



The

# Criterion

Serving the Church in Central and Southern Indiana Since 1960



## Year for Priests

Pies, prayers not enough; clergy need love, support, pages 4 and 8.

CriterionOnline.com

June 19, 2009

Vol. XLIX, No. 36 75¢

## Hard hats and soft places in the heart Gulf Coast mission trip brings Holy Cross students closer to each other and Christ



Above, students and adults from Holy Cross Central School in Indianapolis pose in front of a sign that reflects the source of their week-long effort to help people whose lives were devastated by Hurricane Katrina.

Left, putting their faith into action, Cody Webb, J.D. Casper, Dustin Embry and Curtis Henley work together at a Mississippi home damaged by Hurricane Katrina. The four boys were among the eighth-grade students from Holy Cross Central School in Indianapolis who made a mission trip in May to help people still struggling from the 2005 storm that killed more than 1,800 people.

By John Shaughnessy

The eighth-grade students waited in a gate area at Indianapolis International Airport, anxious to begin a journey that would test them as individuals and as a group.

The seven boys and one girl knew they would soon become part of a special tradition that has been established in recent years at Holy Cross Central School in Indianapolis.

During the past several springs, the eighth-grade classes at Holy Cross have made mission trips to Mexico to help people and communities in need—an interesting approach, especially considering the backgrounds of many of the children at the school.

“The majority of our children come from lower-income families,” says Ruth Tinsley, the principal of Holy Cross School. “And many of them have had some pretty rough childhoods. We take them to areas where there are people in more need than they are, to show them

that they can help someone.”

This year’s mission outreach became even more of a challenge than usual. First, because of the drug-related violence in Mexico this year, the trip needed a new destination. So the focus turned to Mississippi and an area still struggling with the aftermath of Hurricane Katrina nearly four years later.

Then there was the other daunting reality that even the students recognized. As they waited to board the plane on this day in early May, they knew they hadn’t always been a class that had embraced the idea of a strong work ethic, and they knew they hadn’t always been a group that had looked out for each other.

It was a combination that worried Tinsley and some of the students—and that was before the giant bugs, the tough living conditions and the heartbreaking stories that would be part of their week of volunteering.

### ‘Absolutely gut-wrenching’

When the Holy Cross group of students and adults arrived in Mississippi on May 4,

they were immediately tested by hot, humid weather and a “smelly, dirty warehouse”—Tinsley’s description—that would become their home for most of the week.

They were also tested the next morning by a man named Tony, their host.

“His stories of the hurricane were absolutely gut-wrenching,” Tinsley wrote in a journal that she kept during the trip. “He spoke of coming back to find the bodies of some friends and neighbors, who hadn’t left, hanging in trees. The water had come in at over 40 feet in some areas, sweeping everything away. He spoke of construction companies who came in and took families for all of their insurance money for repairs, and left without completing the work they had promised.”

It was a personal lesson in the physical and emotional devastation that Hurricane Katrina had caused in Louisiana and Mississippi in late August of 2005, claiming more than 1,800 lives.

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## U.S. Dominican theologian named secretary of worship congregation

VATICAN CITY (CNS)—

Pope Benedict XVI has named U.S. Dominican

Father J. Augustine DiNoia an archbishop and secretary of the Congregation for Divine Worship and the Sacraments.

“I am happy the pope has entrusted to me an area that he considers so important,” the archbishop-designate told Catholic News

Service on June 16, shortly after the Vatican announced his new assignment.

“I think the liturgy should give us a sense of the heavenly liturgy. It’s about God, not us,” he said.

Archbishop-designate DiNoia, 65, has served as undersecretary of the Congregation for the Doctrine of the Faith since 2002. Pope John Paul II had named him to the Vatican position and, for his first three years at the doctrinal congregation, his superior was Cardinal Joseph Ratzinger, elected pope in 2005.

Regarding his appointment to the Vatican office overseeing matters concerning the liturgy and sacraments, he said, “My understanding was that the pope was looking for someone with a broad theological background.”

