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# Criterion

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Faith of political candidates, voters may have role in election, page 16.

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## 'Just plain awesome!'



PHOTOS BY SEAN GALLAGHER



### Retreat helps teens have fun while learning about the priesthood

By Sean Gallagher

MORGAN COUNTY—For four days, the joyful shouts and laughter of 52 teenage boys echoed in the wooded hills and on the waterways of Bradford Woods in Morgan County.

At other times, the peaceful silence of the scenic setting invited the young participants at the second annual Bishop Bruté Days vocations retreat to listen attentively to presentations on the faith and enter more deeply into prayer during Mass and eucharistic adoration.

The retreat, designed for teenage boys open to the possibility that God is calling them to the priesthood, was held from June 13-16 at Indiana University's outdoor center. It was sponsored by Bishop Simon Bruté College Seminary at Marian College in Indianapolis.

Colin Robertson, a member of St. Vincent de Paul Parish in Shelby County who will be a freshman next fall at Waldron High School, was one of 16 participants at the first retreat in 2006.

When he arrived this year, he was met by 51 other teenagers.

"Because there are more people here on the retreat, I'm getting what I feel to be a more full experience," Colin said on the retreat's second day. "I'm getting to interact with new people. I get to see what they do at their parish."

Father Robert Robeson, the seminary's rector, was pleased with the growth of the retreat's numbers.

"It's overwhelming with this many kids, but it's been great," he said. "Some of them really feel like they want

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Top, a group of teenage boys perform a cheer on June 14 at Bradford Woods in Morgan County during Bishop Bruté Days. In the bottom photo, recently ordained Father Rick Nagel blesses, from left, Daniel O'Rourke, 13, a member of St. Mark the Evangelist Parish in Indianapolis, and Dylan Jaeger, 14, a member of St. Malachy Parish in Brownsburg.

### St. Malachy parishioners break ground for new church

By Mary Ann Wyand

BROWNSBURG—A wee bit of Ireland, a sprinkling of the "old sod," provided a symbolic and historic foundation for the site of the new St. Malachy Church during a June 24 groundbreaking ceremony at a Hendricks County farm donated to the parish.

Archbishop Daniel M. Buechlein helped Father Daniel Staublin, St. Malachy's pastor for 11 years, break ground for the \$8.5 million church as Father Peter Gallagher, associate pastor, and several hundred parishioners applauded the beginning of Phase I of the building project.

The parish was founded by Irish immigrants in 1869 on Green Street in Brownsburg.



Photo by Mary Ann Wyand

Preparing to break ground for the new St. Malachy Church in Brownsburg on June 24 are, from left, Michael Eagan, lead architect, Entheos Architects; Kevin Stuckwisch, liturgical consultant, Entheos Architects; Richard Judd, building committee chairman; Archbishop Daniel M. Buechlein; Father Daniel Staublin, pastor; Mark Kramer, Pastoral Council chairman; Rob Damler, planning committee chairman; and Paul Toddy, senior project manager, Meyer Najem.

See ST. MALACHY, page 15



**'Just plain awesome!'**

# RETREAT

continued from page 1

to be priests. Others are here because they're open to the possibility."

Most of the teenagers at the retreat came from 22 parishes across nine of the archdiocese's 11 deaneries. Four came from three parishes in the Lafayette Diocese.

Father Robeson expects more young men to sign up for next year's Bishop Bruté Days. As a result, he is considering plans to have two separate tracks for the retreat: one for junior high students and one for high school students.

Assisting Father Robeson in overseeing Bishop Bruté Days were three adult chaperones and 10 seminarians. Members of the Serra Club of Indianapolis, an organization that promotes vocations to the priesthood and religious life, provided and served meals.

Whether it was building human pyramids, going on scavenger hunts or canoeing in a nearby lake, seminarian Benjamin Syberg had fun with the boys on the retreat.

"It's a blast, and the kids love it. It's a great way to bond," said Syberg, a member of Our Lady of the Greenwood Parish in Greenwood who just completed his first year at the college seminary.

Patrick Zabriskie joined Syberg in the fun. A member of St. Pius X Parish in the Indianapolis North Deanery, Patrick will be a sophomore next fall at Bishop Chatard High School in Indianapolis.

"I get a good amount of religious instruction," he said. "But I also get a good amount of fun stuff. They compliment each other."

Patrick is an example of a young person

in the archdiocese who is benefiting from complementing vocations awareness programs.

His participation in Bishop Bruté Days followed a class on vocations for middle school students at St. Pius X School. Patrick is also enrolled at Bishop Chatard, where a student organization, SERV (Students Encouraging Religious Vocations), keeps the call to the priesthood and religious life fresh in fellow students' minds.

"The first step in improving the priest deficit is being open to it, saying I'm open to being a priest and not rejecting it when you're 15," Patrick said. "I think the idea that none of us are really rejecting that idea is very good. It leaves a much stronger possibility for becoming a priest than if you reject the idea when you're a little kid."

Recently ordained Father Rick Nagel told the teenagers how, when he was their age, he was incredulous when a priest said he had the gifts for the priesthood. He went on to say that God eventually led him to recognize his call and embrace it with joy.

On July 3, Father Nagel will begin his ministry as associate pastor of Our Lady of the Greenwood Parish. He will also become the archdiocese's associate vocations director.

It was with an eye toward that ministry that he commented enthusiastically on the success of Bishop Bruté Days.

"It reminds me of Jeremiah 29:11: 'I will give you a future full of hope,'" Father Nagel said. "And there they sat."

"You can just see that God has graced us once again in this archdiocese. I think the prayers of the people are bringing forth those vocations."

Father Nagel was one of nine diocesan priests who assisted with the retreat by giving presentations on the faith, celebrating Mass, hearing confessions or leading adoration and Benediction services.

Another was Father Michael Fritsch, pastor of St. John the Apostle Parish in Bloomington.

"It's wonderful. It's invigorating," he said of the retreat. "It's like a recharge because you see [the boys'] energy and their zeal."

Colin Robertson showed that energy as he spoke about future Bishop Bruté Days.

"If there are any boys age 13 to 18 that have not been here, I would encourage them to come because this retreat is just plain awesome!"

(For more information on the archdiocese's Bishop Simon Brute College Seminary, log on to [www.archindy.org/bsb](http://www.archindy.org/bsb).) †

Photos by Sean Gallagher



Top left, from left, Patrick Lockhart, 13, a member of St. Mark the Evangelist Parish in Indianapolis, and Patrick Durkholz, 13, a member of Annunciation Parish in Brazil, dance during a group cheer.

Top, seminarian Andrew Proctor tells the story of his vocational discernment to Bishop Bruté Days retreatants on June 14.

Middle, from left, Father Michael Fritsch, pastor of St. John the Apostle Parish in Bloomington; Alex Wilson, 15, a member of St. Louis Parish in Batesville; and recently ordained Father Rick Nagel ride in a canoe.

Bottom, in full view, pictured from left, Joseph Cole, 15, a member of St. Vincent de Paul Parish in Bedford; Justin Wedgewood, 16, a member of St. Mary Parish in Mitchell; and seminarian Aaron Thomas join other teenage boys in a group cheer.

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## Correction

In the June 22 edition of *The Criterion*, the story about the archdiocese receiving a \$1.9 million 21st Century Community Learning Center grant failed to include St. Philip Neri School in the list of schools that make up the archdiocesan Catholic Urban School Consortium. †

**The Criterion**

6/29/07

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# Pasotti named interim director at Our Lady of Fatima Retreat House

By Mary Ann Wyand

Our Lady of Fatima Retreat House in Indianapolis begins a new chapter in the history of its archdiocesan ministry on July 1 with the appointment of Sandy Pasotti as interim director.

Pasotti, a member of St. Pius X Parish in Indianapolis, has served as guest services manager at Fatima Retreat House for three and a half years.

Her appointment was announced on June 14 by Archbishop Daniel M. Buechlein and Charles Gardner, executive director for spiritual life and worship for the archdiocese.

Gardner said Pasotti will provide firm leadership for the ministry and work with the advisory board during the search for the new executive director.

She will be responsible for supervising eight full-time and 12 part-time staff members and overseeing a variety of one-day and weekend retreats as well as programs sponsored by outside groups.

Pasotti said retreat programs are already planned for the remainder of 2007 and spring of 2008 so the ministry will continue smoothly during the transition.

She succeeds Rick Wagner, who has served as executive director of the retreat house since March 2004.

Wagner recently accepted a position as principal of St. Theodore Guérin High School in Noblesville, Ind., in the Lafayette Diocese., which opened three years ago and now has 375 students.

He formerly served as a teacher and athletic director at Bishop Chatard High School in the Indianapolis North Deanery from 1997 to 2004.

Pasotti worked with Wagner at Bishop Chatard as executive assistant for the athletic department before accepting the guest services position at the retreat house.

Wagner has 13 years of experience in Catholic secondary education as a teacher, coach and administrator.

"While it is very exciting to become a principal, I am leaving a lot of wonderful people at Fatima," Wagner said. "I have appreciated the opportunity to be at Our Lady of Fatima Retreat House."

During his time as director, Wagner said, the staff worked hard to expand programs and activities to attract new people of all ages to the retreat center as well as welcome faithful participants back with more opportunities for "Spirit-driven Renewal," Fatima's ministry theme.

"We tried to offer as many different types of programs as we could here," he said. "We're particularly proud of programs such as the Mornings for Moms."

Father James Moriarty, who was named Fatima's first director in 1950, coordinated a fundraising campaign to move the retreat house debt-free from the former Sisters of Our Lady of Charity of the Good Shepherd Convent on Raymond Street to a new retreat facility on a 13-acre wooded site at 5353 E. 56th St. in 1963.

He was succeeded by Msgr. Kenny C. Sweeney, who directed Fatima's retreat ministry from 1967 to 1976.

Since then, lay people have directed the archdiocese's now 57-year-old retreat ministry.

Gardner, who oversees the archdiocesan Office of Worship and the retreat house, said it has been a pleasure to work with Wagner during a transitional time in Fatima's history.

"He has done a very fine job during that time," Gardner said. "He brought new faces to the retreat house by capitalizing on some of his connections within Catholic education. He also assembled a superb staff, and they work

extremely well together. We're sorry to lose him, but I understand the depth of his dedication to Catholic education."

Gardner said Pasotti has been responsible for managing many of the day-to-day operations of the retreat center, including the kitchen and housekeeping staffs, as well as scheduling groups that are not Fatima-generated programs.

Cheryl McSweeney, program director, coordinates Fatima's retreat schedule.

Gardner said Pasotti is "very personable, welcoming and cares very much about the retreat ministry."

He said an interim director was named because the archbishop would like to spend more time making a decision about a permanent director.

Pasotti and her husband, Dave, are the parents of three sons. David attends Purdue University, Nick is an Indiana University student and Michael attends Bishop Chatard High School.

"It's really fulfilling for me to be a part of people's experiences here," she said. "It's been a blessing to be able to meet and get to know so many people from the community."

Pasotti said Fatima's "very dedicated staff and 110 active volunteers" are looking forward to the fall and winter program schedule as well as the installation of a new elevator and handicap-accessible restroom this summer.

"The archdiocese has been very supportive of what we have done here," she said. "We want to continue in that direction and



St. Pius X parishioner Sandy Pasotti, guest services manager at Our Lady of Fatima Retreat House in Indianapolis, has been named interim director of the retreat house by Archbishop Daniel M. Buechlein. Her appointment is effective on July 1. Rick Wagner, the current director, also a St. Pius X parishioner, recently accepted a position as principal of St. Theodore Guérin High School in Noblesville, Ind., in the Lafayette Diocese.

build on that to add new programs ... always trying to meet people where they are in their faith life and offer programs that will appeal to many different groups. I hope people don't notice the change too much. We're a team and ... we all do our part to help keep Fatima a living and growing place."

(For more information about retreats and other programs at Our Lady of Fatima Retreat House, call 317-545-7681 or check the Web site at [www.archindy.org/fatima](http://www.archindy.org/fatima).) †

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# The Criterion

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## Editorial



A U.S. flag waves on the porch of St. Mary's Cathedral rectory in Peoria, Ill., as a cathedral spire rises in the background. U.S. citizens mark Independence Day on July 4, celebrating the adoption of the Declaration of Independence by the Second Continental Congress in 1776.

## Independence Day 2007

Did you ever stop to think how remarkable it was that Catholics supported the Revolutionary War and the break of the colonies from England? As we approach this year's observance of Independence Day next Wednesday, July 4, perhaps we can find some time to think about that.

