificent collections from the Vatican, which were created by the greatest artists in the world," Noone said. "The pilgrimage will be an enjoyable, faith-filled journey, and an opportunity to make new friends and see new places. We will say the rosary every day on the bus and celebrate Mass at beautiful churches."

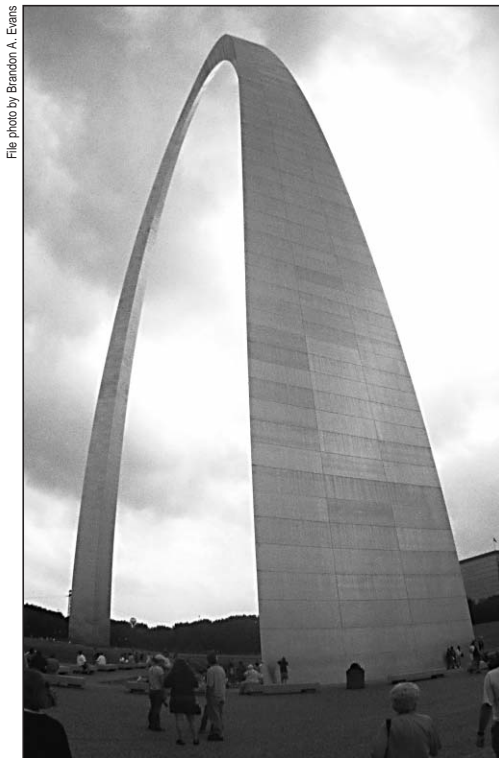
The pilgrims will depart from the Archbishop O'Meara Catholic Center in Indianapolis at 9 a.m. on July 12 then stop at Saint Mary-of-the-Woods for Mass followed by lunch at O'Shaughnessy Hall. Saint Mary-of-the-Woods is the home of the national shrines of Our Lady of Providence and St. Theodora Guérin, Indiana's first saint and the foundress of the Sisters of Providence.

After arriving in St. Louis, the pilgrims will enjoy dinner at the Market Street Buffet, a restaurant located on a boat on the Mississippi River.

On July 13, the pilgrims will tour the "Vatican Splendors" exhibition at the Missouri History Museum, which is located in scenic Forest Park.

Next, the pilgrims will visit the historic Cathedral Basilica of St. Louis, located near Forest Park, to view its beautiful mosaic artwork.

The cathedral basilica was described by Pope Paul VI as an "outstanding cathedral of the Americas."



The famous Gateway Arch, a National Park Service monument which is 630 feet tall, welcomes visitors to St. Louis. Windows enclose a small viewing area at the top of the popular tourist destination on the west bank of the Mississippi River. Named for King St. Louis IX of France, St. Louis is best known for being the Gateway City to the West.

The interior of the historic Romanesque church is decorated with 83,000 square feet of mosaic art, which was mostly done in the Byzantine tradition and installed over a period of 75 years. Ground was broken for the basilica in 1907, and it was consecrated in 1926.

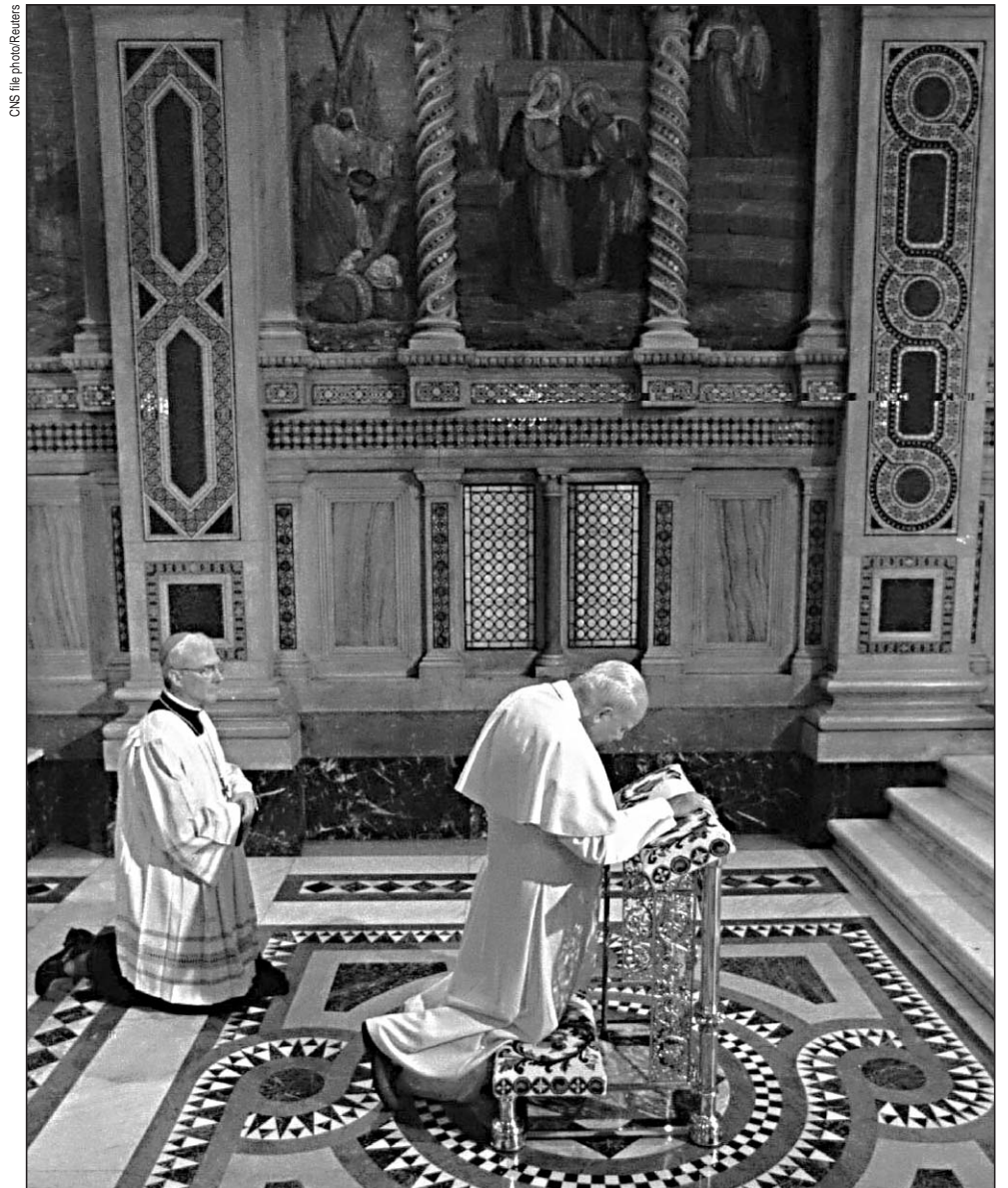
Next, the pilgrims will enjoy lunch at Zia's on the Hill, which is located in the historic Italian section of St. Louis.

That afternoon, the pilgrims will travel to Perryville, Mo., to visit the National Shrine of the Miraculous Medal, where they will celebrate Mass.

Dinner at the historic Bevo Mill restaurant concludes the second day of the pilgrimage.

Before returning to Indianapolis on July 14, the pilgrims will stop at the National Shrine of Our Lady of the Snows in Belleville, Ill., for Mass, a tour and lunch.

*(The cost of the pilgrimage includes deluxe motor coach transportation and hotel accommodations as well as all meals and admission fees. Pilgrims may choose a single-occupancy hotel room for \$489 per person, double-occupancy room for \$389 per person or triple-occupancy room for \$359 per person. For more information or to make reservations, contact Carolyn Noone at 317-236-1428 or 800-382-9836, ext. 1428, or [www.archindy.org/pilgrimage](http://www.archindy.org/pilgrimage) or [cnoone@archindy.org](mailto:cnoone@archindy.org).) †*



In this file photo from Jan. 27, 1999, the late Pope John Paul II kneels for a moment of private prayer before joining an ecumenical prayer service at the Cathedral Basilica of St. Louis. The interior of the historic Romanesque church is decorated with 83,000 square feet of mosaic art, which was mostly done in the Byzantine tradition and installed over a period of 75 years. Ground was broken for the basilica in 1907, and it was consecrated in 1926.

HOLY ROSARY CHURCH PRESENTS THE ETHNIC EVENT OF THE SUMMER

Twenty-seventh Annual

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\*\*\*\*\* Free Admission \*\*\*\*\*

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- Pizza
- Vegetable Lasagna
- Cannolis
- Lasagna Roll Ups
- Pastries
- Italian Sausage
- Wines

\*\*\*\*\*

• Saturday June 12th, Mass at 4:30 p.m. and Colorful Italian Religious Procession at 6:45 p.m., Followed by 2nd Mass in the church at 7:00 p.m. The Master's Chorale of Indianapolis will be singing at both Masses.

## Our Lady of Fatima Retreat House

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# BONDING

continued from page 1

they accepted.

After one and a half innings of the game, it was clear that the contest was shaping up as a mismatch between a team that prides itself on a strong, winning tradition and a squad of inexperienced players who were just learning the game and wanted to be part of a team.

Traylor arranged a conference between Marshall's coaches and the coaches of Roncalli's freshman team. They talked about stopping the game and spending the time instructing the Marshall players in the fundamentals of the sport. There was just one problem.

"The Marshall players did not want to quit," Traylor recalls. "They were willing to lose 100 to 0 if it meant they finished their first game."