While his studies and his ministry as a priest have been heavily theological, for Dominicans “theology and liturgy go together,” he said.

His episcopal ordination will be on July 11 at the Basilica of the National Shrine of the Immaculate Conception in Washington. U.S. Cardinal William J. Levada, prefect of the doctrinal congregation, will preside at the liturgy, he said.

At the Congregation for Divine Worship and the Sacraments, Archbishop-designate DiNoia succeeds Sri Lankan Archbishop Malcolm Ranjith, who was named archbishop of Colombo, Sri Lanka, on June 16. Archbishop Ranjith, a former nuncio, had served as

See DOMINICAN, page 8

## David Milroy is named executive director of stewardship and development for archdiocese

By John Shaughnessy

As the new executive director of stewardship and development for the archdiocese, David Milroy knows the questions that face the Church during the current challenging economic times.



David Milroy

He also believes the answers to those questions and challenges will continue to be found in the generous spirit of Catholics who don’t measure their lives by their financial status.

“Despite the current tough economic environment, a lot of people are wrestling

with what it means to be a follower of Christ in the most prosperous society in history,” said Milroy, a member of St. Bartholomew Parish in Columbus. “I’m convinced that being good stewards of all that we’ve been entrusted with is at the heart of the answer to that question.”

Archbishop Daniel M. Buechlein appointed Milroy to the new position on June 9, naming him as the successor to Joseph Therber, who last year became president of Father Thomas Scecina Memorial High School in Indianapolis.

“David is a very gifted leader with great organizational skills and a deep commitment to the Church,” the archbishop said in announcing the appointment.

The archbishop also cited Milroy’s extensive contributions as a volunteer to the archdiocese’s stewardship and development efforts in the past 10 years.

“He is president of the Catholic Community Foundation, a past president and current member of the archdiocesan finance council, and a past co-chair of the Legacy for Our Mission campaign,” the archbishop noted. “In addition, David and his wife, Tessa, are past co-chairs of the United Catholic Appeal.”

Those experiences have left two major impressions on Milroy, impressions that led him to make a deeper commitment to serving the archdiocese.

“As I went around the archdiocese meeting with people, two things jumped out for me,” Milroy said. “First, I have a deep appreciation for the pastoral leadership of our priests. They have so many demands on them. One of my goals is for us to be of increasing support to them at the local level, to make the job of

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# HOLY CROSS

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And Tony's stories struck a chord with the eighth-grade students from Holy Cross School on the trip—J.D. Casper, Kyla Davidson, Curtis Henley, Anthony Salcedo, Dustin Embry, Will Vant Woud, Austin McClure and Cody Webb.

The lesson especially sank in as they started work on a house owned by a woman named Audrey. As the heat soared and black bugs swarmed around them, they removed the flooring from Audrey's house and added a bleach solution to every exposed part of it to kill any mold.

"Audrey lost everything," Kyla said. "She still owns the house, and it's completely destroyed. She was very thankful for what we were doing."

Curtis noted, "I saw what people lost. I thought I didn't have anything good here [in Indianapolis]. But when I saw that they didn't have nothing left, it reminded me I have more than some people."

That day was the beginning of a transformation—not just for Audrey's house but for the eighth-grade students.

"You would have been so impressed with the work these students completed," Tinsley wrote in her journal on May 5. "They worked without complaint and worked hard. Many hands can make short work of a project, and that's just what happened."

"There are so many homes and stories here that it's hard to know where to begin. I'm not sure which academic standards we addressed today, but I know our kids learned a lot. I learned a lot."

## Hard hats and soft places in the heart

The transformation continued with each passing day. As the students kept cleaning, bleaching and painting homes, they focused less on the heat, the humidity, the bugs and their tired bodies. They focused more on each other.

"We were working as a team," Cody said. "When people were done with painting their section, they would come and help in another section."

Austin added, "We definitely bonded. We were all nice to each other. We all shared our things, we helped each other out and we never really had any problems at all."

As they drew closer to each other, they also realized they were part of an amazing American effort to reach out to fellow Americans in need.