Catholics living in the colonies demonstrated a remarkable patriotism despite the hostility that most residents displayed toward their faith. For example: In 1774, the British Parliament passed the Quebec Act, which guaranteed freedom of Catholics in Canada to "enjoy the free exercise of the religion of the Church of Rome."

This act outraged the members of our Continental Congress. It sent a letter to Great Britain expressing "our astonishment that a British Parliament should ever consent to establish in that country [Canada] a religion that has deluged your island with blood, and dispersed impiety, bigotry, persecution, murder, and rebellion through every part of the world." That's what Americans at the time thought about the Catholic Church.

At the same time that it expressed such bigotry toward Catholicism in its letter to Great Britain, the Continental Congress wrote to Canada, "We are all too well-acquainted with the liberality of sentiment distinguishing your nation to imagine that difference of religion will prejudice you against a hearty amity with us."

It then, in March of 1776, appointed a commission to go to Canada to try to gain Canadians' support for the planned split from England. The commission consisted of Benjamin Franklin, Samuel Chase, Charles Carroll of Carrollton (a Catholic and the wealthiest man in the colonies) and Father John Carroll (who would later become the first American Catholic bishop).

Naturally, the commission had no hope of success because Canadians were well aware of the true feelings of the people to their south concerning Catholicism. But why would such prominent Catholics as the Carrolls consent to be part of the mission? Because they both thought that the hostility of the colonists to the Catholic faith was foreign to the American character, and with the spread of correct

knowledge about the Catholic Church, Catholicism would eventually come to be regarded in its true light.

Besides, in a few months from the time of that mission, that same Continental Congress would pass the Declaration of Independence, which we celebrate with our holiday, and that document couldn't have been more Catholic. It said that "all men are created equal," and that's what the Catholic Church taught.

It said that we possess inalienable rights flowing directly from the Creator, and that's what the Catholic Church taught.

Two centuries before Thomas Jefferson wrote the Declaration, St. Robert Bellarmine wrote, "Secular or civil power is instituted by men; it is in the people, unless they bestow it on a prince. ... It depends upon the consent of the multitude to ordain over themselves a king, or consul, or other magistrates; and if there be a lawful cause, the multitude may change the kingdom into an aristocracy or democracy." That principle was echoed in the Declaration of Independence.

Throughout American history, Catholics have demonstrated their patriotism again and again. President George Washington, in a letter to (by then) Archbishop John Carroll, said, "I presume that your fellow citizens will not forget the patriotic part which [Catholics] took in the accomplishment of their Revolution, and the establishment of your Government."

A hundred years after Archbishop Carroll's time, we had another great archbishop—Cardinal James Gibbons of Baltimore. In 1916, former President Theodore Roosevelt said to him: "Taking your life as a whole, I think that you now occupy the position of being the most respected and venerated and useful citizen of our country." President William Howard Taft praised the cardinal's "single-minded patriotism and love of country on the one hand and sincere devotion to his Church on the other."

Cardinal Gibbons replied to President Taft, "You were pleased to mention my pride in being an American citizen. It is the proudest earthly title I possess."

— John F. Fink

Be Our Guest/Rev. Donald Lacy

## Mary: The key to Christian unity in our day and time

The Blessed Virgin will not be denied her special and unique place.



The struggles, prejudices and fights over where she belongs in the Christian religion cover virtually 2,000 years.

Having been a part of this dialogue for most of my 50 years of ministry, I have witnessed better understanding taking place. Under the guidance of the Holy Spirit, difficult doors have opened and fresh healing winds have been blowing.

It has become obvious to some of us that she is a key to Christian unity in our day and time for a number of reasons. I wish to cite seven of them.

First, the past is filled with Protestants and Catholics relating to one another solely on the basis of stereotypes, devoid of real flesh and blood. Have we missed the fact that, from the beginning, the Christian faith was and is linked to the historical Jesus and his mother, Mary? In recent years, many are finally getting better acquainted with the one woman and mother whose influence is universal and hardly measurable.

Second, the Second Vatican Council's teaching specifically indicates Mary's primary place in the faith is to bring others to her son and not to be a goddess to be worshipped. It is very difficult for many Protestants to accept this because of long-standing biases which said "Catholics worship Mary." Progress is being made here as minds and hearts experience the foundational belief of her place as a means to an end, and not an end within itself.

Third, a few of us have persisted for decades in the face of not only disinterest but outright vociferous opposition that included threats. For some years, organizations embracing various viewpoints, such as the Ecumenical Society of the Blessed Virgin Mary, have met in small

but very committed numbers on a semi-annual basis. In the fall of 2006, the meeting was held at North United Methodist Church in Indianapolis.

Fourth, a closer reading of Luke 1:26-38 gives biblical credence for Mary's special, even miraculous, place in the faith. It even helps to see why the "Hail, Mary" is so important to our Catholic friends. Additionally, the ancient phrase "Mother of God" certainly implies that if Jesus is God in the flesh—as Protestant fundamentalists insist—and Mary is his mother, the title is accurate.

Fifth, a re-reading of Church history finds both Calvin and Luther, as well as other reformers, upholding the magnificence of her singular place. John Wesley, even though no friend of the papacy, had an intriguing word to say in his "Letter to a Roman Catholic" in 1749. In regard to Jesus, he said, "born of the Blessed Virgin Mary, who, as well after as before she brought him forth, continued a pure and unspotted virgin."

Sixth, in an age of being caught between "anything goes" in sexual activity and traditional discipline, we discover the Blessed Virgin Mary offers poverty, chastity and obedience. To lives with a series of relationships and marriages resulting in brokenness that ensues into future generations, she offers an ideal of faithfulness. She points the way for imperfect and sinful people to regain ideals mostly lost in today's world.

Seventh, perhaps most importantly, she models a healthy and healing feminism that moves professing Christians to a powerful spiritual reality. Her power comes from her holiness as an uncompromised woman and devoted mother who invites us to unite under the banner of Jesus Christ in repentant joy and ongoing relevance.

She invites men and women, clergy and laity, to join hands so that the world will believe.

(The Rev. Donald Lacy is a retired United Methodist Church minister who lives in Muncie, Ind.) †

## Letters to the Editor

### Best priests are those who show love of Christ, not fear of Christ

I agree with the letter writer in the June 15 issue of *The Criterion* who said we need better homilies. But I believe they should not be homilies of fear.

The Church needs to bring the love of Christ to people through the teaching and example of Jesus. Spreading fear, damning people and in-your-face preaching, in my opinion, do not effectively teach the right message.

We need homilies that are engaging,

lively and relate to our everyday lives.

People forget what the homily is about because the priest hasn't been able to reach a person's everyday life experience.

Priests should focus and spend more time on homily techniques and preparing their homilies. The best priests are those who show the love of Christ, not a fear of Christ!

Patrick Kelly  
 Indianapolis

## Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit

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# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### Eucharist, like Virgin Mary, guides us to our heavenly home

(Seventh in a series)

**W**ebster's Dictionary defines "eschatology" as "any system of religious doctrines concerning last or final matters, as death, judgment or an afterlife."

Pope Benedict XVI's apostolic exhortation "The Sacrament of Charity" concludes Part I, "The Eucharist, a Mystery to be Believed," with a section on the Eucharist and eschatology.

He said: "If it is true that the sacraments are part of the Church's pilgrimage through history toward the full manifestation of the victory of the risen Christ, it is also true that, especially in the liturgy of the Eucharist, they give us a real foretaste of the eschatological fulfillment for which every human being and all creation are destined (cf. Rom 8:19ff).

"Man is created for that true and eternal happiness which only God's love can give. But our wounded freedom would go astray were it not already able to experience something of that future fulfillment.

"Moreover, to move forward in the right direction, we all need to be guided towards our final goal. That goal is Christ himself, the Lord who conquered sin and death, and who makes himself present to us in a special way in the eucharistic celebration. ... The eucharistic banquet, by disclosing its powerful eschatological dimension, comes to the aid of our freedom as we continue our journey" (n. 30).

By his self-gift, Christ inaugurated the eschatological age. He came to gather together the scattered People of God (cf. Jn 11:52). He showed his intention to fulfill the promises and expectations of the people of Israel.

"In the calling of the Twelve, which is to be understood in relation to the twelve tribes of Israel, and in the command he gave them at the Last Supper, before his redemptive passion, to celebrate his memorial, Jesus showed that he wished to transfer to the entire community which he had founded the task of being, within history, the sign and instrument of the eschatological gathering that had its origin in him. Consequently, every eucharistic celebration sacramentally accomplishes the eschatological gathering of the People of God" (n. 31).

In the eucharistic celebration, we proclaim that Christ has died and risen, and will come again. And so it is a pledge of the future glory in which our bodies too will be glorified, and our hope that we will meet once again, face to face, those who have gone before us marked with the sign of faith, is strengthened. In this context, the Holy Father reminds us of the importance of prayers for the dead, especially the offering of Mass for them, so that once purified, they can come to the beatific vision of God (cf. n. 32).

Part I of the exhortation concludes with a consideration of the Eucharist and the Virgin Mary. "From the relationship between the Eucharist and the individual sacraments, and from the eschatological significance of

the sacred mysteries, the overall shape of the Christian life emerges, a life called at times to be an act of spiritual worship, a self-offering pleasing to God" (n. 33).

While we are still on the journey, we gratefully acknowledge that God's gifts to us have already found perfect fulfillment in the Virgin Mary, Mother of God and our Mother. The Holy Father writes: "Mary's Assumption, body and soul, into heaven is for us a sign of sure hope, for it shows us, on our pilgrimage through time, the eschatological goal of which the sacrament of the Eucharist enables us even now to have a foretaste" (n. 33).

"From the Annunciation to Pentecost, Mary of Nazareth appears as someone whose freedom is completely open to God's will. ... A virgin attentive to God's word, she lives in complete harmony with his will; she treasures in her heart the words that come to her from God and, piecing them together like a mosaic, she learns to understand them more deeply (cf. Lk 2:19, 51); Mary is the great Believer who places herself confidently in God's hands, abandoning herself to his will. ... From the Annunciation to the Cross, Mary is the one who received the Word, made flesh within her and then silenced in death. It is she, lastly, who took into her

arms the lifeless body of the one who truly loved his own 'to the end'" (n. 33).

"Consequently, every time we approach the Body and Blood of Christ in the Eucharistic liturgy, we also turn to her who, by her complete fidelity, received Christ's sacrifice for the whole Church. The Synod Fathers rightly declared that 'Mary inaugurates the Church's participation in the sacrifice of the Redeemer.' ... Mary of Nazareth, icon of the nascent Church, is the model for each of us, called to receive the gift that Jesus makes of himself in the Eucharist" (n. 33).

Beginning next week: Consideration of Part II, "The Eucharist, a Mystery to be Celebrated." †

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 Eucaristía, al igual que la Virgen María, nos guía a nuestro hogar celestial

(Séptimo de la serie)

**E**l diccionario Webster's define la "escatología," como "cualquier sistema de doctrinas religiosas referentes a cuestiones póstumas o finales, tales como la muerte, el juicio o la vida de ultratumba."

La primera parte de la exhortación apostólica del Papa Benedicto XVI, "El Sacramento de la Caridad," titulada "Eucaristía, misterio que se ha de creer," concluye con una sección sobre la Eucaristía y la escatología.

Dice el Sumo Pontífice: "Si es cierto que los sacramentos son una realidad propia de la Iglesia peregrina en el tiempo hacia la plena manifestación de la victoria de Cristo resucitado, también es igualmente cierto que, especialmente en la liturgia eucarística, se nos da a gustar el cumplimiento escatológico hacia el cual se encamina todo hombre y toda la creación (cf. Rm 8:19 ss).

"El hombre ha sido creado para la felicidad eterna y verdadera, que sólo el amor de Dios puede dar. Pero nuestra libertad herida se perdería si no fuera posible experimentar, ya desde ahora, algo del cumplimiento futuro.

"Por otra parte, todo hombre, para poder caminar en la dirección correcta, necesita ser orientado hacia la meta final. Esta meta última, en realidad, es el mismo Cristo Señor, vencedor del pecado y la muerte, que se nos hace presente de modo especial en la Celebración eucarística. ... El banquete eucarístico, revelando su dimensión fuertemente escatológica, viene en ayuda de nuestra libertad en camino" (n. 30).

Con el don de sí mismo, Cristo inauguró el tiempo escatológico. Vino para congregarse al Pueblo de Dios disperso (cf. Jn 11:52). Mostró su intención de cumplir con las promesas y las expectativas del pueblo de Israel.