To show their sincerity, Roncalli's freshman coaches, Sarah Barna and Laura Laycock, offered to forfeit the game and still spend the time with Marshall's players—an offer from the team that hadn't lost in two years. That's when the Marshall players chose to forfeit the game.

"The Roncalli freshman team came over, introduced themselves and, with the Holy Spirit active in their hearts, took the field with the Marshall girls," Traylor notes. "They were practicing hitting, pitching and fielding. I could see the determination and a desire [among the Marshall players] to just be better. As they hit the ball, their faces lit up. They were high-fiving and hugging the girls from Roncalli, and thanking them for teaching them [how to play] the game."

"They were having a blast."

Traylor was so moved by the interaction between the two teams that he sat down the next day and wrote an e-mail describing the experience to the parents of Roncalli's softball players and to the school's staff.

"If you are still reading, you may be as teary-eyed as I was and I am right now," Traylor wrote near the end of his message. "I tell all of you this story not only out of pride, but out of a sense that we can do more. I have some ideas of some great things we can do for these kids. I think every one of them deserves to have their own bats, gloves, cleats, sliders, batting gloves, helmets, all of it."

Traylor then sent his message for help, never expecting what would happen next.

"The response was shocking," says Traylor, a 2000 graduate of Bishop Chatard High School in Indianapolis and a 2005 graduate of Marian University in Indianapolis. "The e-mail spread like a popular YouTube video. I've gotten e-mails and phone calls from people all over the country. We've gotten massive amounts of equipment and monetary donations."

Photos by Alan Petersen/The Indianapolis Star



Above, Roncalli freshman softball coaches Sarah Barna, left, and Laura Laycock give instructions to players from their south side Indianapolis archdiocesan high school and to players from John Marshall Community High School in Indianapolis. The two teams, which have developed a special bond this season, practiced together on May 4 at Roncalli High School.



Left, Roncalli's junior varsity softball coach, Jeff Traylor, helps Marshall's softball players, Antanai Coleman, left, and Taylor Stigger, adjust their catcher's gear during a practice shared by the teams from the Indianapolis Catholic school and the Indianapolis public school.

On May 4, the Roncalli freshman softball team invited the Marshall team back to Roncalli so they could practice together again. During the practice, the Marshall players were offered all the gloves, batting helmets and any other equipment that they needed. But one of the true gifts of that beautiful sunny afternoon was the attitude of the Marshall players.

"When they came back the second time, the Marshall players wanted to show us everything they had learned, and they wanted to learn more," Traylor says. "Their girls are so willing to learn. That willingness is a great testimony to the special things that are happening at Marshall."

For Marshall's principal, Michael Sullivan, the best part of the story is the respect and camaraderie that the girls from both teams have given each other.

The plan for the future is to continue the bond between the two softball programs. The plan is to also use the extra equipment and money that have been donated to help other teams and individuals.

"It's an expensive sport to play," Traylor says. "We can help a lot of programs in need."

The unexpected outcome has fulfilled the essence of the e-mail that Traylor wrote regarding the first meeting of the two teams. At the end of that message, he referenced this Bible quotation from St. Paul's letter to the Philippians: "I can do all things through Christ who strengthens me" (Phil 4:13).

Traylor then wrote, "After last night, through the example of the Roncalli Rebels and the Marshall Patriots, I feel that the presence of Christ on that softball field could have moved mountains."

Everything that has happened since that

night has increased and reinforced that belief.

"As a coach, I have a responsibility to teach a lot to my athletes," Traylor says. "It goes beyond teaching a kid how to throw and hit. It's teaching them how their faith and their belief in God can be applied in their everyday lives."

"In sports, we're taught that winning is everything, and being the best is what's important. We're very strong as a program at Roncalli. We win a lot of games. But this time, it was bigger than winning, bigger than the game. Our girls knew that. It was more important for them to be there for another person and help them. The way everything has happened has been so moving for a lot of people, but for our girls it was so natural. They just saw it as what Jesus would have done." †

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# School service project raises money to help feed the hungry

By Mary Ann Wyand

These lessons will last a lifetime.

For the fourth year, St. Luke the Evangelist School fourth-graders in Indianapolis participated in a memorable community service project on May 26 that raised more than \$4,800 to help feed hungry people in Marion County.

At the same time, the students gained valuable experience in public speaking, which will help them in countless ways with their grade school, high school and collegiate studies as well as future careers.

Long after school adjourns for summer vacation, the 66 fourth-graders will remember how much fun they had helping the poor through their fundraising efforts for the Food Link, a poverty relief ministry started about 20 years ago by St. Luke parishioners Dick and Winn Tinkham of Indianapolis.

The students won't forget their speeches either because they spent hours memorizing biographical information so they could portray famous people with Indiana connections that have made a positive difference in the lives of others.

This educational and theatrical project was especially enjoyable because the students and their parents worked together to create elaborate and authentic costumes depicting noteworthy people connected to the Hoosier state's past and present.

Fourth-grader Kennedy Evans portrayed Harriet Beecher Stowe, an abolitionist and the author of *Uncle Tom's Cabin*, which was published in 1852.

"She was against slavery," Kennedy said. "I wanted to portray her because she was a very interesting person."

Dressed in a nun's habit, fourth-grader Molly Habegger said she wants to be a teacher someday so she chose to portray Mother Theodore Guérin, who founded the Sisters of Providence of Saint Mary-of-the-Woods in 1840 and brought Catholic education to children living in the Indiana wilderness.

"She was very holy," Molly said of St. Theodora, Indiana's first saint. "She explains that God is always there for us. ... She spent 58 years of her life serving God. [Her story] inspired me, and she challenged me to serve God for my whole life."

Cassie Habegger, Molly's mother, is one of the three fourth-grade teachers at St. Luke School.

"At home and at school, it's been interesting because I've really seen the kids grow and develop as students," Habegger said. "They learned to write a research report and to do an oral presentation. They also grew as spiritual individuals because they helped serve the people at the Food Link several times. By donating their time, they are giving back to the community. As a mom, I'm glad to see the kids have this opportunity. And as a teacher, I see the value of the learning behind it."

Fourth-grader John Whiting decided to study the life of Knute Rockne, the legendary football player and coach at the University of Notre Dame.

Memorizing facts about Rockne's achievements "helped me to become a stronger student," John said. "It helped me with my grammar, reading and speaking skills."

John said he also learned more about football, which he enjoys playing in the archdiocesan Catholic Youth Organization league as a running back and linebacker on St. Luke School's fourth-grade team.

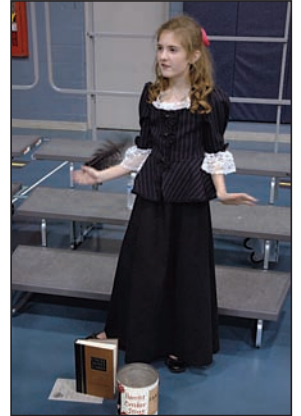
Maureen Whiting said her son enjoyed preparing his educational speech.

"He learned to use better speech skills," Whiting said, "and was more creative in order to get the message across to his audience about what a great man Knute Rockne was, and how much he contributed to coaching and football."

The students "rehearsed together, listened to each other's speeches and made constructive comments," she said. "They really worked together as a team to put on this great production."

Fourth-grade teacher Tara Land, who started the living history service project, said she is proud of the students for working so hard on their presentations and for volunteering at the Food Link with their parents on Saturdays throughout the school year.

"I wanted them to learn about people who have made a difference and to be able to make a difference themselves," Land said. "And I wanted them to learn about how important it is to serve God and that, even though they're young, they can make a huge difference in Indiana." †



At left, fourth-grader Molly Habegger of Indianapolis poses as St. Theodore Guérin at the conclusion of St. Luke School's fourth annual fundraiser to benefit the Food Link, a poverty relief ministry in Marion County, on May 26. The students researched noteworthy people with past or present connections to Indiana then dressed in elaborate costumes and presented memorized speeches about their lives.

At top right, posing as Knute Rockne, the legendary University of Notre Dame football player and coach, St. Luke School fourth-grader John Whiting of Indianapolis takes a knee for a picture.

At bottom right, St. Luke School fourth-grader Kennedy Evans of Indianapolis portrays Harriet Beecher Stowe, the author of *Uncle Tom's Cabin*, during the Indianapolis North Deanery grade school's Make a Difference fundraiser.

## 'God used my students to bring God's love into the world'

By John Shaughnessy

Sarah Luckhaupt still smiles when she thinks about her eighth-grade students dancing the two-step with senior citizens while a bluegrass band played.

She still beams with pride when she recalls how hard the boys and girls worked to scrape and paint the house of an elderly woman—and how they prayed together every night during their weeklong mission trip to Copperhill, Tenn., in April.

"I run into people who doubt the potential of my students," says Luckhaupt, the eighth-grade teacher at Holy Cross Central School in Indianapolis.

"Some of my students are plagued by poverty, rough home lives, and are fighting the temptations of the streets. I watch my students overcome these obstacles every day. On the trip, they were able to completely remove themselves from their city lifestyle and dedicate their week to people who truly

needed them."

One moment especially showed the difference that the 24 students made as they combined projects that involved manual labor with efforts that tried to personally connect with people. It happened at the senior citizens center where the bluegrass band played.

"Before lunch, we joined the band in prayer," Luckhaupt recalls. "The main singer of the bluegrass band was an ordained minister. He gave a prayer of thanksgiving for us. After the prayer, we all sat down and ate together. The minister made his way over to our table. He thanked us for coming down and helping the people who can't afford the work that we were doing for them. He told us that God had truly blessed them with our love and our work. He walked away in tears."