"They had a guestbook where we stayed," Will said. "You could write your name and where you were from. I was looking through it. There were at least 50 pages of names. And a lot of people had come back multiple times."

Anthony found a collection of hard hats that had been left behind by previous volunteers.

"They had put their nicknames on the hard hats," Anthony said. "It just reminded me of all the people who went down there to help the people."

## The faith and fried pickles combination

While the work days made the eighth-grade students realize they were part of something much bigger than themselves, the nights reminded them of their need to rely on a God who is always there for them.

Each night on the trip, two of the eighth-grade students led a prayer service for the Holy Cross group, including a list of petitions they made.

"It helped us stay close to God," J.D. said.

Cody nodded and added, "I thought it was pretty cool. It kept our faith up."

The petitions often focused on Audrey and another woman they were helping, asking God to take care of them and everyone else still struggling to put their lives together nearly four years later.

Their petitions often asked God to help them, too.

"We were just praying for Jesus to help us, to care for us," Will said.

"I kept thinking that the hurricane happened four years ago and the problems are still going on," Kyla said. "I prayed that we could help make things better."

Their prayers and petitions became strong threads in the incredible tapestry of a trip filled with memories and moments that the Holy Cross students had never previously experienced.

They played on the beach of the Gulf of Mexico. They traveled to New Orleans, stopping by the Superdome and the Ninth Ward, where the rebirth from Katrina continues and the devastation of that hurricane still haunts. In New Orleans, they also visited Jackson Square, St. Louis Cathedral and the French Quarter, where they danced with street performers and listened to stories about a voodoo queen.

The group also stopped at the Snowball Restaurant, which features crawfish hoagies, fried okra, fried pickles and boiled crabs. With Tinsley's encouragement, the students sampled everything.

After that lunch, the group made one last stop—a stop that would define the trip.

## An unusual souvenir

The group visited the site of St. Clare Church, a church that had been destroyed during Hurricane Katrina.

"We arrived at the church site to find a tent structure that had been erected on the site of the original church," Tinsley noted. "The church faced the beach and the Gulf of Mexico. Inside the church, we found temporary church chairs,



Holy Cross Central School principal Ruth Tinsley, left, helps eighth-grade students Will Vant Woud, Austin McClure and J.D. Casper work on a home damaged by Hurricane Katrina.

kneelers and the altar. In the sanctuary part of the church was a partial crucifix that had been recovered after the hurricane. All that remained was the torso of Jesus. His arms, legs and the bottom of the cross were missing."

For Tinsley, it was a fitting symbol of the loss that most people have experienced at some point in their lives, and the hope that Christ still offers during those times of loss.

"We knocked on the trailer that acted as the office and spoke with the parish secretary," the principal recalled. "She told us there was hope the church would be rebuilt this summer. The parish custodian gave us a broken brick from the original church to take home as a way of remembering our trip. We dropped off rosaries for the parish. The rosary club at school had made them for us to give to people we met."

Hours later, the Holy Cross group boarded a plane bound for home.

"As we walked off of the plane, we had changed," Tinsley noted. "We were no longer the same people we had been prior to the trip. That was especially true for the kids. They went into the trip as boys and a girl. They came back as young men and a young lady. They really grew in that experience."

The eighth-grade students at Holy Cross School graduated on June 3. They left the school with memories of a trip of a lifetime. They left the school believing in one of the most important parts of a Catholic education.

"We made a difference," Kyla said. †

# MILROY

continued from page 1

stewardship easier for them.

"The second thing I noticed was really humbling. I was amazed at the generosity of time, talent and treasure of all the people I met. In the Legacy for Our Mission campaign, we had more than 14,000 volunteers, which is just an amazing number to me."

Milroy views that kind of dedication as a reflection of people's deep faith. That same emphasis marks his life.

"My faith is so important to me—my relationship to the Lord and the Church," said the father of three. "My faith is always growing. Becoming a Catholic Christian is a full-time process of conversion. Every day you wake up, you try to think of what the Lord is calling you to do—how your faith is reflected in your life."