"En la llamada de los Doce, que tiene una clara relación con las doce tribus de Israel, y en el mandato que les dio en la última Cena, antes de su Pasión redentora, de celebrar su memorial, Jesús ha manifestado que quería trasladar a toda la comunidad fundada por Él la tarea de ser, en la historia, signo e instrumento de esa reunión escatológica, iniciada en Él. Así pues, en cada Celebración eucarística se realiza sacramentalmente la reunión escatológica del Pueblo de Dios" (n. 31).

En la Celebración eucarística proclamamos que Cristo ha muerto y ha resucitado y esperamos su venida. Es, pues, prenda de la gloria futura en la que serán glorificados también nuestros cuerpos; la esperanza de que nos volveremos a encontrar, cara a cara, con aquellos que nos han precedido en el signo de la fe, se fortalece. En este contexto, el Santo Padre nos recuerda la importancia de la oración por los difuntos, especialmente la celebración de santas Misas por ellos, a fin de que, una vez purificados, lleguen a la visión beatífica de Dios (cf. n. 32).

La primera parte de la exhortación concluye con una consideración sobre la Eucaristía y la Virgen María. "La relación entre la Eucaristía y cada sacramento, y el significado escatológico de los santos Misterios, ofrecen en su conjunto el perfil de la vida cristiana, llamada a ser en todo momento culto espiritual, ofrenda de sí misma

agradable a Dios" (n. 33).

Mientras nos encontramos aun en el camino, reconocemos con agradecimiento que todo lo que Dios nos ha dado encuentra realización perfecta en la Virgen María, Madre de Dios y madre nuestra. El Santo Padre prosigue: "Su Asunción al cielo en cuerpo y alma es para nosotros un signo de esperanza segura, ya que, como peregrinos en el tiempo, nos indica la meta escatológica que el sacramento de la Eucaristía nos hace gustar ya desde ahora" (n. 33).

"Desde la Anunciación a Pentecostés, aparece como la persona cuya libertad está totalmente disponible a la voluntad de Dios. ... La Virgen, siempre a la escucha, vive en plena sintonía con la voluntad divina; conserva en su corazón las palabras que le vienen de Dios y, formando con ellas como un mosaico, aprende a comprenderlas más a fondo (cf. Lc 2:19.51). María es la gran creyente que, llena de confianza, se pone en las manos de Dios, abandonándose a su voluntad. ... Desde la Anunciación hasta la Cruz, María es aquella que acoge la Palabra que se hizo carne en ella y que enmudece en el silencio de la muerte. Finalmente, ella es quien recibe en sus brazos el cuerpo entregado, ya exánime, de Aquél que de verdad ha amado a los suyos 'hasta el extremo'" (n. 33).

"Por esto, cada vez que en la Liturgia

eucarística nos acercamos al Cuerpo y Sangre de Cristo, nos dirigimos también a Ella que, adhiriéndose plenamente al sacrificio de Cristo, lo ha acogido para toda la Iglesia. Los Padres sinodales han afirmado que 'María inaugura la participación de la Iglesia en el sacrificio del Redentor.' ... María de Nazaret, icono de la Iglesia naciente, es el modelo de cómo cada uno de nosotros está llamado a recibir el don que Jesús hace de sí mismo en la Eucaristía" (n. 33).

A partir de la próxima semana: Reflexiones sobre la Segunda Parte: "Eucaristía, misterio que se ha de celebrar." †

¿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 29-30

St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis. **Little Sisters of the Poor, rummage sale**, 10 a.m.-4 p.m. Information: 317-872-6420.

## July 1

MKVS and Divine Mercy Center, Rexville, located on 925 South, .8 mile east of

421 South and 12 miles south of Versailles. **Confession, 1 p.m., followed by holy hour, Mass 2 p.m.**, groups of 10 pray the new Marian Way, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

## July 3

St. Athanasius the Great

Byzantine Church, St. Mary Hall, 1117 Blaine Ave., Indianapolis. **Catholic Charismatic Renewal of Central Indiana, prayer meeting**, 7:15 p.m. Information: 317-592-1992, [www.inholyspirit.org](http://www.inholyspirit.org) or e-mail [ccrci@inholyspirit.org](mailto:ccrci@inholyspirit.org).

## July 5-7

University of Notre Dame, South Bend, Ind. **Catholic Divorce Ministry Conference**. Information: 906-482-0494 or [region7@nacsdc.org](mailto:region7@nacsdc.org).

## July 6-8

St. Lawrence Parish, 542 Walnut St., Lawrenceburg. **Parish**

**festival**, food, music, rides, Fri. 6 p.m.-midnight, pork chop dinner, Sat. 2 p.m.-midnight, German dinner, Sun. 11 a.m.-6 p.m., chicken dinner. Information: 812-537-3992.

## July 7

St. Roch Parish, Family Center, 3600 S. Pennsylvania St., Indianapolis. **Single Seniors, meeting**,

50 and over. Information: 317-784-1102.

## July 8

Harrison County Fairgrounds, 341 Capitol Ave., Corydon. **St. Joseph Parish, parish picnic**, 10 a.m.-4 p.m., chicken dinner, quilts. Information: 812-738-2742. †

## Regular Events

### June 29-July 1

**Rachel's Vineyard Retreat**, abortion reconciliation, confidential weekend retreat for women and men, sponsored by archdiocesan Office for Pro-Life Ministry. All calls are confidential. Information: 317-831-2892, 317-236-1521 or 800-382-9836, ext. 1521.

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Service: The Primary Response to the Real Presence in the Eucharist,"** Benedictine Father Jeremy King, presenter.

## CYO Kings Island Family Day is July 25

The 27th annual CYO Kings Island Family Day is July 25 at Paramount's Kings Island in Cincinnati, Ohio.

Last year, nearly 1,500 children and adults took advantage of this fun summer event offered by the archdiocesan Catholic Youth Organization, said Jerry Ross, CYO assistant executive director.

Families and parish youth groups throughout the archdiocese are encouraged to attend, he said, and take advantage of reduced ticket prices. By purchasing tickets through the CYO Office, Ross said, families and parish youth groups are able to save 40 percent off the regular park admission price.

Adult tickets may be purchased for \$28 (a savings of \$17 per ticket) and child or senior tickets may be purchased for \$23 (a savings of \$7 per ticket).

All tickets purchased through the CYO Office may only be used on July 25, 2007.

Tickets may be ordered by mail from the Catholic Youth Organization Office, 580 E. Stevens St., Indianapolis, IN 46203.

Tickets must be paid for in full at the time of the order. Ticket orders by mail must arrive at the CYO Office by July 18. Tickets may also be purchased at the CYO Office until 5 p.m. on July 24.

For questions or more information on CYO Kings Island Family Day, call the CYO Office at 317-632-9311. †

Information: 812-357-6611 or e-mail [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).

### June 29-July 6

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. **"Called to Build the Kingdom ... Praying the Earth Charter: Guided Retreat."** Information: 812-367-2777, 800-880-2777 or [kordes@thedome.org](mailto:kordes@thedome.org).

### July 9-13

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Catholic Youth Organization "Grasshopper Day Camp,"** one-week day camp for boys and girls entering kindergarten through third-grade. Information: [www.campranchoframasa.org](http://www.campranchoframasa.org).

### July 13-15

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Retrouvaille weekend," program for troubled marriages.** Information: 317-236-1586, 800-382-9836 or e-mail [mhess@archindy.org](mailto:mhess@archindy.org).

Oldenburg Franciscan Center, convent, Oldenburg. **"Men's Golf Retreat."** Information: 812-933-6437 or e-mail [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### July 20-22

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Tobit Weekend,"** \$280 per couple. Information: 317-545-7681.

## VIPs

**John W. and Judy (Hiser) Schoentrup**, members of St. Joseph Parish in Shelbyville, will celebrate their 50th wedding anniversary on June 29.



The couple was married on June 29, 1957, at St. Joseph Church in Shelbyville.

They have one child, John Schoentrup, and two grandchildren.

**David and Jeanne (Moorman) Moran**, members of Holy Spirit Parish in Indianapolis, will celebrate their 50th wedding anniversary on June 29.

The couple was married on June 29, 1957, at Our Lady of Lourdes Church in Indianapolis.

They have six children: Patty Gibson, Jeanine Hernandez, Carol Mitchell, Katie Pille, Susan Weber and Larry Moran. They have six grandchildren and one great-grandchild. †

### July 22

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pre Cana Conference" for engaged couples**, 1:45-6 p.m. Information: 317-545-7681, 317-236-1596 or 800-382-9836, ext. 1596.

### July 30

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Volunteers, Seniors and Friends Monthly Mass and Social,"** Mass, 9 a.m., continental breakfast following Mass, free-will offering. Information: 317-545-7681 or [www.archindy.org/fatima](http://www.archindy.org/fatima).

### August 5

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pre Cana Conference" for engaged couples**, 1:45-6 p.m. Information: 317-545-7681, 317-236-1596 or 800-382-9836, ext. 1596.

### August 10-12

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"An Introduction to the Devout Life: St. Francis de Sales,"** Benedictine Father Adrian Burke, presenter. Information: 812-357-6611 or e-mail [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).

### August 17-19

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"The Psalter: A Guide and Challenge for Prayer,"** Benedictine Father

Eugene Hensell, presenter. Information: 812-357-6611 or e-mail [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).

### August 24-26

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"World Wide Marriage Encounter."** Information: 317-888-1892 or [www.WWME.org](http://www.WWME.org).

Swan Lake Resort, Plymouth, Ind. **"Getaway Weekend" for African-American Christian married couples**, \$490 per couple. Information: 708-363-8610 or e-mail [ArusiNet@yahoo.com](mailto:ArusiNet@yahoo.com).

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Aging Gracefully: A Retreat for 60s and Over,"** Benedictine Father Noël Mueller, presenter. Information: 812-357-6611 or e-mail [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).

### August 27

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Volunteers, Seniors and Friends Monthly Mass and Social,"** Mass, 9 a.m., continental breakfast following Mass, free-will offering. Information: 317-545-7681 or [www.archindy.org/fatima](http://www.archindy.org/fatima).

### September 9

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Healing Power of Prayer 101,"** 7-9 p.m., Dr. Timothy Heck, presenter. Information: 317-545-7681 or [www.archindy.org/fatima](http://www.archindy.org/fatima). †



## Clothes donations

St. Lawrence parishioner Dan Drzewiecki of Indianapolis gives donations of men's clothing to Marge Hittle, co-director of the Catholic Charities Indianapolis Crisis Office, on June 25 at the Xavier Building, 1435 N. Illinois St., in Indianapolis. More than 1,000 pieces of men's clothing were collected through a drive sponsored by the Knights of Columbus, St. Joseph Council #5290, in Indianapolis by Drzewiecki and other members. To make donations to the Crisis Office, call 317-236-1556 or 800-382-9836, ext. 1556.

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# Cardinal praises Bush for vetoing embryonic stem-cell bill

WASHINGTON (CNS)—President George W. Bush on June 20 vetoed a bill to expand federal funding for medical research on human embryonic stem cells, saying it “would compel American taxpayers, for the first time in our history, to support the deliberate destruction of human embryos.”

Cardinal Justin Rigali of Philadelphia, chairman of the U.S. bishops’ Committee on Pro-Life Activities, praised the veto.

“This bill would not actually enhance stem-cell research, but divert federal funds from legitimate research toward avenues requiring the destruction of innocent human life,” he said. “The cause of science is not enhanced but diminished when it loses its moral compass.”

In conjunction with the veto, Bush issued an executive order calling on federal agencies to strengthen the nation’s commitment to research on pluripotent stem cells.

Adult stem cells from a variety of sources, including bone marrow, the placenta and umbilical-cord blood, have led to successful treatments for a number of diseases. Adult stem cells are called pluripotent because they have the power to turn into many of the 200-plus types of differentiated cells found in the body.

Embryonic stem cells are called omnipotent because they can turn into any of those differentiated cells.

Cardinal Rigali welcomed the executive order. “Adult stem cells continue to produce new clinical advances on a regular basis, most recently showing benefits for patients with juvenile diabetes,” he said.

He said a recent research breakthrough has shown that ordinary adult cells can be reprogrammed to become pluripotent stem cells, showing that “science not only raises new ethical questions but at times can help address them.”

“Tragically, some embryonic stem-cell advocates in Congress have dismissed such advances or even greeted them with suspicion, as though medical progress were less genuine or praiseworthy when it respects early human life,” the cardinal said.

Archbishop Charles J. Chaput of Denver said that the Church always supports scientific research “that genuinely serves the human person.”