"The lives of those in Copperhill were changed, and the lives of my students were changed. God used my students to bring God's love into the world." †



Joe Witcher helps paint an elderly woman's house during a mission trip to Tennessee that his eighth-grade class from Holy Cross Central School in Indianapolis made in April.

At left, Kevin Thacker dances with an unidentified woman at a senior citizens center in Copperhill, Tenn., one of the ways that eighth-grade students from Holy Cross Central School in Indianapolis connected with people during a mission trip there this spring.

## School collects 1 million pop can tabs to help families

By John Shaughnessy

Reaching the million mark in anything is usually a great accomplishment. And when the community of St. Pius X School in Indianapolis recently reached its goal of collecting 1 million tabs from pop cans to help families of children fighting for their lives, it was time to celebrate.

Yet it was also a time for Jeanine Ritter—a first-grade teacher at St. Pius—to recall the situation that led her to start the collection at the school.

Ritter looked back to Jan. 20, 2005, when her niece, Katie Chamness, gave birth to her first child. Ellie was born with medical problems that led her to spend weeks in an intensive care unit at Riley Hospital for Children in Indianapolis.

During that time, Katie and her husband, Jeff, stayed at the nearby Ronald McDonald House in Indianapolis, a house that offers comfort, support and a place to sleep for families whose children are struggling to survive.

"I watched Katie and Jeff go through so much with Ellie," Ritter recalls. "They were so strong as they went through these life-and-death situations. We were also impressed with the Ronald McDonald House, and everything they did for Katie and Jeff and the other families."

The heartbreaking part of the story is

that Ellie died on April 7, 2006. She was 15 months old.

Despite their heartbreak, Ellie's parents were so moved by the support they received from the Ronald McDonald House that they have continued to be involved with it, including serving a hot breakfast to residents on Ellie's birthday each year. And Ritter started the collection of pop tabs at St. Pius in 2008 when she learned they could be recycled for money to donate to the house.

"It's something everyone can do," Ritter says. "The kids just really got behind it. That's why it's so fun teaching in a Catholic school."

To mark the collection of 1 million pop tabs, Ronald McDonald and representatives from the Ronald McDonald House in Indianapolis came to St. Pius X School for a presentation on May 5. Among the people in the packed school gymnasium were Katie Chamness and her 2-year-old daughter, Gabby.

"I'm just really proud of Aunt Jeanine," says Chamness, a member of St. Thomas More Parish in Mooresville. "It's an honor to Jeff and me that she started this whole effort to remember Ellie."

"I see Ellie in Gabby every single day. I see her determination, a little bit of her personality and, most importantly, her strength." †



A first-grade teacher at St. Pius X School in Indianapolis, Jeanine Ritter, left, started an effort at the school to collect 1 million pop can tabs for the Ronald McDonald House in Indianapolis. The school reached its goal this spring. Ritter is shown with her niece, Katie Chamness, right, and Katie's daughter, Gabby.

# University president says pope's 2008 visit 'greatest day of my life'

WASHINGTON (CNS)—April 17, 2008, the day Pope Benedict XVI visited The Catholic University of America, was "probably the greatest day of my life," said Vincentian Father David O'Connell, who will step down on Aug. 31 as president after leading the university for the past 12 years.

On the day of the pope's visit to campus, thousands of students cheered his arrival. Inside the university's Pryzbyla Center, the pope addressed a gathering of Catholic educators from across the country, reaffirming them in their work and their mission.

As Pope Benedict rode in an elevator with Father O'Connell and Washington Archbishop Donald W. Wuerl, the university's chancellor and an alumnus, the pope turned to the priest and said, "I know what you've done here. This is truly a great Catholic university, and the Church is grateful."

Father O'Connell considers the papal visit the highest honor of his 12-year presidency, and he regards the enriched Catholic identity of the school to be his crowning achievement.

Since his arrival at the university, Father O'Connell put strengthening its Catholic identity and mission at the heart of all his work, making it the basis of every decision he made.

"The profile of the university as the national university of the Catholic Church in our country is clear and evident to everybody," the priest said in an interview with the *Catholic Standard*, the newspaper of the Washington Archdiocese.

Walking through campus, as he has done nearly every day as president, Father O'Connell wore a bright red Catholic University Cardinals jacket.

"It [the university] takes pride in its identity and mission," he said.

When asked about his favorite place on campus, the priest spoke about his residence at Nugent Hall. As a member of a religious order, he had never had his own home before. Every day, he gets up at about 5 a.m., walks his Jack Russell terrier, Sweetie, starts his coffee and then goes to his private chapel for morning prayers or Mass if he doesn't have another liturgy planned for later in the day.

"To me, my life as a priest is centered on the Eucharist, and everything we do as a Church is centered on the Eucharist," he said. "The Mass gives me the opportunity to bring something to the altar and to take

CNS photos/Greg Tarczynski



Pope Benedict XVI greets students at The Catholic University of America in Washington on April 17, 2008 as he arrives for a meeting with Catholic educators. To his left is Vincentian Father David M. O'Connell, university president.

something from the altar."

With some pride in his voice, he noted that the one campus activity which draws the most students is the Mass. They come together to pray at daily and weekend Masses in good times and bad times.

On 9/11, "it's safe to say there was panic throughout the campus," Father O'Connell remembered, noting that, with conflicting news reports about the terrorist attacks, students weren't sure what was going on.

"I had to find a place to bring everybody together, and that place was the shrine," the priest said, referring to the Basilica of the National Shrine of the Immaculate Conception.

Built alongside the campus in the last century, it has become a special gathering place for the university community.

A group of bishops met nearby at their conference headquarters on 9/11, and Cardinal Theodore E. McCarrick, then the

archbishop of Washington, joined the university community for a mid-day Mass at the shrine.

Afterward, the priest said, he noticed a sense of peace at the university.

"I'm convinced it was God's grace at work," he said. "Although we didn't understand the day's events, we understood God was with us, and he would see us through."

That same spirit of faith was evident in January, when students organized a novena of prayer services and a collection after the earthquake in Haiti.

"Our first response was to pray, and that desire to pray was so clearly evident on the part of students," Father O'Connell said.

The priest said that Catholic University students know that "our prayer has to lead us somewhere, and where it leads is to service."

Day in and day out, the school's students volunteer throughout the community,

tutoring children in poor neighborhoods in the city, serving the homeless at soup kitchens and visiting the elderly at a nearby residence operated by the Little Sisters of the Poor.

"The students have taught me this is a great generation, and we have great reason for hope in the future, both as a Church and as a nation," the priest said.

During his tenure, the university has set several enrollment records. He also is proud of the new and restored buildings on campus, including the renovation of McGivney Hall supported by the Knights of Columbus, and the construction of three new residence halls and the Pryzbyla Center, with its meeting facilities and food court.

He said Archbishop Wuerl has strongly supported him in his work.

Perhaps Father O'Connell is happiest about the fact that he has been able to serve as a priest for the university community for the past 12 years.

"The students, faculty and staff, in a sense, became my parishioners. ... These are people I was called to serve," he said.

The university board is expected to name a new president by mid-June with the approval of the Vatican. Father O'Connell told Catholic News Service he will have time to assist in the transition before his scheduled August departure. †

*'I know what you've done here. This is truly a great Catholic university, and the Church is grateful.'*

*—Pope Benedict XVI speaking to Vincentian Father David O'Connell, president of The Catholic University of America, during his visit to the campus in April 2008*



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## Fathers of the Church helped define key Church teachings

By David Gibson

Anyone inclined to think that baptism is just a formality, a required ritual for becoming a Christian, needs to learn about St. Cyril of Jerusalem.

“Great is the baptism that lies before you,” he told a group preparing for baptism at Easter around the year 347.

Several times a year, I help prepare small groups of parents in my parish for their children’s baptisms. This is thoroughly enjoyable, but I have just one hour with these parents. Cyril, on the other hand, spoke 23 times to his group, delivering a series of historic catechetical presentations spanning the weeks of Lent and several days after Easter.

Baptism is a “new birth,” and a changed person emerges from the sacrament’s “noble” waters, Cyril said to the group. As new Christians, they should become fruitful in good works, he advised. Take care not to “judge the poor unworthy of food,” he said, and “let him that has two coats give to him that has none.”

For Cyril, baptism meant a whole new way, or “fashion,” of life. “If the fashion of your soul is avarice, put on another fashion and come in,” he exhorted. He described baptism as “a ransom to captives, a death to sin, a new birth of the soul, a garment of light, a holy indissoluble seal, a chariot to heaven, the delight of paradise, a welcome into the kingdom, a gift of adoption.”

Cyril died around 386. Today, 1,624 years later, he ranks among the great Fathers of the Church. His writings are a resource connecting contemporary Christians to their distant forebears in the faith. His legacy enables us to hear how faith was expressed and lived in a fourth-century community.

Who were the Fathers of the Church? Actually, this category is somewhat loosely defined. It includes Christian leaders and thinkers whose writings and lives—sometimes lives of persecution and martyrdom—expressed Christianity’s authentic faith.

Many Fathers of the Church dealt courageously with great challenges as the Church wound its way through its first six centuries or so in often tumultuous environments.

The Fathers of the Church who first come to mind nowadays tend to be those who, sometimes at great cost to themselves, contributed in key ways to clarifying and articulating the Church’s belief about Jesus Christ. How he at once could be God and man was no small question among early Christian thinkers.

Aspects of belief about Christ were debated and fought out over a long period in the early Church. At issue were questions like these: Is Jesus Christ really God, or is he a little less than God, or is he somehow God and man separately? How is the Son of God at one with his Father?