On June 22, the 51-year-old Milroy will begin this latest chapter in his life after working the past three years as the president of Flatrock Capital Management in Columbus.

"I had been fortunate to have a rewarding career that I enjoyed," he said. "Being a professional investor has been

rewarding and fun. But I felt I was being called to give this a try."

Milroy commended both Therber and interim executive director Kent Goffinet for making the Office of Stewardship and Development "enormously successful" during their times of leadership. He hopes to do the same.

"As you get into it, you understand what the needs of the local Church are," he said. "When you sit on [the] finance council for a while and see the needs in the archdiocese, you can't help but feel compelled to find resources to meet those needs. I'm just genuinely excited about this opportunity to be of more service to the Church." †

## Official Appointments

Effective July 1, 2009

**Rev. Daniel J. Staublin**, pastor of St. Malachy Parish in Brownsburg, granted a sabbatical.

**Rev. J. Peter Gallagher**, chaplain of Cardinal Ritter Jr./Sr. High School in

Indianapolis and providing sacramental assistance at St. Anthony Parish in Indianapolis and Holy Trinity Parish in Indianapolis, to pastor of St. Lawrence Parish in Lawrenceburg.

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

## Corrections

A story in the June 12 issue of *The Criterion* about a Roncalli High School student winning the right to attend a public school summer session misidentified the school corporation that the student will attend. The Roncalli student is attending summer school in the Franklin Community Schools.

A caption in the June 12 issue identified Rosalie Hawthorne as the pastoral associate and former director of religious education at Nativity of Our Lord Jesus Christ Parish in Indianapolis. Hawthorne continues to minister as the director of religious education in addition to serving as the pastoral associate. †



### Phone Numbers:

Main office: .....317-236-1570  
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Toll free: .....1-800-382-9836, ext. 1570  
Circulation: .....317-236-1425  
Toll free: .....1-800-382-9836, ext. 1425

**Price:** \$22.00 per year, 75 cents per copy

### Postmaster:

Send address changes to *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206

**Web site:** [www.CriterionOnline.com](http://www.CriterionOnline.com)

**E-mail:** [criterion@archindy.org](mailto:criterion@archindy.org)

Published weekly except the last week of December and the first week of January. Mailing address: 1400 N. Meridian St., P.O. Box 1717, Indianapolis, IN 46206-1717. Periodical postage paid at Indianapolis, IN. Copyright © 2009 Criterion Press Inc. ISSN 0574-4350.

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*The Criterion* (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

1400 N. Meridian St.  
P.O. Box 1717  
Indianapolis, IN 46206-1717  
317-236-1570  
800-382-9836 ext. 1570  
[criterion@archindy.org](mailto:criterion@archindy.org)

Periodical postage paid at Indianapolis, IN.  
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# Vatican doing great cutting fossil fuel use, says U.S. energy expert

VATICAN CITY (CNS)—Vatican engineers are doing an impressive job trying to cut Vatican City's dependency on fossil fuels by tapping into renewable energy resources and finding ways to cut energy consumption, said a visiting U.S. expert on energy efficiency.

Mark Hopkins, director of the United Nations Foundation's energy policy program, said that, prior to his June 12 visit to Vatican City, he had no idea the tiny city-state was involved in so many "significant projects" aimed at reducing its own carbon footprint.

"It's impressive they're actually doing what some people only talk about and [they] are doing it in a significant way," Hopkins told Catholic News Service on June 12.

He said "conceivably, Vatican City could become the first state to be powered by renewable" energy and become the first carbon-neutral nation in the world, partly as a result of its plans to build a large solar farm on property it owns on the outskirts of Rome.

Such a status would put "the Church in a great moral position" from which to encourage other nations and individuals to do more in promoting and using clean energy, he said.

The U.S. Embassy to the Vatican invited Hopkins to Rome to speak to journalists about his 35 years of experience in promoting energy efficiency as well as his current work with the United Nations Foundation, which seeks to find solutions to the world's most urgent problems.