“Stem cells harvested from adults or umbilical cords pose no moral problems and have great value for medical research,” he said, but the “killing of human embryos is never justified, even for the advancement of scientific research.”

The vetoed bill was titled the Stem-Cell Research Enhancement Act of 2007. It passed in the Senate on April 11 by a 63-34 vote and in the House on June 7 by a vote of 247-176. Neither vote reflected the two-thirds majority that would be needed to override a veto.

Democratic leadership had made the bill a top priority when the Democrats gained control of Congress this year. It would have ended the Bush administration’s six-year-old policy limiting federal funding of human embryonic stem-cell research to projects that relied only on colonies of embryonic stem cells created before Aug. 9, 2001, the date that policy was announced.

Sen. Hillary Rodham Clinton of New York, a contender for the Democratic presidential nomination next year, accused Bush of putting “ideology before science, politics before the needs of our families.”

White House press spokesman Tony Snow responded, “This actually is putting science before ideology. There are many people who believe that you have to force taxpayers into making a choice of destroying human life—destroying an embryo in order to proceed with embryonic stem-cell research. That would be an ideological

position.

“The president does not believe it’s appropriate to put an end to human life for research purposes,” he said. “That’s a line he will not cross.”

In his veto message to the Senate, Bush said since 2001 his administration “has made more than \$130 million available for research on stem-cell lines derived from embryos that had already been destroyed. We have also provided more than \$3 billion for research on all forms of stem cells, including those from adult and other nonembryonic sources.”

The president’s new executive order directs the Department of Health and Human Services and the National Institutes of Health to ensure that any human pluripotent stem-cell lines produced in ways that do not create, destroy or harm human embryos will be eligible for federal funding.

It expands the NIH’s Human Embryonic Stem Cell Registry to include all types of ethically produced human pluripotent stem cells as well, and renames the registry the Human Pluripotent Stem Cell Registry.

It encourages scientists to work with the NIH to add ethically produced stem-cell lines to the registry. †



U.S. President George W. Bush hugs stem-cell patient Kaitlyne McNamara after speaking about embryonic stem-cell research from the East Room of the White House in Washington on June 20. The president vetoed a bill to expand federal funding for medical research on human embryonic stem cells, saying it “would compel American taxpayers, for the first time in our history, to support the deliberate destruction of human embryos.”

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# A part of the team

## Coach's memory lives on as Scecina wins state softball championship

By John Shaughnessy

Sometimes a season unfolds in the way that every high school team dreams: A blend of talent, hard work, togetherness, grit and even luck leads to the magic of a state championship.

At other times, a season unfolds in a way that devastates a team, leaving players struggling to make sense of, to make something good from, a tragedy:

A beloved coach dies unexpectedly, a coach who always reminded his players to have fun while they pursued their dreams, a coach who also tried to show them that even when life doesn't turn out the way you hoped or planned, you still need to make the most of it.

Either experience can create searing, lifetime memories. Then there are those rare seasons when both experiences converge, when heartbreak, hope and happiness ride together on the same memorable journey.

So it was for the 2007 softball team at Father Thomas Scecina Memorial High School in Indianapolis.

When the team won the Indiana High School Athletic Association Class 2A state softball championship on June 9, the players rushed together—hugging, jumping, screaming, smiling, dancing—including one player who dashed toward the celebration holding a small stuffed bear.

The bear represented the team's season-long symbol of John Edson, the longtime assistant coach who would have loved to watch them savor this perfect moment.

If you want a sense of the way Edson touched the lives of the players, consider the story that head coach

### Cathedral wins state baseball title, page 12.

Tom Moorman shares about his close friend. The story humorously shows the difference between Moorman, the

"old school" coach with a demanding, disciplined approach, and Edson, the former U.S. Marine who tried to keep softball fun for the girls.

"He was the type of guy that whatever the girls wanted, they got," Moorman says, smiling. "We had finished a game in Martinsville. He was driving the girls back on the bus. I was taking the equipment back in my car. He said, 'What do you think about stopping at Dairy Queen?' I said, 'No, we have to get them back. The parents will be waiting for them.' So as I'm driving back, I pass the Dairy Queen and I see the bus is stopped there."

Moorman laughs and adds, "John was all for the girls."

The team's star pitcher, Emily Wethington, smiles at Moorman's story and shares another.

"We were coming back from a game at Lewis-Cass," she says. "Some of the girls were hungry. He stopped and got us Subway."

Her smile soon fades, replaced by a lump in her throat as she continues to talk about Edson. She starts her description of him by using the present tense.



John Edson



Father Thomas Scecina Memorial High School softball players celebrate winning the IHSAA Class 2A state championship on June 9.



Submitted photo by Betsy Cooper-Bernstein

"He's fun-loving. He cares more about the girls than he does himself," she says. "He'd do anything for us. At practices, he'd come up with games to make it fun. He was always showing us how to have fun and live life as it comes to you. That's what he did."

It's even harder for her to talk when she remembers hearing the news that Edson had died unexpectedly on Oct. 18, 2006.

The father of three had been in the hospital for surgery to remove a tumor from his intestine, a tumor that turned out to be benign. During the operation, doctors also removed his gallbladder and appendix. Everything seemed to go well. He was scheduled to go home on the day a blood clot killed him.

"It was really hard," Emily says. "They opened up sessions for us at school so we could talk about it. We were so close to him."

Even after his death, he continued to be part of their close-knit team.

The players wore his initials—J. E.—on their wristbands and the sleeves of their shirts this season. They prayed to him during every team prayer. They remembered him when they lined up for "The National Anthem" before every home game this year at their new field at Brookside Park in Indianapolis, the project that Edson directed. As they looked toward the American flag in those moments, they also focused on the U.S. Marine Corps flag right beneath it.

"We always have a reminder he's there," Emily says. "We always say, 'It's all for you.' One of our goals at the beginning of the season was that we wanted to win state for him."

The stuffed bear in a Scecina softball outfit and cap became part of the tribute to Edson. His wife, Rita, made the bear, stuffing its insides with pieces of Scecina softball shirts that her husband wore. She brought the bear to the games, sharing it with the girls, who kept the reminder of Edson on the bench with them.

"He loved this team," says Rita Edson about her husband of

35 years. "He'd refer to them as 'my girls.' He'd come home and he'd say, 'You should have seen my girls today!' When he passed away, the girls signed a softball and we put the ball and a Scecina softball hat in the casket with him so he'd have them in heaven. The girls promised me at the funeral home they were going to win state for him."

Ever since Emily was a freshman, Scecina has been a serious threat to win a state championship. One of the best pitchers in the state, she has been named the Indiana Gatorade Softball Player of the Year the past two seasons. Yet the first three seasons ended in heartbreak in the state tournament as Scecina was knocked out each year by a score of 1-0.

Realizing they needed to be more consistent hitters, Scecina's players took extra batting lessons for much of the past year. They also benefited from the determined leadership of the team's three seniors: Emily, Cassie Byrd and Theresa Weinzierl. This year, they wouldn't be denied. With their parents, who have supported them all season leading the cheers, the Scecina Crusaders beat the team from North Posey High School 5-0 to earn the state championship.

Still, the day that Scecina's team will never forget also became another day when the team remembered John Edson.

The small stuffed bear can be seen in many of the photos that captured the team's joyous celebration on the field. The bear is also there in every team photo and every player's individual photo with the state championship trophy. The bear is pictured with a state championship medal around its neck. That medal now belongs to the Edson family—one more tribute from the team to their beloved coach.

As the team celebrated the state championship, Moorman thought of Edson, remembering how they had been coaching together since 1992.

Emily thought of her coach, wishing he was there to join the celebration, knowing how much fun he would have had. Rita believes her husband was there.

"It was kind of bittersweet," Rita says. "It was wonderful, too. There were so many people from Scecina there. It was a dream come true for all of us. We knew his spirit would be with the team. I know John was smiling down on them. I know he was feeling proud." †

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## An examination of conscience helps us admit our faults

By Fr. John W. Crossin, O.S.F.S.

We usually make an examination of conscience before sacramental confession. In fact, we could examine our consciences whenever we look seriously at our life's direction.

A day of prayer or a yearly retreat is ideal for this deeper reflection.

Such an examination requires humility, which is a critical component. We must see ourselves as we really are with strengths and weaknesses, virtues and vices, sins and acts of charity.

Humility is a hard virtue in that it is difficult to practice consistently. Yet this virtue is most characteristic of Jesus. He urged us to take the last place at table. He humbled himself, accepting death on a cross.

Some of us have trouble acknowledging our strengths. Paradoxically, our gifts can be hard to accept. We just don't see the gifts that God has given us or we imagine having others.

A word of encouragement from a friend can help us begin to realize our talents. I have been amazed that a few positive words from me have sent friends off to study for a degree or to accept a new position.

To me, their talents were obvious and their lack of awareness of their gifts was surprising.

More often, we have trouble acknowledging our faults. It can be hard to accept our sins. It is even harder to ask for forgiveness.

The relativism in American culture teaches people that there is no right or wrong. Thus, popular culture tells us, we cannot sin, we are rarely mistaken and moral principles are just a matter of opinion.

Some people may think, "Who is the Church to tell me

### Sermon on the Mount aids examination of conscience

By Carole Norris Greene

During a communal penance service at the Vatican in 2006, U.S. Cardinal J. Francis Stafford suggested using Jesus' Sermon on the Mount as an aid in examining one's conscience.

Cardinal Stafford, who heads the Vatican court dealing with matters of conscience, said penitents should ask:

"Do I turn from pride, envy and ambition and follow Jesus' way of humility? ... Do I spend a disproportionate amount of time in reading newspapers and journals, watching television and using the Internet in comparison with the time spent reading and meditating upon the sacred Scriptures? Have I been lacking in poverty of spirit and thus have been unable to hallow the name of God among men? Have I placed my happiness in the possession of external goods? ... Have I been lacking in mercy whereby I forgive the injuries of others?"

(Carole Norris Greene is associate editor of Faith Alive!) †

what to do?"

Deep inside us, in our spiritual core, we don't really believe that everything is relative. We know better. At times, we will even let go of our denials or rationalizations and admit that we have sinned.

Admitting the fault is the first step toward healing and reconciliation. If we can come to admit our weakness, we can pray and ask God for healing.

A second step, one that takes us more time to come to, is to look within ourselves for the roots of our sin. In coming to grips with the part of us that is enmeshed in sin, we can begin to be better people.

In quiet prayer moments, we may finally come to see some of our blind spots. These just seem to surface into our consciousness.

I think that the Holy Spirit is guiding this process. We can come to realize or to admit, for example, that we are the angry persons in the conversation—not our colleagues or our family members.

Often, our friends see us better than we see ourselves. In frank dialogue with a spiritual friend, we may receive a little help in seeing ourselves more clearly.

As we continue the spiritual journey of life, we can gain a little more self-knowledge. We become aware that we will always have blind spots.

We will always be in need of deeper healing from sin and its effects in our lives. This healing only comes with God's help.

Years ago, my psychology professor at The Catholic University of America, the late John Kinnane, said that, "If we only could accept the love of God of the universe for us, our egos would be incredibly affirmed."

Yet, I've noticed that I can only focus on this love for brief periods of time.

The Father sent his Son Jesus for our healing and reconciliation. This healing power of Christ is still available to us. The healing power of Jesus' life, death and resurrection comes to us through the Holy Spirit in a variety of ways.

Healing can come in prayer as we offer ourselves with our faults and sins to God.

Sometimes others pray with us for healing.

Reading Scripture, the inspired word of God, can bring peace to our hearts as we begin to be healed.

The Holy Spirit can heal us through others. A kind word or deed may be all that is needed. The power of our own Christian affirmation of others should not be underestimated.

In fact, being too eager to criticize others can actually harm others who are in need of healing, too.

The Sunday Eucharist can be a major source of healing for our daily sins.

The sacrament of reconciliation is a prime means where the Holy Spirit's healing power is available through the



The sacrament of reconciliation is a prime means where the Holy Spirit's healing power is available through the ministry of the Church.

ministry of the Church. I have seen and felt this power from both as a priest-confessor and as a penitent.

Asking for the healing power of Christ in our daily prayers allows us to be converted more deeply to Christ.

If, in examining our conscience, we become thankful for God's gifts to us, we can share that grace in love for others.

(Oblate Father John W. Crossin is executive director of the Washington Theological Consortium in Washington, D.C.) †

### Discussion Point

## Ask God for help with problems

#### This Week's Question

What must happen if a pattern of negative behavior is to stop or change for the better?