St. Athanasius is a Church father esteemed by history for his role in doctrinal endeavors of this kind. In 328, he became bishop of Alexandria, Egypt. The drama of his life, including several exiles from and returns to Alexandria as bishop, surely would lend itself to a compelling movie script.

Athanasius is best known for opposing Arianism, a party whose adherents believed that God’s Son was greater than other humans, but created and thus not truly God. For the Arians, in other words, the Son of God was not “one in being with the Father.”

Another Cyril, this one St. Cyril of Alexandria, also is remembered for his role in the debates about Jesus Christ that took place in the early Church. In 412, he became Alexandria’s bishop.

Cyril opposed the Nestorians, who held that the human and divine natures of Jesus Christ are independent of each other though loosely united. This suggested he is virtually two persons. An implication of the Nestorian approach was that Mary, though mother of the man Jesus, could not be the mother of God.

Cyril vigorously opposed this, especially at the Council of Ephesus.

Just a few years after his death, the Council of Chalcedon taught that while the distinction of Jesus Christ’s divine and human natures is not removed by their union, neither is he divided into two persons.

Pope St. Leo the Great, another Church father, did much to establish the teaching that there are two natures in the one person of Christ.

Some Church fathers are remembered principally as masters of the spiritual life, like St. Benedict of Nursia, who died in 543. Typically, he is called “the father of Western monasticism.”

Interestingly, the rule of community life that Benedict composed for a monastery is consulted today by thousands of lay Christians who welcome the simple lifestyle it encourages or believe that its accent on hospitality deserves reflection.

“All guests who present themselves are to be welcomed as Christ,” says Benedict in his *Rule*. He went on to teach that “great care and concern are to be shown in receiving poor people and pilgrims, because in them more particularly Christ is received.”

Benedict’s *Rule* lists some “tools of the spiritual craft.” Don’t “pamper yourself” or “nurture a grudge” or “turn away when someone needs your love” or act arrogantly or “lose hope in God’s mercy,”



St. Cyril of Jerusalem, pictured in this stained-glass window, lived in the fourth century. His catechetical presentations for those preparing for the sacraments of initiation can help Catholics of today grow in their appreciation of their faith.

he urges.

Benedict recommended placing one’s hope in God alone. And if people notice something good in themselves, he advised that they give the full credit to God.

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

## Three women doctors of the Church are giants of spirituality

By Sr. Joan Roccasalvo, C.S.J.

St. Catherine of Siena, St. Teresa of Avila and St. Thérèse of Lisieux rank among the 33 doctors of the Church.

A doctor of the Church is a person whom the Church has officially recognized as having contributed significantly



Three popular female saints are represented in stained-glass at St. Thérèse of Lisieux Church in Montauk, N.Y. Depicted, from left, are St. Teresa of Avila, St. Thérèse of Lisieux and St. Catherine of Siena, all doctors of the Church.

to the understanding of the faith through his or her writings.

St. Catherine (d. 1380) experienced God’s love, not from books but from the immediacy of her own prayer. It is said that she could not finish praying the Lord’s Prayer without falling into an ecstasy.

Toward the end of her life, Catherine played a role in the return of the papacy from Avignon in southern France to Rome. In *The Dialogue*, she addresses Christ about his passion and death: “Oh Loving Madman! Was it not enough for Thee to become Incarnate, that Thou must also die?”

She and St. Francis of Assisi are the chief patron saints of Italy. Her feast day is on April 29.

In her autobiography, St. Teresa of Avila (d. 1582) vividly describes her life as a Carmelite nun. She received remarkable graces in prayer and eventually reformed the Carmelite Order.

Ascetical theology is indebted to her for describing the four stages of the mystical life: mental prayer, the prayer of quiet, the prayer of union and the prayer of ecstasy.

Teresa’s sense of humor is legendary. One day, as she traveled on a donkey from one convent to another, she fell to the ground and quipped to the Lord, “If this is how you treat your friends, it’s no wonder you have so few.”

Below is one of her many prayers, universally loved and often quoted:

“Let nothing disturb you. Let nothing frighten you. Everything passes. God never changes. Patience obtains all.

Whoever has God wants for nothing. God alone is enough.”

The sculpture of “The Ecstasy of St. Teresa” by Giovanni Lorenzo Bernini (1645) is located in the church of Santa Maria della Vittoria in Rome. Teresa’s feast day is on Oct. 15.

St. Thérèse of Lisieux, who died at age 24 in 1897, caught the meaning of the body of Christ. In 1 Corinthians, Chapter 12, she could find no explicit ministry that she could practice within the cloister. But she made a startling discovery.

In her autobiography, she writes: “I knew that the Church had a heart that appeared to be aflame with love. I saw and realized that love sets off the bounds of all vocations, that love embraces every time and every place.”

At last, Thérèse found her answer. Her calling was love, and she perceived the power of the love of one person to build up the body of Christ. Her “little way” of showing love in the present moment is simple, direct and universally accessible, especially to the homebound, the sick and the unemployed.

With St. Francis Xavier, she is the co-patron of the missions. Her feast day is on Oct. 1.

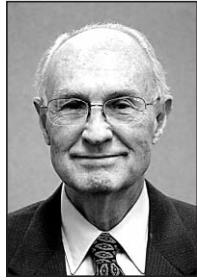
(Sister Joan Roccasalvo, a member of the Sisters of St. Joseph in Brentwood, N.Y., holds doctorates in musicology and liturgical studies. She has taught graduate courses on the history of spirituality.) †

From the Editor Emeritus/John F. Fink

## Jesus' parables: Teaching about God's kingdom

(First in a series of columns)

One day, Jesus and his Apostles went down to the Sea of Galilee and a large crowd gathered.



According to the 13th chapter of Matthew's Gospel and the fourth chapter of Luke's Gospel, he got into a boat along the shore so the people could see him as he preached. For the first time, he began to teach in parables.

This was new. There are no parables in the Old Testament, and no indication that Jesus had taught in parables up to that time. Before he was through, his parables would form about one-third of his recorded teachings despite the fact that there are no parables in John's Gospel. Luke's Gospel has the most.

Since Jesus gave so much importance to his parables, I thought I would devote some columns to some—not all—of them. I hope I can present ideas about them that

you haven't thought about.

"Parable" means "comparison." Jesus used his parables to compare ordinary events in life with spiritual truths. Just as the elements in a natural process with which people are familiar are related, so too are the elements in the spiritual process.

Technically, some of Jesus' parables are allegories. That is what happens when each detail of a story is given a figurative meaning. Sticklers for proper grammar insist that parables have only one point of comparison.

When Jesus began his parables, it probably seemed to most of the crowd that he was just making small talk about the agriculture of his day because he talked about a sower going out to sow seeds. But he was much more serious than that.

Jesus used his parables to teach about the kingdom of God—or the kingdom of heaven, as Matthew's Gospel refers to it. He says nothing about the outside or external structure of the kingdom, but only about its inner principles.

He also doesn't explain his parables to the crowds, but only to his Apostles.

When they asked him why he spoke in parables, he replied, "Because knowledge of the mysteries of the kingdom of heaven has been granted to you, but to them it has not been granted" (Mt 13:11). There were certain things that he was teaching that only his Apostles were ready for.

Jesus made it clear that there were different levels of meaning to the parables. The first meaning would be fairly obvious and had spiritual value, but there were also deeper meanings. I hope that we can discover those deeper meanings.

But why aren't there any parables in John's Gospel? One possible explanation is that, while the parables were also about God's kingdom in individual souls, they were primarily about the kingdom he meant to found in this world.

When the Gospels of Matthew, Mark and Luke were written, the Church was still being formed. By the time John's Gospel was written, perhaps 30 or 40 years later, the Church was in existence and all the characteristics foretold by the parables were clear for all to see. †

It's All Good/Patti Lamb

## With the right perspective, there's always something to celebrate

I make too many "if ... then" statements.

It has been brought to my attention lately, and I'm working to correct it.



The statements go like this:

If the baby will just sleep through the night, then it will be smooth sailing.

If only the house will sell, then I can finally catch my breath.

If I can just get this project done, then I'll be able to coast for a while.

But if and when, by the grace of God, those things do finally happen, then I find other reasons on which to wait for happiness.

I've heard it referred to as the "arrival" fallacy, the idea that when you arrive at a particular destination, you will be happy.

I get caught up on this one all the time. I tell myself that things will be easier when the economy recovers, when the kids grow up, when the house is paid off, etc. I want to get there—wherever "there" is. But I don't necessarily want to be right here.

The following story explains it well.

A cardinal once gave an address at an ordination ceremony in Rome. He told the seminarians, who had studied at this institution for four years, that if the plane from Rome back to the United States goes down, and they think they've wasted their lives because they have not yet gotten to serve as priests then they are wrong.

"Your life has not been wasted," the cardinal said. "This—now—is your life, and it needs to be lived."

I've always liked that story because it reminds me that we are making a difference, even if we're not where we thought we would be.

Recently, I read in a book that what you do all the time is more important than what you do sometimes. This statement reminds me that I need to bring the same joyful and eager attitude to each new day, regardless of the humdrum tasks to be done.

My goal is to commit to today, this day that God has made, and stop making excuses about why today isn't the one to start being happy. Even when I'm in the thick of childrearing—changing diapers, wiping noses, making school drop-offs and pick-ups, helping with homework—I've got to embrace this time and not wish it away. These are blessed days.