He was the second person invited by the embassy to speak to journalists about the environment in June. Walter Grazer, former head of the environmental justice and Europe desks of the U.S. Conference of Catholic Bishops' Office for International Justice and Peace, spoke on June 3 about the Church's efforts in addressing the

challenges brought by climate change.

Hopkins also was invited to visit the Vatican's department of technical services and talk with the engineers who have been leading the way in making the Vatican greener.

He was given a tour of the large solar-power generator on top of the Paul VI audience hall, which produces energy estimated at 300,000 kilowatt-hours a year.

"It's quite impressive, very hot and very bright," Hopkins said, adding that the engineers "are top-notch people doing great stuff."

One major project now under way at the Vatican is an attempt by technicians to map exactly where Vatican energy consumption is going, he said.

"On average, in most buildings, about 35 percent of the energy is being wasted; either the building is not operating the right way or is not using advanced technologies," such as high-efficiency lighting, heating or cooling fixtures, he said.

If it turns out one particular building consumes a disproportionate amount of energy, often it means something is wrong that can easily be fixed, resulting in huge savings, he said.

Improved energy efficiency can reduce greenhouse gas emissions by 60 percent, he said. Further emissions reductions can be obtained through the use of renewable forms of energy.

Increased energy efficiency also happens to be much less costly than capital-intensive investments like solar-power generation, he said.

"We have plenty of energy; the problem is we waste a lot of it," especially by not making offices, factories and homes more energy-efficient,

CNS photo/Tony Gentile, Reuters



Solar panels are seen from the roof of the Paul VI audience hall at the Vatican on Nov. 26, 2008. The Vatican has installed its first solar-generated electrical system and committed itself to renewable energy for 20 percent of its needs by 2020, a target set for all the European Union.

said Hopkins.

He said "it's been wonderful" that faith communities have been lobbying the U.S. government on climate change and the need to keep the planet a healthy place for generations to come.

Global warming is a right-to-life issue, he said, since "the world will not be very hospitable to life if the climate gets out of hand."

He encouraged the Catholic Church to be more vocal about its efforts in environmental advocacy.

The bishops or individual parishes should develop "a media-savvy campaign that gets the message out" to as wide an audience as possible, he said.

One example, he said, would be to

issue a challenge or nationwide commitment to cut energy costs by 15 percent over the next five years.

While high-cost projects like solar panels and wind-power farms are "great and fabulous, to me their real value is in the picture—it's visible," he said.

Unfortunately, that is not the case with "energy efficiency and visualizing people not using energy—it's a little hard to get people pumped up about that one," he said with a laugh.

So groups or communities like the Church could exploit a media-magnet project like solar energy and use it as a symbol of a larger commitment toward efficiency efforts that will have an even greater impact on saving energy, he said. †

## MARRIAGE SUPPLEMENT

# Marriage

## ANNOUNCEMENTS

Be a part of our Marriage Supplement  
July 17, 2009, issue of *The Criterion*

If you are planning your wedding between July 1, 2009 and February 1, 2010, we invite you to submit the information for an announcement on the form below.

### Pictures

You may send us a picture of the couple. Please do not cut the photograph. The picture must be wallet-size and will be used as space permits. We cannot guarantee the reproduction quality of the photos. Please put the couple's names on the back of the photo. Photos will be returned if a stamped, self-addressed envelope is enclosed.

### E-mailed photos

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

### Deadline

All announcements and photos must be received by 10 a.m. on Thursday, June 25, 2009. (No announcements or photos will be accepted after this date.)

### — Use this form to furnish information —

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## Editorial



Pope Benedict XVI places his hands on one of the 19 new priests he ordained in St. Peter's Basilica at the Vatican on May 3.

## The 2009-10 Year for Priests

It starts today, and it continues for the next 365 days.

June 19, 2009, to June 19, 2010, has been designated the Year for Priests by Pope Benedict XVI. It will recognize the variety of pastoral work performed by priests and the witness of their lives, said Cardinal Claudio Hummes, prefect of the Congregation for Clergy.