"First, ... become aware of the need to change ... [and] ask the Lord to help. ... Then [people] have to get the help they need to change. It might be as simple as going to confession or they might need to see a counselor or a spiritual director to help make the change and integrate it into their life." (Joy Davis, Keene, N.H.)

"The first step is the personal willingness to change, but even with the will to change you need true conversion of your heart [and] to trust that God will provide for you if you make such a change." (Christi Ramos, Canyon, Texas)

"I remember learning in school about the 'near occasion of sin' and how we shouldn't put ourselves near temptation. To change a negative behavior, like

overeating, that would mean staying away from the kitchen." (Pat Bedell, Akron, Ohio)

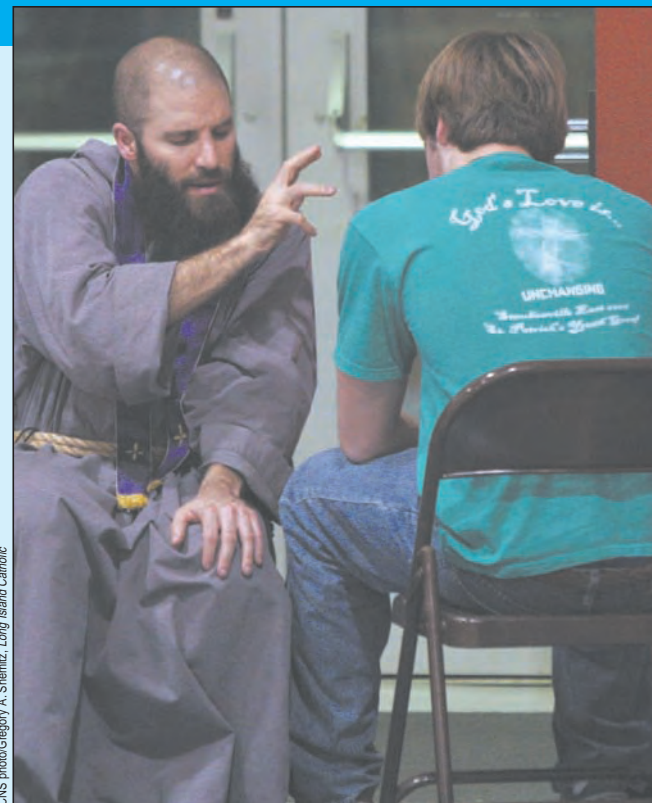
"Acknowledge [that] the behavior is negative. Honesty, diligence and knowledge of ... how to make [the change] happen is required. Follow through because of desire [to improve]." (JoAnne Byrnes, Osage, Iowa)

"First, you need to plot out a course on how you can extinguish the behavior. You can help stay on that course with reinforcement like meditation, reflection and prayer." (Gail Hurchick, Scranton, Pa.)

#### Lend Us Your Voice

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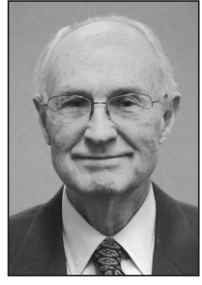
CNS photo/Gregory A. Shemitz, Long Island Catholic

From the Editor Emeritus/John F. Fink

## The Old Testament's four books of fiction

(Eleventh in a series of columns)

There are four books of fiction in the Old Testament.



The Book of Tobit is a fascinating religious novel set after the fall of the Kingdom of Israel to the Assyrians in 721 B.C.

The characters are Tobit; his son, Tobias; Sarah, who has had seven husbands, each of whom died on their wedding night; and the archangel Raphael.

The story concerns Tobias's travels from Ninevah to Media to get money that Tobit left there. Tobias marries Sarah, they survive their wedding night and eventually make it back to Ninevah.

The book contains numerous maxims and teachings, such as fidelity to the law, the intercessory function of angels, piety toward parents, the purity of marriage, reverence for the dead, and the value of almsgiving, prayer

and fasting. I encourage you to read it. It's only about 15 pages.

The Book of Judith also has an historical background, but there are numerous errors. For example, the author describes Nebuchadnezzar as the king of the Assyrians when he was king of Babylon.

It's the story of how Judith overcomes the cowardice of her own people to defeat and kill an arrogant general, Holofernes. The purpose of the book was to show how the invisible hand of God rescued Israel through Judith. Naturally, the book is a favorite among women.

Classical painters have represented Judith frequently, and the sculptors of the cathedral at Chartres in France depicted her story in stone. Both Mozart and Beethoven made Judith the subject of oratorios.

The Book of Esther reads as if it were an historical book, and the Jews established the feast of Purim to celebrate the deliverance of the Jews when they were threatened with extermination. The setting this time is Persia. Esther is an orphaned Jewish girl who is encouraged by her uncle, Mordecai, to enter a

beauty contest to become the wife of the king. She wins.

Then the evil Haman, the king's main adviser, tries to have all the Jews in the empire killed because of his dislike for Mordecai, who refuses to bow down to him. Esther saves the Jews by telling the king about the plot, and Haman is hung on the gibbet he had built for Mordecai. The book ends with the Jews killing all their enemies in vindication for what was going to happen to them. Love of enemies was not part of Judaism.

The Book of Jonah is classified as a fable because of the role of the fish that swallows Jonah. It's a short story that goes against our expectations because Jonah is in many ways an anti-prophet whose behavior is the opposite of what we might expect. He tries to escape his role as a prophet.

The book is also deliberately humorous as Jonah tries to get away from going to Ninevah to preach repentance by sailing to a remote place. Of course, when he finally does go to Ninevah, he, and we, are surprised when the people, beginning with the king, actually do repent. †

Faith and Family/Sean Gallagher

## Let Christ live through your uniqueness

My son, Raphael, whom my family affectionately calls "Raphy," recently went with me to the grocery store.



As we walked across the parking lot back to our car, Raphael jabbered quite a bit, and a bit loudly, too. I smiled at him and said, "You're a loudmouth."

Raphael paused a moment, looked me in the face and then said, "I not loudmouth ... I Raphy!"

I couldn't help but chuckle.

At the tender age of 2, Raphael is already starting to establish his own identity.

And that's a good thing. This planet is filled with around 6 billion people, give or take 100 million or so.

Each one of those people, from each strand of their DNA to each quirk of their personality, is a one-of-a-kind creation of our amazing God.

In my own humble home—population five—there are certainly differences galore. Raphael is different in many ways from his older brother, Michael. And, as the months and years roll along, it will be interesting to see how little Victor will set himself apart.

*'... being a unique individual and living in communion with others isn't so much a thorny contradiction as it is a paradox to be pondered, a mystery to be embraced.'*

Isn't that what it means to be an American, a citizen of a country founded by rugged individualists?

There is some irony here, though. For as much as we idolize individualism, we also have a driving desire to fit in, to be just like everyone else.

Raphael tries to do this as he enthusiastically emulates—for good or ill—much of what he sees Michael doing and hears Michael saying. I ought to get him a T-shirt I saw on a toddler a while back that read: "Monkey See, Monkey Do, Monkey Get in Trouble."

From our earliest days, we learn that being ourselves is the law of the land. Yet it is also ingrained in us that being part of the "in crowd" is a sign of success.

But we're also citizens of the Kingdom of Heaven. In that reality, being a unique individual and living in communion with others isn't so much a thorny contradiction as it is a paradox to be pondered, a mystery to be embraced.

From that first band of Apostles that followed Jesus along the roads of Galilee to the saints of our own day, including our own beloved St. Theodora Guérin, the diversity among those who have born the name of Christian has been nothing less than stunning.

And yet, in the midst of all the differences in the holy ones that make up that great cloud of witnesses, we can quickly discern that all of them, in their own particular way, were able to echo St. Paul's words to the Galatians:

"It is not I who live, it is Christ who lives in me" (Gal 2:20).

So as my young sons grow up, I'm sure I'll watch in wonder as each of their own distinct characters emerge.

But, with the aid of God's grace, I also hope to guide them more and more into a deeper relationship with Jesus.

And then the real awe will unfold when I, like looking through a kaleidoscope, will start to ponder the face of Christ in each of my sons' uniqueness. †

Cornucopia/Cynthia Dewes

## The land of the free and the home of the brave?

Both John Adams and Thomas Jefferson, two of the founding fathers of our country, died on July 4, 1826.



Two extremely different men with different political and spiritual views went back to God on the very anniversary of the important day which they helped make possible.

This fact has always seemed to me to be providential. I take it as a sign of God's grace that these two patriots went home together on the date that made them both eternally famous for creating a nation dedicated to Christian values. With all their differences in temperament and performance, in the end they will both be judged as instruments of God's will.

It may seem over the top to some to think of the American experiment as being part of God's plan, but I do. There are certainly other democracies and humane governments in this world, but ours is the first one expressly founded on principles of human dignity and freedom. Founders as different as Adams and Jefferson worked together to make it so.

And they were different. Adams was a churchgoer, while Jefferson was a deist.

Adams was a faithful and loving husband, without much money, who cared nothing for personal power or social pretense.

Jefferson loved French style, luxury and women, and was in debt to the day he died because of his expensive tastes.

Adams despised slavery, and Jefferson was a slaveholder.

The other Founding Fathers were just as diverse, holding different opinions about everything. They argued about the power of the federal government versus the states, about the structure and need for taxation and other civic responsibilities, and how to respond to overtures or attacks by foreign powers.

Every idea was debatable, every decision was questionable because they were starting something entirely new in the way of governing without adhering to a mandatory and rigid hierarchical structure.

They wanted to go forward without the class system and other prejudicial baggage that existed in the countries from which they came. It's no surprise that George Washington refused to be addressed as "Your Majesty," or to be shown obeisance of any kind.

Despite what the prevalent anti-religious faction proclaims so loudly today, this country is indeed founded on Christian values. Not only is "our Creator" mentioned

in our public documents, but also the truths which Christians believe about the human condition. "Inalienable rights" follow from being creatures of God made in God's image.

Today, it is fashionable to sneer at the idea that our country is "the city on the hill," a divinely inspired force for good in the world. But that is exactly what the Fathers hoped it would be. They envisioned a country in which every citizen had the chance to live life freely, but in a morally responsible way.

Of course, the new "Americans" hoped to succeed economically, but also thought of their country as a place where people could satisfy themselves by serving the common good. Because we're human, sometimes we've failed miserably to achieve this goal.

We can only hope we're still on the right track since foreigners continue to flock to our shores. On this Fourth of July, this anniversary of flawed men shaping noble ideals into the creation of a new country, we need to return to those founding principles.

We need to keep God on our side as God was in the beginning.

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

Faithful Lines/Shirley Vogler Meister

## God created first the beasts and birds

Last month, while family members from northern Indiana were visiting us here, our



neighbor, Frank, came by to compliment our eldest grandson, David, on the fine work he is doing with our landscaping. All the family agrees.

While Frank and I talked, I remembered that I hadn't shown him a purple

columbine that unexpectedly appeared in the back of our property this spring.

As we walked in that direction, something else unexpectedly appeared, scurrying toward us.

My first words on seeing the little critter were, "Oh, an albino mouse!"

Then we noticed a dark spot on his side as he continued down the driveway to where David was working in the yard.

Of course, we alerted others inside the house so they could see how sweetly tame the mouse was.

My daughter, Diane, who called him Stuart (Little) after the mouse movie of the

same name, went indoors to get cheese while David provided water from a hose. The mouse was obviously domesticated.

Then we all returned to what we had been doing. A little later, I checked on Stu, who was cozily nestled in thick grass and was sound asleep.

The family—all of whom have cats as pets—discussed what to do, especially since we have a neighborhood hawk that would have surely enjoyed catching Stu as dinner.

During a prayerful plea for wisdom, the word PETCO suddenly came to mind. I knew the pet store's nearest location, but it wasn't where we usually shopped for cat supplies.

I called the store, looking for advice. Employee Michelle Coy said, "Bring him in." Then she explained that she knew people who might give Stu a good home.

So, with an ice pick, I poked countless air holes into a box so that Diane and my grandson's girlfriend, Emmeline—who had graduated from Purdue University the day before—and I could deliver Stu to his safe haven.

Later, I called Michelle Coy to check on him. Actually, when I signed papers giving

PETCO custody, I spelled his name "Stewart" because I felt he needed his own identity. Stew/Stu was doing well, she said, and later was found a good home.

I contacted the company's national headquarters to report how pleased we are that the mouse was saved in such a joyful and humane manner. Of course, then we also became PETCO customers.

Now, what has this to do with Catholic-Christian principles? Everything! Christ taught love and compassion—and neither has boundaries. A Christian song says, "Whatsoever we do to the least of our brethren ..."