It would be a shame to look back on

life and see myself in a constant state of postponing joy.

That reminds me of a quotation from Colette: "What a wonderful life I've had. If only I'd realized it sooner."

I am trying to take my own advice. Yesterday, after I picked my son, Henry, up from school, we stopped at a Culver's restaurant for a ButterBurger.

"Is it your birthday?" my 5-year-old son asked from the backseat.

"No, Henry," I said. "My birthday isn't for a long time."

I saw his puzzled look in the rear-view mirror as he racked his brain trying to figure out what special occasion warranted such a treat for lunch.

"Mom, if today isn't a special day, then why are we celebrating?" he asked.

"It's Tuesday," I said. "We're together, and that's reason enough to celebrate."

"Happy Tuesday!" he shouted from the back seat.

I echoed his sentiments: "Happy Tuesday."

With the right perspective, there's always something to celebrate, no matter where we are.

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.) †

Faithful Lines/Shirley Vogler Meister

## Dalai Lama: All people are considered chosen

Last month at Conseco Fieldhouse in Indianapolis was the second time that I have heard the Dalai Lama speak.



I attended his presentation with three longtime friends—a Catholic from my parish, Christ the King Parish in Indianapolis, as well as friends who are Baptist and Congregationalist.

Two of my friends were also with me when I first heard the Dalai Lama speak years ago. Both times, I felt privileged to be among the thousands of people in attendance.

The Dalai Lama's message reflected most of Buddhism's concepts, but reminded me of my early Catholic catechism lessons when students memorized these goals in life: peace, patience, benignity, goodness, long suffering, mildness, constancy and chastity.

Actually, I'm surprised I can still remember this from Catholic grade school lessons. Perhaps these concepts are taught differently now.

Once again, the Dalai Lama charmed his

audience. The only difference was that this time he sat on a sofa with a microphone rather than standing—probably because he is still recovering from complications of gallbladder surgery that was more serious than the usual procedure.

Given that, it is amazing that he could speak so succinctly and graciously for such a long time, and answer questions from people in the stage vicinity.

We sat in the bleachers on the third level, but could see and hear everything well. Four huge television screens were hanging high from the ceiling so everyone could view and hear him clearly.

One thing that surprised me was the Dalai Lama's comment that the Jewish people should not call themselves "the chosen people" because all human beings are considered chosen.

He did not make that remark unkindly. In fact, he is the epitome of kindness and compassion, and has a wonderful sense of humor, too.

He is a tireless advocate for peace, and was awarded the Nobel Peace Prize in 2007.

When someone asks him who he is, he usually replies, "I am a simple Buddhist monk—no more, no less."

To learn more about the Dalai Lama,

log on to [www.dalailama.com](http://www.dalailama.com).

As a cradle Catholic whose father converted to Catholicism, I have always been curious about other religions, but never swayed from my Catholic roots.

While attending college as a non-traditional student after our three daughters finished their grade school education, I took a wonderful course through Indiana University-Purdue University in Indianapolis from a Catholic teacher, Paula Bowes, who taught a course called "Women in the Old Testament."

Students of various faiths took the class. This was a pivotal experience for me. The professor and students became friends despite religious differences.

When I heard the Dalai Lama speak, I thought of that dear teacher and friend, who now lives with her husband in Maryland.

Proceeds from the Dalai Lama's appearance helped fund the Interfaith Hunger Initiative, and I was pleased to know that my parish and Marian University in Indianapolis were among the many supporters.

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

Faith, Hope and Charity/

David Siler

## The greatest poverty and the richest treasure

Francine is 77 years old, an extreme extrovert and very close to her family.



She moved into her daughter's family's house after her physical health began to decline, and as she began to experience memory loss due to dementia. She never imagined leaving her home of 54 years, but after the

death of her husband 12 years ago and her declining health, she knew that the time had come.

Francine's family—her daughter, son-in-law, teenage granddaughter and twin 10-year-old grandsons—decided that they could make room in their home for Mom/Grandma, but knew that they would all have to adjust their lives. That was three years ago.

Francine's memory has become markedly worse, and she now uses a walker to get around. Both Francine's daughter and son-in-law work outside the home five days a week, and her grandchildren are in school and after-school activities. Francine, who used to be involved in nearly daily social activities, was homebound—in an empty house for most of the day. It didn't take her long to let her daughter know that "the loneliness is nearly killing me."

Francine's daughter was not ready to place her mother into a nursing home, and found out through a co-worker about a wonderful place that could attend to her mother during the weekdays while the family was away.

Francine remarked that her new home during the day is perfectly named—A Caring Place. The Catholic Charities' program is located just a few blocks away from Butler University in Indianapolis.

Now each day, Francine waits by the front window, or on warm mornings on the front porch, for the Caring Place bus to arrive to take her to this center that cares for her and a few dozen of her new, dear friends. Francine remarked that she began to worry about herself when she started talking back to her television, but now she has friends who listen to her.

Blessed Teresa of Calcutta once said that "the most terrible poverty is loneliness and the feeling of being unloved." Of course, no poverty is pleasant, but nearly anything can be endured when it is shared with family and friends.

Human beings have a tremendous need to connect with each other. Have you noticed the explosion of the growth of social networking Web sites? Have you ever wondered why these sites have become so immensely popular?

Although not the same as a deep conversation in front of a fireplace in your living room, social networking sites give people a sense of belonging and connection. In this day and age of over-busyness and the loss of a sense of community, we still long to be connected with others.

We each have within us the capacity to give the most precious gift that we have to give—the gift of being present to others.

Many of us do not have deep financial resources to share with others, but we all have the gift of our humanity. When we give that gift to a widow, widower, prisoner, elderly neighbor or anyone suffering from the poverty of loneliness, it allows them to experience the richest treasure in the world.

(David Siler is executive director of the archdiocesan Secretariat for Catholic Charities and Family Ministries. E-mail him at [dsiler@archindy.org](mailto:dsiler@archindy.org).) †

Feast of the Body and Blood of Christ/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, June 6, 2010

- Genesis 14:18-20
- 1 Corinthians 11:23-26
- Luke 9:11-17

This weekend might well be called the feast of the Holy Eucharist.



Since the Holy Eucharist is so central to Catholicism, and to the Catholic sense of authentic life in and with God, the feast of the Body and Blood of Christ, or "Corpus Christi," as it was known in the

days of the Latin liturgy, has a great history in Catholic devotion.

The Holy Eucharist is the greatest of treasures for the Church, and the Church on this feast uses the opportunity to reflect upon the Eucharist.

Not surprisingly, Spanish explorers long ago named a settlement on the Gulf of Mexico "Corpus Christi," which is now the city of Corpus Christi, Texas.

Other Spanish explorers named the Sangre de Cristo Mountains in Colorado to honor the saving blood of the Lord.

This weekend's first reading is from Genesis.

Genesis, like all the other books of the Old Testament, is much more than merely history or the statements by prophets.

Rather, each in its own way reveals the fact that God is the Creator. After Creation, and indeed after human sin, God did not leave humanity to its own fate.

Instead, God reached out in mercy, sending figures such as Abraham and Melchizedek, mentioned in this reading, to clear the way between God and humankind.

Melchizedek, the king of Salem, better known as Jerusalem, was a man of faith as was Abraham. In gifts symbolizing their own limitations, but also representing the nourishment needed for life itself, they praised God's mercy.

St. Paul's First Epistle to the Corinthians gives us the second reading.

The presence of this story in Paul, and also in the Synoptic Gospels, tells us how important the first Christians regarded the Last Supper.

Celebrating the Eucharist in ancient

Corinth tells us how important the Eucharist was to Christians, even in the first century A.D.

Finally, the words are unambiguous. They say, "Bread ... my body" and "Cup ... my blood."

St. Luke's Gospel supplies the last reading.

It is a familiar story. A great crowd has gathered to hear Jesus. Mealtime comes, and the Apostles have virtually nothing to give to the people, only five loaves and two fish. In the highly symbolic use of numbers in days when scientific precision was rarely needed, five and two meant something paltry and grossly insufficient.

Jesus used gestures also used at the Last Supper, gestures that actually were a part of Jewish prayers before meals. He then sent the disciples to distribute the food.

All of the people had their fill. After everyone had eaten, 12 baskets were needed to hold the leftovers. To return to the symbolism of numbers, 12 meant over-abundance and lavishness.

## Reflection

The Church calls us to focus our minds on the Holy Eucharist and our hearts on God.

The first reading reminds us that all through history God has reached out to people to nourish their starving, fatigued souls.

In the second reading, it teaches us about the Eucharist. The reading takes us back to the Last Supper, but also to the beliefs of the Christians who lived a generation or so after the Last Supper.

For them, the reality of the Eucharist was clear. Paul was clear about it.

"This is my body" and "This is my blood" are crisp and straightforward.

Finally, the Gospel tells us of God's immense love.

When our souls hunger, God supplies, not in any rationed sense, but lavishly, not simply with physical nourishment, but with eternal food.

This outpouring of spiritual nourishment comes in and through God's love, shown and given by Christ.