Like St. Francis of Assisi, who taught that animals are our brethren, too, I believe in most circumstances that respecting, protecting and saving any of God's creatures is an important, often necessary extension of Christ's love.

Once, in a poem I wrote, I reflected that God first created beasts and birds before the soul of man was stirred.

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

Thirteenth Sunday in Ordinary Time/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, July 1, 2007

- 1 Kings 19:16b, 19-21
- Galatians 5:1, 13-18
- Luke 9:51-62

The First Book of Kings is the source of this weekend's first reading.



As the names of these two volumes imply, First and Second Kings were written, to a degree, to be a chronicle of the lives and reigns of Israel's early kings.

However, in no sense were they political or even personal biographies of the kings.

They were written with the purpose, first and foremost, of drawing the people of Israel more closely to God and to obedience to God's commandments.

Therefore, it is not surprising that the books feature prophets as much as kings. In this weekend's reading, the focus is upon Elisha and Elijah, two of the earliest recorded prophets.

This reading describes the passage of responsibility from Elijah to Elisha, much more than simply a conferral of authority upon a new generation by a preceding generation. Succession occurred. However, God directed Elijah to call Elisha to the role of prophet. In other words, both Elijah and Elisha were divinely chosen.

It was part of God's plan to give the Chosen People direction, lest they go astray, to their own doom, if left to their own plans.

Two points are worth remembering. The first is somewhat coincidental. God tells Elijah to anoint Elisha.

The practice of anointing people with olive oil survives in Christian liturgies. Anointing is one of the most ancient gestures of ritual. It means being marked.

The second point is that the prophets put everything aside to serve God.

The Epistle to the Galatians provides the second reading.

While pious Jews abhorred slavery, the literal owning of human beings was commonplace in the Roman Empire. The Christians in Galatia, to whom this epistle was first sent, saw slavery every day and at

every turn. Everyone instantly would have understood a reference to slavery.

The letter to the Galatians reminded its ancient readers in Galatia, and reminds us today, that blindly following our instincts is not in any way the path to true freedom. Instead, it results in slavery. But, as humans, we are attracted to following our instincts. We are attracted to sin and to selfishness.

God's strength, given in the Holy Spirit, through identity with Jesus, fortifies us. God's revelation, proclaimed by Jesus, instructs us. In Christ, God frees us.

St. Luke's Gospel furnishes the last reading.

For Luke, the Lord's coming to Jerusalem was momentous for Jesus personally and also for the world. Thus, this Evangelist can be very dramatic in detailing the movement of Jesus toward the Holy City.

Passing to Jerusalem, the Lord goes through Samaria. For devout Jews, Samaritans were a disgusting lot. Long ago, Samaritans—although they were Jews and believers—had compromised themselves by accepting foreign invasion and then, more terribly, by consorting with pagans. All this happened centuries before Jesus, but in the first century A.D. the Jews still scorned Samaritans.

Understandably, the Apostles asked Jesus for a harsh retaliation when people in a Samaritan village rejected the Gospel. Jesus reprimanded the Apostles for making their request.

Someone else loudly cried out loyalty to Christ. The Lord tells this person that true faith means a commitment so strong that nothing can divert it.

## Reflection

The Lord, in Luke's Gospel, calls us all to a high ideal by saying that no one who looks back after making a commitment to God can receive the gift of eternal life.

The Church is blunt in proclaiming this passage. However, it is also encouraging and reassuring. God sent prophets to guide the people. God sent us Jesus.

It is up to us to set our sights on the row to be plowed on our way to heaven. But we allow ourselves to be slaves. Our culture hardly sees it this way. It has completely reversed the meaning of freedom. We are slaves if we sin, if we are not somehow in control. But Christ gives us freedom, not constrictions. †

## Daily Readings

Monday, July 2  
Genesis 18:16-33  
Psalm 103:1-4, 8-11  
Matthew 8:18-22

Tuesday, July 3  
Thomas, Apostle  
Ephesians 2:19-22  
Psalm 117:1-2  
John 20:24-29

Wednesday, July 4  
Elizabeth of Portugal, religious  
Genesis 21:5, 8-20a  
Psalm 34:7-8, 10-13  
Matthew 8:28-34

Thursday, July 5  
Anthony Mary Zaccaria, priest  
Genesis 22:1b-19  
Psalm 115:1-6, 8-9  
Matthew 9:1-8

Friday, July 6  
Maria Goretti, virgin and martyr  
Genesis 23:1-4, 19; 24:1-8, 62-67  
Psalm 106:1-5  
Matthew 9:9-13

Saturday, July 7  
Genesis 27:1-5, 15-29  
Psalm 135:1-6  
Matthew 9:14-17

Sunday, July 8  
Fourteenth Sunday in Ordinary Time  
Isaiah 66:10-14c  
Psalm 66:1-7, 16, 20  
Galatians 6:14-18  
Luke 10:1-12, 17-20  
or Luke 10:1-9

Question Corner/Fr. John Dietzen

## Amnesty International to vote on support for abortion rights

**Q** I'm looking for the Catholic Church's view of Amnesty International. I know it was founded in 1961 and works to defend victims of political imprisonment, torture and the death sentence.



Does the Church have an official position in favor of it or against it? (Pennsylvania)

**A** The Catholic Church has no official stand concerning Amnesty International. Catholics, however, including many bishops around the world, have vigorously supported it and worked with it through the years.

It was, in fact, founded by a British Catholic layman, Peter Berenson, who was involved in adopting orphans from the Spanish civil war in the 1930s and bringing Jews who had fled Hitler's Germany to England.

In 1961, Berenson founded Amnesty International in response to the rapid growth of international and institutional injustice after World War II.

Amnesty International received the 1997 Nobel Peace Prize, especially for its advocacy of political prisoners. Berenson died in 2005.

Amnesty International, which now has more than 2.2 million members, is independent of any government or political system. A council composed of representatives from all national sections makes its major policy decisions.

Until now, Catholics and other religious groups have been major Amnesty International supporters, financially and otherwise.

The Vatican's Pontifical Council for Justice and Peace has worked often with Amnesty International, sharing its conviction that every human person enjoys the human rights enshrined in the Universal Declaration of Human Rights and other human rights documents.

These include the 1959 United Nations Declaration of the Rights of the Child, which holds that "the child, by reason of his or her physical and mental immaturity, needs special safeguards and care, including appropriate legal protection before as well as after birth."

This fits into what has been Amnesty International's mission: care for the world's most vulnerable, the release of prisoners of conscience, right to a fair trial, and an end to "disappearances," political murders, torture and capital punishment.

During its 46 years, the moral authority of Amnesty International has grown enormously and its influence has touched thousands.

Countless stories describe grievous injustices being alleviated, sometimes even ended, through its intercession for people in oppressive situations.

During the past two years, however, several Amnesty International sections have proposed that it abandon its neutral stance on abortion, advocate a woman's right to abortion in case of rape, sexual assault and incest, and then most likely to advocate the right to abortion in general.

That Amnesty International should consider supporting abortion at this late stage is curious, to say the least.

The United Kingdom and Canada sections and perhaps others have approved the policy in favor of abortion rights.

United States leaders have made their decision, but refuse to reveal the results of the vote.

Amnesty International has, in fact, been strangely silent about its movement toward approval of abortion rights.

The summer 2007 magazine of United States Amnesty, for example, doesn't mention the subject in spite of the significance that a pro-abortion rights decision would have on its influence and standing in the world.

A final decision is possible at the Amnesty International conference in Mexico this coming August.

A pro-abortion vote is not yet inevitable, however. The organization has always considered letter-writing campaigns as among the most effective instruments to exert influence.

Certainly an embrace of abortion rights would be inconsistent with Amnesty International's message and drastically affect the way its voice is heard.

The Catholic bishops of England and Wales write, "Such a policy change would, in the eyes of many, compromise Amnesty as a trusted advocate for human life. Furthermore, such a decision would almost certainly divide its membership and undermine the vital work for which it was founded and for which it is justly renowned."

Its diminishment as a credible moral authority would be a sad loss for the world.

Amnesty International's U.S. mailing address is 5 Penn Plaza, New York, NY 10001 and the Web site address is [www.amnestyusa.org](http://www.amnestyusa.org).

(A free brochure answering questions that Catholics ask about the sacrament of penance is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail in care of [jjdietzen@aol.com](mailto:jjdietzen@aol.com).) †

## My Journey to God

### Journey

You set us on this journey,  
a gift that unfolds,  
so many varied ways we'll move  
along life's road.

Walk. Weave. Waiver.  
Shuffle. Stumble. Stomp.  
Stroll. Stop. Skip along.  
Gallup. Jump. Hop.

Frolic. Prance. Dance.  
March. Tip-toe by.  
Sprint. Break into a run.  
Just plain fly.

Maybe creep.  
Maybe crawl.  
I think we'll leap  
most of all.

That "leap of faith"  
we're asked to make,  
not just once but many  
leaps to take.

Leaps that show  
our faith in You.  
Total trust, total surrender,  
Total love—all true.

(Cathy Dearing is a member of St. Barnabas Parish in Indianapolis.)



You are within, before, behind.  
There's nothing to fear.  
You are above, beneath, beside.  
You are already there.

So give us courage, Lord,  
for it's in that final leap  
that the real journey begins,  
for it's in Your arms we'll be.

By Cathy Dearing

# Seniors lead Cathedral High School to baseball title

By John Shaughnessy

After 11 seasons as the head baseball coach at Cathedral High School in Indianapolis, Rich Andriole knows that each team has an opportunity to create its own special character.

He also knows how hard it is to win an Indiana High School Athletic Association state championship.

"The reality is there are a whole bunch of teams that set similar goals and, at the end of the year, only one team can say they achieved the ultimate goal," Andriole says.

The 2007 Cathedral Irish baseball team attained their goal, beating Kokomo High School 7-2 in the IHSAA Class 4A state championship game at Victory Field in Indianapolis on June 16.

"These guys were incredibly competitive," he says.

"They stayed focused the whole season. Game in and game out, whether they were behind or ahead, they

competed."

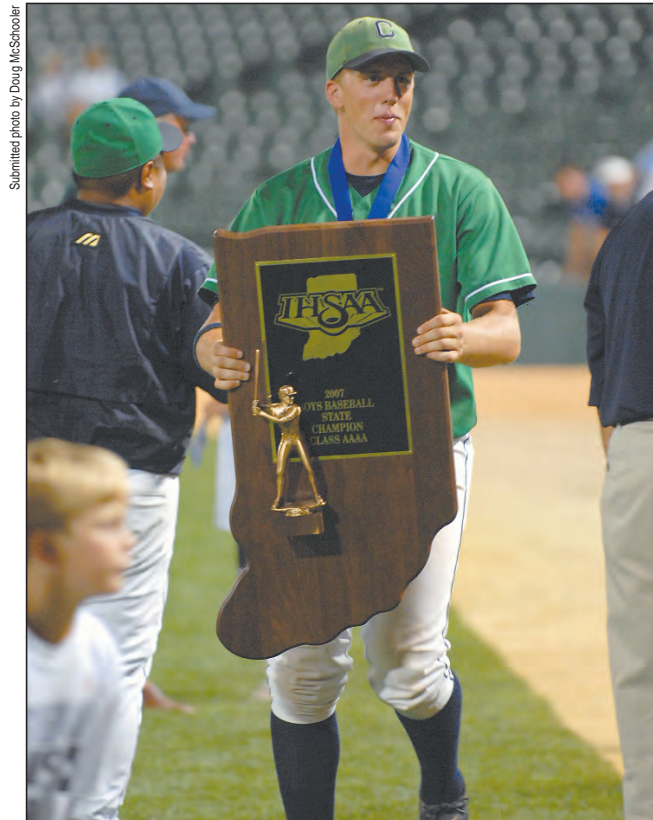
The coach credits that approach to the team's seven seniors: Anthony Agnew, Mark Branigan, Steve Darragh, Brent Lee, Dan Madia, Chris Parker and T. J. Stark.

"One of the special parts is the relationships that are formed, developed and bonded in a season," Andriole says. "During a season, we spend more time together than we do with our families."

He believes those bonds will last. So will the memories.

"There are a whole bunch of lifelong memories that will come out of this," says Andriole, who also led the 2001 Cathedral baseball team to a state championship. "These players will carry these memories with them the rest of their lives. That's special."

"You feel a sense of incredible achievement. It's also humbling. You feel how lucky it is to experience this achievement." †



Senior Mark Branigan clutches the IHSAA Class 4A state championship trophy after Cathedral High School beat Kokomo 7-2 on June 16. Mark is the son of Roger and Barbara Branigan, who are members of St. Pius X Parish in Indianapolis.



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3. Be courteous, upright and prudent.
4. Be charitable and help neighbors in need.
5. Do not view cars as an expression of power.
6. Do not drive when not fit to do so.
7. Support families of accident victims.
8. Be forgiving of those who have done wrong.
9. On the road, protect the more vulnerable party.
10. Feel responsible toward others.

Edited from "Guidelines for the Pastoral Care of the Road," a document from the Pontifical Council for Migrants and Travelers



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# 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.

**BESS, Rose Ann, 83,** St. Barnabas, Indianapolis, June 17. Mother of Kathleen Brown, Mary Hudson, Theresa Warner, James and Timothy Bess. Grandmother of 12. Great-grandmother of 13.

**BINDER, Joseph, 77,** St. Therese of the Infant Jesus (Little Flower), Indianapolis, June 1. Husband of Rose Ann Binder. Father of Deanna Payne, George and John Binder. Brother of Wanda Glenn and Mariann Winniger. Grandfather of seven. Great-grandfather of three.

**BIR, Martha Camilla, 90,** St. Mary, New Albany, June 14. Grandmother of two.

**BLACKBURN, John W., 67,** Our Lady of Lourdes, Indianapolis, June 15. Husband of Anne Blackburn. Father of Jenny Richardson, Katy Saylor and Brian Blackburn. Brother of Betty Clevenger, Bill and Robert Blackburn. Grandfather of three.

**CHACON, Patricia Jo, 79,** St. Augustine, Jeffersonville, June 3. Mother of John Chacon. Sister of Margaret Miles.

**CLARK, Joyce (Dilger), 72,** St. Mary, New Albany, June 4. Sister of Arlene Renn, Lois Stephany and Norbert Dilger.

**COOPER, Karen Raye, 64,** St. Therese of the Infant Jesus (Little Flower), Indianapolis, May 30. Wife of John L. Cooper. Mother of Donna, Mariah and Clyde Cooper, Charles, Paul and Robert Neal. Sister of Joe Bobo, Paul and Paula Chapman.

**CRAVENS, Patricia Jane, 90,** Christ the King, Indianapolis, June 7. Mother of Janine Buchanan, Barbara Frame, Carol Trueblood and Stephen Cravens. Sister of Pam Calabria. Grandmother of nine. Great-grandmother of four. (correction)

**DIETZ, Mary M., 97,** Christ the King, Indianapolis, June 5. Mother of Margaret Hull, Susan Klipple and Harry A. Dietz IV. Sister of Alois Singer. Grandmother of five. Great-grandmother of three.

**DOWNEY, Jack R., 85,** St. Barnabas, Indianapolis, June 13. Father of Pamela Hanna. Brother of Larry Downey. Grandfather of five. Great-grandfather of several. Great-great-grandfather of several.

**EVE, James David, 83,** St. Mary-of-the-Knobs, Floyds Knobs, June 15. Husband of Betsy Eve. Father of Mary Sieg, Matthew, Michael, Patrick and Timothy Eve.

**HUNT, Anna Margaret, 88,** St. Mary, North Vernon, June 10. Mother of Barbara Davis, Connie Hudson, Steve Hunt, David, John and Phillip Meyers. Sister of Betty Mullen. Grandmother of six. Great-grandmother of four.

**JOHNSON, Mary Jane, 69,** St. Michael, Greenfield, June 12. Mother of Anthony Johnson. Sister of Antoinette Ingoldsby and Martha Summer. Grandmother of four. Great-grandmother of one.

**KAHLERT, Gerhard Richard, 83,** Good Shepherd, Indianapolis,

June 18. Husband of Elsie Kahlert. Brother of Elizabeth Degenhard. Uncle of several.

**KING, Annie L., 78,** St. Rita, Indianapolis, June 4. Mother of Bobby King Sr. Sister of Elsie Lee Buchanan, Dorothy Campbell, John and Willie King. Grandmother of four.

**KRINER, Robert Joseph, 69,** St. Barnabas, Indianapolis, June 22. Husband of Sally (Work) Kriner. Father of Diane Howe, Joseph and Scott Kriner. Brother of Maryann, Rosemary and Donald Kriner. Grandfather of three.

**LINDAUER, Leroy W., 74,** St. Pius, Troy, June 16. Husband of Gloria Lindauer. Father of Linda Mongillo, Lisa Musick, Carol Vinson, Nancy Wheeler, Jeanne and Mark Lindauer. Brother of Edward and James Lindauer. Grandfather of 12. Great-grandfather of 12. Step-great-grandfather of seven.

**MAUDLIN, Howard L., 85,** St. Mary, Greensburg, June 23. Husband of Margaret Maudlin. Father of Diane Jacobs. Brother

of Mary, Don and Ed Mauldin. Grandfather of one.

**MAYNARD, William, 83,** St. Gabriel, Connersville, June 4. Father of Susan Brown and Roger Maynard. Brother of Robert Maynard. Grandfather of five. Great-grandfather of eight.

**PALMER, Carolyn Sue, 69,** Good Shepherd, Indianapolis, June 16. Mother of Jennifer McMullen, Jeanette, Chris and Doug Palmer. Sister of Dolores Elias. Grandmother of four.

**ROBBINS, Barbara, 65,** St. Gabriel the Archangel, Indianapolis, June 11. Mother of Susan Goddard, Gail Lindsey, Stephanie Stafford and Bill Hergel. Grandmother of five.

**ROTH, Morand A., 75,** St. Andrew the Apostle, Indianapolis, June 10. Father of Susan Dugan, Louise McKeand, Sharon McQueen, Patricia Merriman, David, Glenn and Michael Roth. Brother of Joan Holzer, Peggy and William Roth. Grandfather of 17. Great-grandfather of 11.

**SCHAFFER, Helen E., 76,** Prince of Peace, Madison, June 4. Wife of Bernard Schaffer. Mother of Mary Helen Finney, Bernadette Thomas, Andy, Bill, Danny, David, Eddie, Jerry, Jim, Kenny, Tom and Father

Raymond Schaffer. Sister of Joseph Augustin. Grandmother of 30. Great-grandmother of five.

**SEWARD, Virginia, 88,** Sacred Heart of Jesus, Terre Haute, June 8. Mother of Leslie Hayhurst, Cheryl, Bryan and Gregory Seward. Sister of Regina Miller. Grandmother of eight. Great-grandmother of 12.

**SWINEY, Georgia M., 92,** St. Rita, Indianapolis, June 9. Mother of Windy Davis and Suzanne Johnson. Grandmother of four.

**TROG, Arthur W., 74,** St. Mary of the Immaculate Conception, Aurora, June 7. Husband of Mary Trog. Father of Kimberly Batchelor, Bety Tipsword and Steven Trog. Grandfather of five.

**TRUE, Marie Cecelia (Paquin), 93,** St. Lawrence, Indianapolis, June 19. Mother of Barbara and William True. Grandmother of one.

**TUTTLE, Kathryn Ann, 97,** St. Luke, Indianapolis, June 12. Mother of Sarah Switek, John and Peter Tuttle. Sister of Elizabeth Peck.

**VERKAMP, Francis John, 72,** St. Monica, Indianapolis, June 19. Husband of Ethna (Cunningham) Verkamp. Father of Eileen Meulbroek, Karen Wurster and Kevin Verkamp.

Brother of Virlee Kreilin, Sister Mary Ann Verkamp, Sister Mary Aquin Verkamp, Bernard, Gilbert and Robert Verkamp. Grandfather of nine.

**WUENSCH, Michael James, 57,** St. Barnabas, Indianapolis, May 18. Brother of four. Uncle of 17.

**YOUNG, Albert E., 78,** St. Mary, Greensburg, June 6. Husband of Betty Young. Father of Esther Lampert, Ruth Rudolf, Mary Jane Scheidler, Anthony, Edward, Francis and Mark Young. Brother of Virginia Bedel. Grandfather of 20. Great-grandfather of 11. †

## Franciscan Sister Carol Ann Sunderman served on council

Franciscan Sister Carol Ann Sunderman, formerly Sister Mary Carmel, died on June 9 at St. Clare Hall, the health care facility for the Congregation of the Sisters of the Third Order of St. Francis, in Oldenburg. She died on her 72nd birthday.

The Mass of Christian Burial was celebrated on June 13 at the motherhouse chapel. Burial followed at the sisters' cemetery.

Born on June 9, 1935, in Cincinnati, Ohio, she entered the Oldenburg Franciscan community on Sept. 8, 1953, and professed her final vows on Aug. 12, 1959.

From 1986 to 1994, Sister Carol Ann was a member of the General Council Leadership Team for the Franciscan congregation.

During the past 13 years, she

served as a member of the sisters' formation team.

Sister Carol Ann ministered at Catholic grade schools staffed by the Franciscan sisters from 1955 to 1984.

In the archdiocese, Sister Carol Ann served at St. Christopher School in Indianapolis, St. Monica School in Indianapolis, St. Lawrence School in Lawrenceburg and Our Lady of Perpetual Help School in New Albany.

She also taught at a Catholic grade school in Cincinnati.

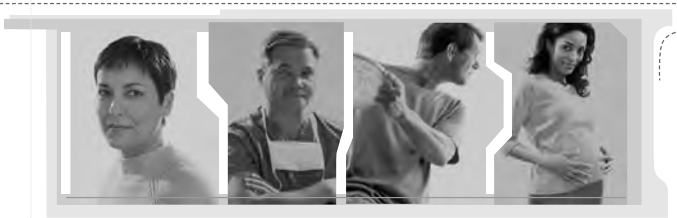
Surviving are a brother, Robert Sunderman, of Cincinnati as well as several nieces and nephews.

Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036. †

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# ST. MALACHY

continued from page 1

St. Malachy's new worship space will seat 1,500 people and will be the largest church in the archdiocese when it is dedicated in November 2008 at 9833 E. County Road 750 North.

Lifetime St. Malachy parishioner Marie (Quinn) Bersot of Brownsburg donated 40 acres of land that she and her late husband, George, farmed for 46 years so the rapidly growing Indianapolis West Deanery parish community can expand the church and later build a larger school.

"It's a great, great privilege to be with you as we celebrate a new moment in the history of this parish community," Archbishop Buechlein told St. Malachy parishioners at the start of Mass on the feast of the birth of St. John the Baptist.

"It's remarkable the growth that has happened here in your community," the archbishop said. "I was here 40 years ago as a new priest to replace the pastor for a weekend that he was away. ... And now, of course, you're a great, large parish community. [Your] faith has stood you well, but you still have a mission ... a mission to move this community as best we can with deep faith to a new place. It will be wonderful to bless that site after Mass today."

During his homily, Archbishop Buechlein explained that "Father Dan [Staublin] reminded me that nine years ago on this day we were on a pilgrimage in the Holy Land and we visited the birthplace of John the Baptist."

Like that great prophet, he said, every Catholic is called to share the Gospel of Jesus Christ with others.

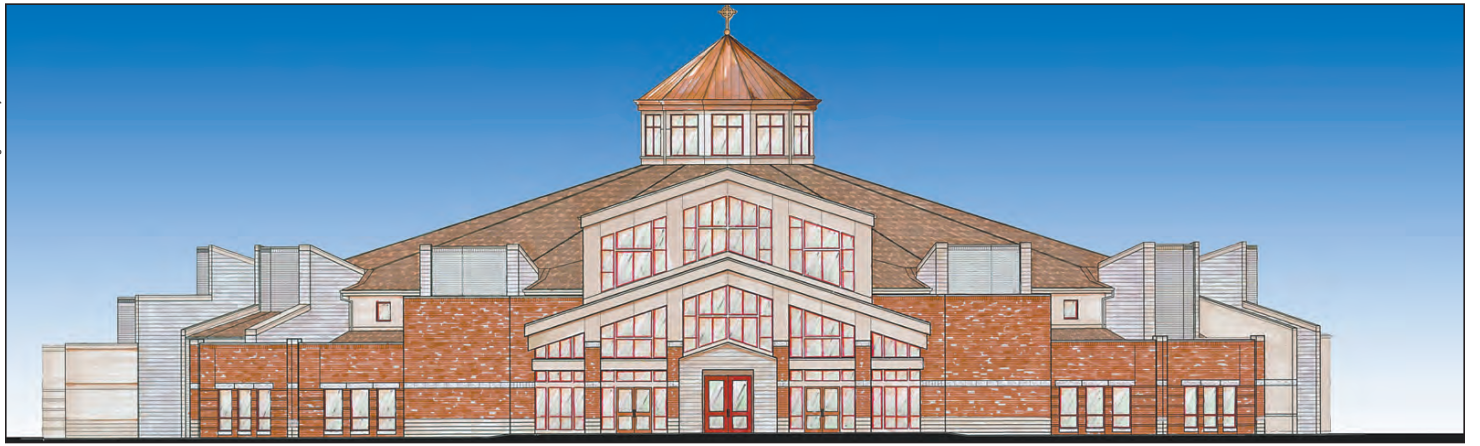
"John's mission was to prepare the way for Christ," Archbishop Buechlein said. "His mission was to point out Jesus the Christ to the world. Sisters and brothers, that is our mission as well."