God's love is nourishing us still, and is always available through the Eucharist in the Church. It is the same for us as it was long ago on the hillside when the Apostles assisted Jesus in feeding the multitudes. †

## Daily Readings

Monday, June 7

1 Kings 17:1-6  
Psalm 121:1b-8  
Matthew 5:1-12

Tuesday, June 8

1 Kings 17:7-16  
Psalm 4:2-5, 7b-8  
Matthew 5:13-16

Wednesday, June 9

Ephrem, deacon and doctor of the Church  
1 Kings 18:20-39  
Psalm 16:1-2ab, 4-5ab, 8, 11  
Matthew 5:17-19

Thursday, June 10

1 Kings 18:41-46  
Psalm 65:10-13  
Matthew 5:20-26

Friday, June 11

The Most Sacred Heart of Jesus  
Ezekiel 34:11-16  
Psalm 23:1-6  
Romans 5:5b-11  
Luke 15:3-7

Saturday, June 12

The Immaculate Heart of Mary  
1 Kings 19:19-21  
Psalm 16:1b-2a, 5, 7-10  
Luke 2:41-51

Sunday, June 13

Eleventh Sunday in Ordinary Time  
2 Samuel 12:7-10, 13  
Psalm 32:1-2, 5, 7, 11  
Galatians 2:16, 19-21  
Luke 7:36-8:3  
or Luke 7:36-50

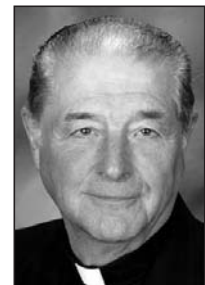
## Question Corner/Fr. John Dietzen

# Bishop of Rome is the spiritual leader of the universal Church

**Q** Why does the pope live in Italy? Couldn't our spiritual leader live in another country? (Illinois)

**A** Nothing says that the pope must live in Italy.

As you may know, even before Pope John Paul II, who was Polish, there have been popes of other nationalities.



And during one period of nearly 100 years, all the popes lived in France.

However, no matter who he is or where he lives, the pope still holds his position as the bishop of Rome.

To discuss fully why this is so would require many books.

Briefly, the bishop of Rome has held the position of pre-eminence among other bishops in the Church from its earliest years because this is where St. Peter spent the last part of his life and also where he died.

We possess letters and other indications that—even before the last of the 12 Apostles died—the bishop of Rome was recognized as the authority over all other areas of the Church.

Probably the most famous of these documents is the letter of St. Clement, who was the third pope after St. Peter. His letter was written to the people of the Church of Corinth, Greece, in the year 95 A.D.

Other more specific ruling and teaching prerogatives that we attach to the Holy Father's position developed in Catholic doctrine and practice in later centuries.

A variety of interesting historical and canonical information about the Vatican can be read online at [www.vatican.va](http://www.vatican.va).

An excerpt from *Christus Dominus*, a document from the Second Vatican Council, explains that, "In exercising supreme, full and immediate power in the universal Church, the Roman pontiff makes use of the departments of the Roman Curia which, therefore, perform their duties in his name and with his authority for the good of the churches and in the service of the sacred pastors" (#9).

Further Internet research will provide historical information on the

Vatican City State.

The Holy See dates back to early Christian times. The Vatican City State came into existence in 1929.

**Q** My son's wife divorced him several months ago.

He attends Mass regularly and has applied for an annulment.

A priest apparently told him that he cannot receive Communion now.

This isn't what I was taught, and is contrary to what I have read in your column. (Texas)

**A** I suspect either your son or the priest misunderstood the situation.

According to the information you give, nothing in your son's present life prevents him from receiving the sacraments as a Catholic in perfectly good standing.

If he's concerned, ask him to check with a priest again.

**Q** We have stacks of religious Christmas, Easter and birthday cards, and many are beautiful enough to frame, but too numerous for us to use.

Is there some organization or religious order that would like to have them? (Indiana)

**A** Readers ask me for this information several times every year.

A few religious missionary congregations accept them. You might contact some in your area.

One organization that I'm sure of is St. Jude's Ranch for Children in Nevada.

They accept all greeting card fronts that can be trimmed to fit their 5-inch by 7-inch card backs.

However, St. Jude's Ranch accepts cards only at certain times of the year so I suggest that you call first at 800-492-3562.

The address for St. Jude's Ranch is 100 St. Jude's St., Boulder City, NV 89005-1618.

(Catholic Q & A: All You Wanted to Know about Catholicism is a 560-page enlarged and updated collection of columns by Father John Dietzen, published by Crossroad Publishing Company in New York. Questions may be sent to Father Dietzen at Box 3315, Peoria, IL 61612 or by e-mail to [jjdietzen@aol.com](mailto:jjdietzen@aol.com).) †

## My Journey to God

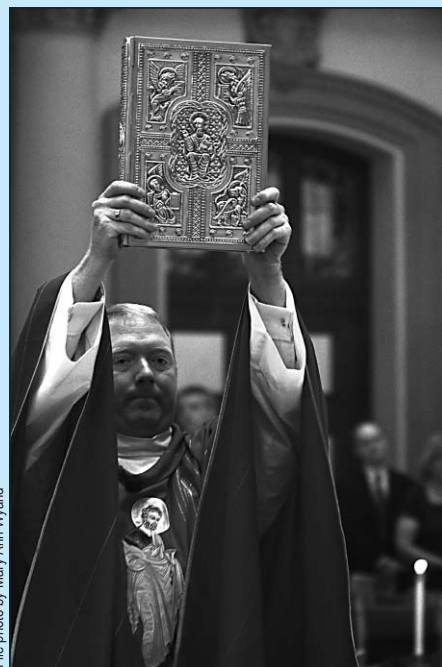
# My Letter to Priests

Dear Fathers,  
The "Year for Priests"  
Soon comes to an end.  
It's been good to spend this time  
In thoughtful reflection of you,  
In recognition of you,  
In gratitude  
To all priests among us now,  
And to those passed,  
To the ones I've known,  
To the ones I've never met.

How abundantly I've been blessed  
By your witness, service  
And holiness,  
And I would be remiss  
If I didn't say that  
The Love and Light of Christ  
Burns bright in more hearts today  
Than did yesterday  
Because of you.

By Cathy Lamperski Dearing

(Cathy Lamperski Dearing is a member of St. Barnabas Parish in Indianapolis. Father Patrick Beidelman carries the Book of the Gospels during the Centennial Mass on June 29, 2007, at SS. Peter and Paul Cathedral in Indianapolis.)



File photo by Mary Ann Wyand

# 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.

**AGUILAR, Luis, Jr.**, 28, St. Anthony, Indianapolis, May 9. Son of Luis and Maricela Aguilar Sr. Brother of Cindy, Daisy, Elizabeth, Wendy, Jesse and Tony Aguilar.

**BAGLEY, Kathleen (Oates) Sanders**, 87, St. Joseph, Shelbyville, May 19. Wife of William Bagley. Mother of Mary Harris, Nancy McNeely, Kathie Scherrer, Margaret Tedrowe, Russ, Scott and Vincent Sanders. Sister of Holland Oates. Grandmother of 24. Great-grandmother of several.

**BRITTENHAM, Betty**, 88, St. Mary, Richmond, May 17. Wife of Paul Brittenham. Mother of Beth Foster, Sally Miller and Sue Vaziri. Sister of Rosemary Burns. Grandmother of eight. Great-grandmother of 14.

**CASSIDY, James**, 47, St. Ann, Indianapolis, April 18. Son of Dan and Bunny Cassidy. Brother of Jacki Caviston, Debi Marshall and Michael Cassidy. Uncle of several.

**CLEARY, Joseph David**, 53, St. Jude, Indianapolis, May 13.

Father of Crystal Cleary, Nicole Pence and Angie Worden. Son of Paul and Marlene Cleary. Brother of Jesse, Jim, Mark and Mike Cleary. Grandfather of one.

**CONSIDINE, Stephen P.**, 56, Immaculate Heart of Mary, Indianapolis, April 17. Brother of Mary Beth Harlow, Ellen Simpson, Susie Smith, Bob, Matt and Terry Considine.

**COOKE, Sylvia**, 63, Our Lady of Perpetual Help, New Albany, May 19. Mother of Michael Cooke and Roger Hood. Daughter of Mary Jo McGary. Sister of Carolyn Gibson. Grandmother of five.

**DUFFY, Robert L.**, 86, St. Christopher, Indianapolis, May 12. Brother of Jim and John Duffy.

**DURBIN, Lois F.**, 76, St. Pius X, Indianapolis, May 15. Mother of Maureen Strothmann, Gregory and Stephen Durbin. Grandmother of seven. Great-grandmother of one.

**HILGER, Donna Lee**, 66, St. Bartholomew, Columbus, May 12. Wife of Deacon Edward Hilger. Mother of Julie Kimes, Christine Ruskaup, Rebekah, Brian and Heinrich Hilger II. Daughter of Dorothy Loos. Sister of Thomas Casey. Grandmother of four.

**HOFF, Wilma Mildred**, 96, St. Christopher, Indianapolis, May 16. Mother of Cynthia McDaniel, Judith Padgett, Janice Richardson, Mary Jo, Christopher, Dale, Richard and Stephen Hoff. Grandmother of

18. Great-grandmother of 17. Great-great-grandmother of five.

**HUBER, John Donald**, 76, Sacred Heart of Jesus, Jeffersonville, May 9. Husband of Phyllis Huber. Father of Jan Nickell, Kelly Stuber and Dean Huber. Brother of Kathleen Jacobi, Elaine Sprigler, Carl, Gerald, Kenny and Steve Huber. Grandfather of four. Great-grandfather of four.

**JOHNSON, Gary, Sr.**, 62, Holy Angels, Indianapolis, May 14. Husband of Judy Johnson. Father of Synetra Taylor, Gail, Alonzo, Benjamin, Damon, Gary Jr. and Michael Johnson. Son of Myrtle Johnson. Brother of Denise Curry, Dorress Daniel and Sheila Johnson. Grandfather of 27. Great-grandfather of six.