Remember that "everything flows from prayer," the archbishop said. "Today we pray that by God's grace we might help give definition to the face of Jesus among us. Your new parish church, for which we break ground in a little while, will be a new home ... for your collective mission as a people of faith in this community. It's a great act of faith we make today as we move out to bless the new property."

As Archbishop Buechlein prepared to break ground on the site of the archdiocese's newest church, he said he is "conscious of the fact, on an occasion like this, that we stand on the shoulders of those who first came to this part of Indiana and brought the faith."

"And now today we are the shoulders for future generations, for our children and our children's children," he said. "This will be a great gift we offer to them, and they will carry it forward. So let's pray for those who built in the past, let's pray for those who will help us build now and let's pray for all

Church design courtesy Entheos Architects



those who come to make this their church home in the future."

Michael Eagan, a partner with Entheos Architects in Indianapolis and principal architect for the expansion project, said the brick and masonry church will feature a 70-foot-tall cupola above the altar to let sunlight illuminate the sanctuary and pews arranged in a circular design.

He said the design will "gather the congregation around the altar so people feel like they are at the [Lord's] table."

Phase I of the project is expected to take 16 to 18 months, Father Staublin said. Plans for this expansion began with a feasibility study in 1999 as St. Malachy's membership continued to grow rapidly.

Phase II involves the construction of a larger school, parish office and rectory at the new site, he said. "We will begin the campaign to raise that money in 2009. Monies from the sale of the current site will go into that phase."

The school and parish office will remain at the current location until building funds are available, he said. For the past several years, school enrollment has been at or near capacity.

After the new church is dedicated next year, Father Staublin said, the current church building at 326 N. Green St. will be used as a chapel for school Masses.

"We explored the option of expanding on our current site in those early planning stages," he said, "but we couldn't acquire enough adjacent land around us so that precipitated the need to move [the parish]."

"It's a privilege ... to be with this community at this time," Father Staublin said. "Prior to when the parish was founded in 1869, the parishioners would go to St. John Church in Indianapolis. ... Occasionally, a priest would come out to Hendricks County and say Mass for the Irish farmers that lived out here. One of the homes that he would visit, the Quinn family's farm, was on the site that we're moving to ... so we're going home. St. Malachy [Parish] is going back to where it started, where one of the first Masses was celebrated in Hendricks County, with our new church. It's providential."

During a telephone interview on June 25, Marie Bersot said she is excited about the construction of the church on her family's farmland.

Submitted photo



Top, the new St. Malachy Church in Brownsburg will seat 1,500 people. St. Malachy Parish has 2,352 registered households and more than 7,000 parishioners.

Above, lifetime St. Malachy parishioner Marie (Quinn) Bersot of Brownsburg lifts a shovel filled with dirt on her family's farmland that she donated to St. Malachy Parish. She and her late husband, George, farmed 40 acres there for 46 years. The church sanctuary will be built over the site of the Quinn family farmhouse.

Photo by Mary Ann Wyand



Left, St. Malachy parishioner Sheila Kelly of Avon holds her doll, Tommy, as she watches the groundbreaking for the new St. Malachy Church, which will be dedicated in November 2008 at 9833 E. County Road 750 North in Brownsburg. Sheila enjoyed sprinkling soil from Ireland on the field.

"It makes me happy," she said of her generous gift to the archdiocese. "I'm glad that the church is going to be built there. The land belonged to my Grandfather Quinn. My father bought it from him ... then I inherited it."

The current parish property on Green Street, which is adjacent to the site of St. Malachy's first frame church and the second brick church, was also part of the

Quinn family's property.

"I was baptized there," Bersot said of the old brick church. "I was confirmed there, and I got married there."

During Mass one Sunday, she recalled, "Father Dan [Staublin] asked somebody to donate 20 acres for the church," she said. "I had been thinking about it so I donated the land. They're sure growing and will keep growing, too." †

## Classified Directory, continued from page 14



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### Positions Available

#### Youth Minister

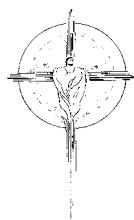
St. Luke, a north side Indianapolis parish, is seeking a youth minister to implement and oversee parish middle school and high school programs, beginning August 15, 2007.

This is a full-time position with benefits.

Applicants should have a love for the Catholic faith, be committed to Archdiocesan youth ministry guidelines, possess organizational skills, be self-motivated and have the ability to work together with youth, families, catechists and parish staff.

Direct inquiries and résumés by July 6, 2007 to:

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# Surveys: Faith of candidates, voters may have role in election

WASHINGTON (CNS)—The faith of candidates and of voters may play an important role in the 2008 presidential election, according to two new public opinion surveys.

The Sacred Heart University Polling Institute, based in Fairfield, Conn., found that 60.7 percent of Americans believe a presidential candidate should be “a religious person,” while 39.3 percent do not.

Asked whether their own religious beliefs influence their vote, respondents were evenly split—48.4 percent said their own faith always or sometimes guides their views on politics, while 48.4 percent said it seldom or never guides their views. The remaining 3.2 percent were unsure.

A separate survey released in Washington by Gallup Poll News Service found that 66 percent of Republicans, 57 percent of Democrats and 48 percent of independents said religion was “very important” in their own lives. Only 10 percent of Republicans, 17 percent of Democrats and 22 percent of independents said it was “not very important.”

Both the Sacred Heart and Gallup polls were made public on June 14. The margins of error were plus or minus 3 percentage points for the Sacred Heart survey and 2 percentage points for Gallup.

A little more than a quarter of the respondents to the Sacred Heart poll, or 27.8 percent, said they considered a candidate’s religious affiliation relevant to their decisions on how to vote. Two-thirds, or 66 percent, said it was not and 6.3 percent were unsure.

June-Ann Greeley, an assistant professor of religious studies at Sacred Heart and director of the university’s Center of

Catholic Thought, Ethics and Culture, said the poll results show that for most Americans religion is important in selecting a candidate.

“We [Americans] think we can understand something meaningful about a person, a politician, if we have a sense of his/her religious beliefs because, clearly, religious belief is still esteemed by a majority of Americans,” Greeley said in a news release.

She noted, however, that religion could have a positive or negative effect on a voter’s support for a candidate. The 27.8 percent of voters who said religion is relevant could use it as a reason to back one candidate or to oppose another, she said.

The Gallup survey, conducted on May 10-13, found that on average 56 percent of Americans considered themselves “very religious,” 26 percent said they were “fairly religious” and 17 percent said they were “not very religious.”

Those figures have remained more or less steady over the past five years, ranging from a high of 65 percent in September 2002 to a low of 55 percent in May 2005.

There were considerable differences, however, when race was factored in along with party affiliations. Among blacks, 83 percent of Democrats and 77 percent of independents said religion was very important to them. The sample size for black Republicans was considered too small to provide meaningful data.

Among all other racial groups, 50 percent of Democrats, 45 percent of independents and 66 percent of Republicans said they were very religious.

Women were more likely than men to consider themselves very religious by a



Republican presidential candidates attend a debate at St. Anselm College in Manchester, N.H., on June 5. From left, they are U.S. Rep. Tom Tancredo of Colorado, former Wisconsin Gov. Tommy Thompson, U.S. Sen. Sam Brownback of Kansas, former Massachusetts Gov. Mitt Romney, former New York City Mayor Rudolph Giuliani, U.S. Sen. John McCain of Arizona, former Arkansas Gov. Mike Huckabee, U.S. Rep. Duncan Hunter of California, former Virginia Gov. Jim Gilmore and U.S. Rep. Ron Paul of Texas.

margin of 65 percent to 49 percent. They were also more likely to be Democratic than men by 60 percent to 40 percent.

“There is a significant relationship between being religious and identifying with the Republican Party among whites and other nonblack groups,” said a Gallup commentary on the polling data. “Blacks defy this pattern; they are both highly religious and highly likely to identify as Democrats.”

The Sacred Heart survey also asked respondents to name “the issues they were most concerned about.” With multiple answers allowed, 51.2 percent cited the war in Iraq, 23.2 percent the price of gasoline, 12.3 percent the cost of and access to health care, 10.5 percent “immigration policy/illegal aliens,” and 8.4 percent the poor economy. The rest of the answers

were divided among more than four dozen issues.

The leading Republican presidential candidates in the Sacred Heart poll were former New York Mayor Rudy Giuliani (38.6 percent), former Massachusetts Gov. Mitt Romney (19.3 percent), U.S. Sen. John McCain of Arizona (17.9 percent) and former Sen. Fred Thompson of Tennessee (9 percent).

Among Democrats, respondents ranked Sen. Hillary Clinton of New York first, with 54 percent, followed by Sen. Barack Obama of Illinois (20.5 percent), former Sen. John Edwards of North Carolina (12.1 percent) and former Vice President Al Gore (5.4 percent).

Neither Gore nor Thompson has formally declared himself a candidate for president. †

## LEGACY FOR OUR MISSION:

*For Our Children and the Future*

### CONNEERSVILLE COMMUNITY BUILDS FOR FUTURE GENERATIONS

The eastern Indiana city of Connersville has faced its share of economic challenges. This community, along with the rest of Fayette County, has been hit hard in recent years by factory closings and job losses.

Despite the difficult news throughout Fayette County and its surrounding communities, members of St. Gabriel Parish in Connersville have worked closely together to address local needs while contributing to shared ministries throughout the archdiocese. This year the parish has contributed to the *Legacy for Our Mission* capital stewardship campaign and made significant progress towards its goal.

In a message earlier this year to St. Gabriel parishioners, campaign co-chair and parish historian Bob Powers asked fellow Catholics for their support while expressing his confidence in the community effort: “Since 1881, when land was purchased for the location of our present-day church, St. Gabriel Parish members have constantly provided each succeeding generation with a beautiful and well-maintained facility,” Powers wrote.

“I am certain that our present-day Catholic community will continue to embrace the challenges that face us today and respond in the same manner,” Powers added. “Our *Legacy for Our Mission* campaign will not only provide for current and future needs of St. Gabriel Church, but for current and future needs of the Archdiocese of Indianapolis.”



The *Legacy for Our Mission* campaign has generated a renewed sense of stewardship, according to the pastor, Father Stanley Herber, who has served St. Gabriel and the greater Connersville community since 1995.

“The campaign has renewed our willingness to volunteer time and talent,” Father Herber said. “It went very smoothly. The parish seems so much more alive.”

Powers, who co-chaired the campaign with parishioner Mark Boehmer, said sacrifices of time and volunteer spirit have energized the 800-family parish.

The results are helping St. Gabriel address a list of current and future needs in the parish, including:

- replacing the church’s aging heating system with a new, higher-efficiency model
- repairing aging pews, flooring and interior walls within the church

- improving accessibility around the altar platform.

St. Gabriel also plans to invest a portion of the campaign funds into a parish endowment. These funds will help support future needs, which serves nearly 150 students in preschool through sixth grade.

While it’s clear that much work and many future challenges await St. Gabriel parishioners, the parish is showing many signs of unity and determination. They are looking ahead with hope while working toward their campaign goals.

“The campaign staff was just outstanding—we put a significant effort into it. I was so pleased with everyone’s involvement. Everyone we asked to do something jumped right in and said yes. People who contributed made a great impact on our efforts. They realized the needs and were willing to do what they could,” Powers said.

*Legacy for Our Mission, the archdiocesan capital campaign, is guided by the principles of Christian stewardship and addresses future ministry needs of the archdiocese. By contributing to Legacy for Our Mission, you are helping your parish address its most urgent capital, operating and ministry needs as well as the shared ministries and home missions of the archdiocesan community.*

Please visit the new online home of the *Legacy for Our Mission* campaign at [www.archindy.org/legacy](http://www.archindy.org/legacy). It can also be accessed at [www.LegacyforOurMission.org](http://www.LegacyforOurMission.org).