**LINKEL, Kathryn V.**, 97, St. Bridget, Liberty, May 13. Mother of Margaret Gay and Phyllis Webster. Sister of Ruth Hauri, Rose Wagner and William Eckerle. Grandmother of one. Great-grandmother of six. Great-great-grandmother of 12.

**LOGAN, Daniel John**, 73, Holy Spirit, Indianapolis, May 13. Husband of Barbara (Carr) Logan. Father of Anne, John and Matt Logan. Brother of Kate, Pat, Dennis and Mike Logan. Grandfather of six.

**MASON, Jeffrey Lynn**, 22, St. Paul, Sellersburg, May 16. Son of Ted and Sandy Mason. Brother of Andy and Bo Mason.

**MEREDITH, Rita C.**, 86, St. Louis, Batesville, May 18. Mother of Beverly Fuchs. Grandmother of two. Great-grandmother of two.

**MICK, Dolores Amelia**, 92, St. Anthony, Indianapolis, May 5. Mother of Amelia Titsworth, John, Michael and William Mick.

Grandmother of 14. Great-grandmother of nine.

**ORFAIT, Fred J.**, 79, St. Luke the Evangelist, Indianapolis, May 12. Husband of Therese Orfait.

**PRESTO, Jonas S.**, 44, St. Bartholomew, Columbus, May 13. Husband of Jannette Presto. Father of Mary Abigail, Mary Adelin, Mary Aliza and Mark Presto. Brother of Marie Cayanan, Erlinda, Arsenio and Joseph Presto.

**RICHARDSON, Shirley A. (Miller)**, 73, St. Bernadette, Indianapolis, April 29.

**SLOMINSKI, Helen Anita**, 87, St. Christopher, Indianapolis, May 4. Aunt of one.

**SMITH, Andrees**, 79,

St. Christopher, Indianapolis, May 17. Husband of Cornelia Smith. Father of Lynn Smith. Stepfather of Robert Curd. Brother of Sandra Craig, Brenda McNeil, Judy Means, Joyce Scruggs, Darrold, Eric and Ronald Smith. Grandfather of eight. Great-grandfather of 13.

**SMOCK, Evan**, 27, St. Gabriel the Archangel, Indianapolis, May 17. Father of Bradley and Gavin Smock. Son of Ron and Lisa Wiesehan. Brother of Jesse, Peg, Chris and Jacob Smock. Grandson of Robert Evans, Paul and Elain Presenoplis.

**STIER, Florence M.**, 94, St. Mary, Greensburg, May 20. Mother of Jane Badgley and James Stier. Grandmother of seven. Great-grandmother of 17.

Great-great-grandmother of three.

**TUCKER, Ruth Virginia (Meyer)**, 88, Our Lady of Perpetual Help, New Albany, May 20. Mother of Vicki Schindler and Terry Tucker. Grandmother of three. Great-grandmother of one.

**UHLARIK, Anna Marie**, 96, St. John the Baptist, Osgood, May 5. Mother of Joseph and William Uhlarik. Grandmother of four. Great-grandmother of one.

**WHEATLEY, Raymond L., Jr.**, 63, St. Simon the Apostle, Indianapolis, May 20. Father of Jessica Perdue, Jennifer and Chris Wheatley. Grandfather of four. †

## Carmelite Sister Elizabeth Meluch served as prioress for several terms in Indianapolis

Carmelite Sister Elizabeth Meluch of Oldenburg died on May 16 at University Hospital in Cincinnati, Ohio. She was 78.

The Mass of Christian Burial was celebrated on May 21 at the motherhouse chapel of the Sisters of St. Francis in Oldenburg. Burial followed at St. Francis Cemetery in Oldenburg.

Elizabeth Meluch was born on April 1, 1932, in Charleroi, Pa.

She earned a bachelor's degree in sociology at

Sister Mary of the Springs College, now Ohio Dominican University, in Columbus, Ohio.

After graduating from college in 1956, she joined the Discalced Carmelite Sisters of the former Monastery of the Resurrection in Indianapolis. She professed her vows on June 14, 1959.

Sister Betty served the Carmel in Indianapolis as prioress and assistant prioress several times.

Two years ago, the Carmelite sisters moved to Oldenburg.

Sister Betty was a gifted and prolific writer who authored many essays for "Pray the News," the monastery's former Web site.

Surviving are two brothers, Andrew Meluch of Westlake, Ohio, and William Meluch of Selma, Texas; a sister, Mary Colborn of Export, Pa.; and several nieces and nephews.

Memorial gifts may be sent to a charity which serves the poor in honor of Sister Betty's concern for those in need. †

## Providence Sister Rita Lechner ministered as a teacher, principal and pastoral associate

Providence Sister Rita Lechner, formerly Sister Veronica, died on May 24 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 73.

The Mass of Christian Burial was celebrated on May 29 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

Rita Lechner was born on Jan. 18, 1937, in Jasper, Ind.

She entered the congregation of the Sisters of Providence on Jan. 5, 1955, professed first vows on Aug. 15, 1957, and professed final vows on Aug. 15, 1962.

She earned a bachelor's degree in education at Saint Mary-of-the-Woods College and a master's degree in

education at Indiana University.

During 55 years as a Sister of Providence, she ministered in education as a teacher or principal for 22 years at Catholic schools in Indiana and Illinois.

In the archdiocese, Sister Rita taught at the former St. Ann School in Indianapolis from 1959-60, the former St. Benedict School in Terre Haute from 1963-67 and Holy Spirit School in Indianapolis from 1972-80.

She served as the principal at Holy Cross School in Indianapolis from 1967-72 and Holy Spirit School in Indianapolis from 1980-81.

After retiring from teaching, Sister Rita served as a pastoral associate for 25 years at parishes in northern Indiana and

Kentucky.

She returned to the motherhouse in 2007, and ministered as a tour guide at the Providence Center and receptionist at the Woods Day Care Center.

In recent months, she ministered in prayer full-time with the senior sisters.

Surviving are three sisters, Elizabeth Bormann of Dennison, Ill.; Eileen Lauka of Temecula, Calif.; and Providence Sister Mary Ann Lechner of Indianapolis.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

### MARRIAGE SUPPLEMENT

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July 16, 2010, issue of *The Criterion*

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All announcements and photos must be received by 10 a.m. on Thursday, June 24, 2010. (No announcements or photos will be accepted after this date.)

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Deadline with photos: Thursday, June 24, 2010, at 10 a.m.

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# Canon law guides Church's response to clergy sexual abuse

WASHINGTON (CNS)—With roots in the Council of Jerusalem of the first century, canon law is a cumbersome but necessary set of regulations that help Church officials govern the Catholic Church on issues as diverse as clergy sexual abuse and the role of baptized people within Church structure.

In most circumstances, canon law gets little notice, even though it influences the faith life of average Catholics more than they might realize. Many of the everyday decisions of priests and bishops and efforts by dioceses to carry out their mission through diverse ministries are guided by the omnipresent *Code of Canon Law*.

Officially, the 1,752 canons guide the actions of bishops, explained Father Kevin McKenna, pastor of Sacred Heart Cathedral Parish in Rochester, N.Y., and a canon law expert. Under the long-established structure of the Church, it is the bishops who oversee Church operations at the local level and are responsible for all decisions in their diocese.

"Canon law outlines how a bishop is to act and assures their rights and responsibilities," Father McKenna told journalists gathered on May 25 for a daylong seminar at the U.S. Conference of Catholic Bishops' headquarters and co-sponsored by the Canon Law Society of America. "They have a certain measure of autonomy, but it's relative autonomy, limited by the pope for the unity of the Church."

Father McKenna and three other canon law experts outlined the development of canon law over 19 centuries until its formalization by the Church in 1917.

The experts also discussed how canon law guides the Church's response to cases of clergy sexual abuse.

Father McKenna said canon law is the oldest continually functioning legal system in Western Europe.

The code was revised by the Vatican in 1983 in response to a suggestion that came from Pope John XXIII as he convened the Second Vatican Council.

When a serious violation of canon law occurs—such as

sexual abuse—the Church handles cases much the same way as a criminal case proceeds in a civil court. Evidence is gathered by the promoter of justice—usually a priest but not always—whose role is similar to that of a prosecuting attorney. The promoter of justice presents information gathered at a hearing before a diocesan tribunal, or court, of three priest judges.

It may take several hearings over several months for all of the evidence to be presented.

Once the tribunal decides a case, both parties have the right to appeal to the Vatican's Congregation for the Doctrine of the Faith. Because a case can take months to resolve, silence is imposed on witnesses, Father McKenna explained.

Msgr. Lawrence DiNardo, episcopal vicar for canonical services in the Pittsburgh Diocese, said the imposition of silence, often called pontifical secrecy, is necessary to protect the rights and privacy of both the accuser and the accused. The practice of secrecy was not established because the Church wanted to hide its shortcomings, he said.

When formal charges are filed against a cleric, they must be proved with moral certitude, a standard that Msgr. DiNardo described as more stringent than the reasonable doubt standard of civil courts.

The legal procedure involves a penalty phase as well, said Father Beal.

He explained that the Church can impose one of three penalties on someone who violates canon law. They are called medicinal penalties because they are intended to heal the harm caused by the offense while leading the offender to a return of good standing within the Church.

The Church may seek penalties to "repair scandal," restore justice or reform the offender, Father Beal said.

The penalties, all serious, include excommunication, interdict and suspension. Excommunication and interdict can be imposed on anyone while suspension is reserved

for clerics.

An interdict entails the same sacramental restrictions as excommunication, but it does not affect a person's ability to govern in the Church or limit his or her ability to receive income through a Church position.

A cleric also can be dismissed from the clerical state in Church terms. That decision is left to the Congregation for the Doctrine of the Faith, he said.

In addition, a cleric can be assigned to a life of prayer and penance, as in the case of Father Marcial Maciel Degollado, founder of the Legion of Christ. After investigating allegations that Father Maciel had sexually abused young seminarians, the Vatican ordered him in May 2006 to stop practicing his ministry in public and to live a life of prayer and penance. He died in January 2008 at age 87.

As the sexual abuse scandal exploded in the United States in 2002, the American bishops, with Vatican approval, adopted a set of norms for dealing with clergy sexual abuse claims. The process had to meet the strict requirements of due process under canon law, explained Mercy Sister Sharon Euart, executive coordinator of the Canon Law Society of America.

She told the journalists that the Church has considered the sexual abuse of children by clergy a grave offense since the Middle Ages. Beginning in the 1980s, the U.S. bishops sought an administrative process to shorten the length of time it took between when an abuse allegation was received and when a priest could be suspended from ministry, she said.

The revised process was approved by Pope John Paul II in 1993. By the late 1990s, most dioceses had established a process for handling abuse cases, but they were not used widely, she said.

The 2002 norms reinforced the bishops' efforts to streamline the process to remove a priest accused of abuse from ministry, Sister Sharon added. †

# North American College soccer team is runner-up in Clericus Cup

By Sean Gallagher

In competitive sports, it sometimes happens that one team has to overcome one other team, often a great rival, to achieve their ultimate goal.

The New England Patriots were that other team for many years for the Indianapolis Colts.

For the soccer team of the Pontifical North American College (NAC) in Rome, it's the team of Redemptoris Mater, a seminary of the Neocatechumenal Way, a Spanish-based ecclesial movement.

For the second year in a row, Redemptoris Mater beat the NAC 1-0 in

the finals of the Clericus Cup, an annual soccer tournament for seminarians in Rome in which seminarians from around the world participate.

"It seems like a curse," said archdiocesan

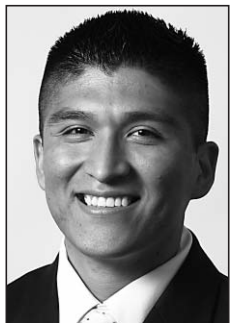


Photo by Denis Ryan Kelly, Jr.

Martin Rodriguez

seminarian Martin Rodriguez with a chuckle during a May 29 phone interview from Rome.

The championship match took place on May 29 in Rome.

A member of the NAC's team from St. Mary Parish in Indianapolis, Rodriguez will soon complete his first year of priestly formation in Rome.

He said the one goal of the championship match was scored just a few minutes before halftime and that his team had several good shots on goal. None of them connected.

"We haven't been able to beat them for a couple of years now," Rodriguez said. "And now we have to wait one more year to have an opportunity to [beat them]. But there's always next year. Hopefully, next time, we'll have more luck."

As the scores of their last two championship matches suggest, the two teams pair up well against each other, according to Rodriguez.

"They have a well-organized team," he said. "They have a good defense and a good offense, too."

"I think our best ability is to defend."

Although his team fell short of the championship they desired, being on the team helped Rodriguez adjust to living on his own so far away from home.

"It helped me to get to know right away a lot of guys who were on the soccer team. It also kept me in shape with all this pasta and stuff [that we eat here]," Rodriguez said with a laugh.

Competing in the Clericus Cup also bore spiritual fruit for him. Rodriguez said the seminarians who made up the NAC's team would prepare short reflections for each of their practices that showed the parallels between sports and the life of faith.

That helped him put the crushing loss on May 29 into some perspective.

"We realized that we were trying to get this cup so badly," Rodriguez said. "But in life, if we don't take what we have learned in the chapel outside and start fighting for the other [eternal] cup, every other cup is not going to be worth it at all."

(To learn more about the Pontifical North American College's Clericus Cup soccer team, log on to [www.pnac.org/clericus-cup](http://www.pnac.org/clericus-cup).) †



Pontifical North American College seminarian Victor Ingalls, right, competes against a Redemptoris Mater player in the Clericus Cup final in Rome on May 29. The team fielded by the U.S. bishops' seminary in Rome lost 1-0 to three-time champion Redemptoris Mater. Ingalls is a seminarian for the Archdiocese of Mobile, Ala.

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# Evangelization: In with the 'new' while maintaining the old

VATICAN CITY (CNS)—Even as the Vatican prepares to add an agency to promote “new evangelization,” the traditional forms of “old evangelization”—missionary outreach in non-Christian lands—are alive and well around the world.

More than one-third of local Catholic communities today are still in “mission territory,” a geographical area that includes about three-fourths of the world’s population.

That explains why evangelization experts at the Vatican say the task of bringing the Gospel to non-Christians has barely begun.

The Pontifical Council for the New Evangelization has yet to be officially announced, but it is expected to focus on the task of re-evangelization among traditionally Christian populations, for example, in Europe and North America.

Pope Benedict XVI spelled out the rationale for the new agency during his recent trip to Portugal, saying the Church’s missionary map today is not only geographical but also anthropological, made up of cultural and social categories of people who have largely drifted away from the Gospel.

With the continuing mobility and mixing of cultures and populations, along with the explosion of global communications, it’s easy to see why the Vatican might be paying less attention to national boundaries in its missionary strategies.

But geography still matters in many parts of the world, said Msgr. John E. Kozar, national director of the Pontifical Mission Societies in the



Women stand in the entrance to St. Anthony of Padua Church, a mud-brick structure, in the mountain village of Kato in Guyana. A Catholic priest visits the village five to seven times each year. Catholics make up about 10 percent of the population in Guyana, a South American country served by six diocesan priests and around 30 missionary priests.

CNS photo by Paul Fritch, Catholic Sun

United States.

“By virtue of geographic limitations and history, there are still some peoples that have never experienced any contact with Christ or the Catholic faith. Examples of this might be in the deep jungle areas of Brazil, in Papua New Guinea, in isolated mountainous areas of Malaysia, and other lands,” Msgr. Kozar said.

He added that in some countries that lived for generations under communism, there are many people today who have never known Christ. The Church’s outreach to them, too, would be “the old form of evangelization”—announcing the Gospel for the first time, he said.

At the Congregation for the Evangelization of Peoples, the Vatican department responsible for missionary work, officials said traditional missionary activity remains the model in most parts of the developing world. But even here, things are changing—sometimes rapidly.

“In a world where populations are so mixed, territory is no longer the main thing,” Archbishop Robert Sarah, secretary of the congregation, told Catholic News Service.

The missionary assignments have therefore changed. Many missionaries used to be sent to a country—usually to remote areas—where they learned the local language and immersed themselves in the culture, often remaining for life. Now they are more likely to work in cities and move from country to country.

Missionary formation now focuses in part on dealing with typical urban problems, such as lack of housing, broken families, street children and migration. Missionaries are trained to work with the mass media and new technology, and to promote regional cooperation.

Especially with increasing urbanization in poorer countries, all of this makes sense. But there is a risk, too, Archbishop Sarah said, because missionaries on shorter assignments have less connection with local or tribal cultures, and are sometimes seen as “tourists.”

He quoted one African cardinal who joked, “Missionaries were once very willing to go out into the bush. Now they want a big house



Bishop Wenceslao Padilla of Ulan Bator, the capital of Mongolia, confirms a boy at Easter in 2008 in a tent that serves as Good Shepherd Church. While the Vatican is preparing to establish a new agency to oversee the “new evangelization” to revitalize the faith in countries where the Church has been long-established, a great deal of effort is still made in the evangelization of countries, such as Mongolia, where many have not yet heard the Gospel.

near the airport.”

The decline in the numbers of priests in traditionally missionary religious orders has also had an impact, Archbishop Sarah said. The days when the Vatican could send out a vast army of foreign missionaries into non-Christian lands are over.

“We try to favor a South-to-South cooperation. For example, priests from one African region might evangelize in another part of the continent. We can do this today because we have plenty of new priests and seminarians in missionary countries—there are more than 4,500 seminarians in Nigeria alone,” he said.

The cost of missionary work continues to rise, but the Pontifical Mission Societies, which finance specific evangelization programs, operate on an amazingly tight budget. The amount distributed annually for projects in the more than 1,200 mission-dependent Church jurisdictions in the developing world is about \$150 million—less than this year’s payroll for the New York Yankees.

In recent times, collecting the money has become more difficult for a variety of reasons, including the worldwide

economic crisis. Msgr. Kozar said another factor is “the tendency of people to respond to spontaneous crises,” but to sometimes lose sight of the everyday needs of the universal Church.

As the Vatican turns greater attention to evangelization in First World countries, missionary territories may be a source of personnel. Archbishop Sarah noted that Church communities in Africa and Asia are already beginning to send missionaries to work in Europe. They are finding, however, that “re-evangelizing” is not an easy task, he said.

“When Europeans went to Africa, they found a very religious people, open to God and to the Gospel. But the same isn’t true when a missionary comes to Europe today,” the archbishop said.

He added that while globalization and the communications explosion has made it more likely that non-Christians have a superficial knowledge of Christianity, that’s never enough. Real conversion happens not by hearing about Christ on TV or radio, or visiting Web sites, but with a “real personal encounter,” and for that you need a missionary, he said. †

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