Addressing Italian bishops on May 28, Pope Benedict said the year should help priests "rediscover the grace and goal of priestly ministry."

The Holy Father has chosen to begin the Year for Priests on the feast of the Most Sacred Heart of Jesus, a day of sanctification of all priests. The pope also designated St. John Vianney as the universal patron of all priests on the 150th anniversary of the saint's death. The saint, who is also known as the

Cure of Ars, is the patron of parish priests.

What can we do during the next year?

Pray for our parish priests and all priests throughout the world.

Pray, as the Holy Father said, that those who serve as priests will "rediscover the grace and goal of priestly ministry."

Pray, as St. John Vianney said, that for each and every priest, "The priesthood is the love of the heart of Jesus."

Just as important, make the time during the next 12 months to thank your parish priest or priests for their gift of ministry.

Think about it: These are all things that we should be doing on a regular basis.

Now, thanks to our Holy Father, we can use the next 365 days—and make it a regular practice in the future—to do just that.

—Mike Krokos

## Prayers for vocations bear more fruit in the Archdiocese of Indianapolis

As the presiding priest invited the people attending Mass to add their intentions during the Prayers of the Faithful, an elderly man offered prayers for priests, seminarians, deacons and all people serving in religious life.

A young woman next offered prayers for more vocations to the Church.

There is a good chance that scene plays out in churches throughout the Archdiocese of Indianapolis and the world each day.

If you are a person in tune with your faith, you know how important it is to pray for vocations to the priesthood and religious life.

Here in the archdiocese, our prayers continue to bear fruit.

Archbishop Daniel M. Buechlein ordained Fathers Jeremy Gries, John Hollowell and Peter Marshall to the priesthood on June 6, and he will ordain transitional deacons Sean Danda and Christopher Wadleton as priests on June 27 at SS. Peter and Paul Cathedral in Indianapolis. This represents the largest priesthood ordination class for the archdiocese since 2002, when eight men were ordained priests.

The number of priests serving in the Archdiocese of Indianapolis in 2008, according to *The Official Catholic Directory*, was 244. Of those, 148 were diocesan priests and 96 were priests from religious orders.

Those numbers make up only a fraction of the more than 408,000 men serving as priests around the world.

The Center for Applied Research in the

Apostolate at Georgetown University, in its annual survey of incoming priests, tabulated some eye-opening statistics when it asked soon-to-be priests about their vocations.

Of this year's class of ordinands, the youngest age that a new priest first considered the priesthood was age 4. The oldest was at age 59. The average age was 16.

Of the ordinands who responded to the CARA survey, 85 percent said a priest was among those people who encouraged them to consider a religious vocation. Fifty-three percent said a friend also encouraged them to think about the priesthood, and 42 percent said a parishioner also planted the vocation seed.

Other influences on the ordinands' discernment process included Web sites (17 percent), pamphlets (13 percent), magazine advertisements (13 percent), posters (12 percent) and newsletters (10 percent).

Who said the World Wide Web and other forms of communication couldn't be used as tools for vocations?

As Cardinal Sean P. O'Malley of Boston, chairman of the U.S. bishops' committee on Clergy, Consecrated Life and Vocations, said, "The Lord planted the seeds of their vocations, and the surrounding community helped them grow."

Make no mistake: Our prayers are making a difference.

May the seeds that are planted continue to bear fruit.

—Mike Krokos

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

### What should we do with the frozen embryos in the United States?

When I give talks on stem-cell research or *in vitro* fertilization, people invariably ask, "What should be done with all the frozen embryos?"



It is usually asked with a sense of urgency, even desperation, as they reflect on the fate of the hundreds of thousands of human embryos cryopreserved in liquid nitrogen at fertility clinics.

The simple answer is that, ethically, there is very little we can do with the frozen embryos except to keep them frozen for the foreseeable future. No other morally acceptable options seem to exist.

The question of what to do with the frozen embryos, I sometimes remind my audiences, is not in fact the most pressing question we face. A much more urgent issue is how to stop the relentless manufacturing and freezing of new embryos which is occurring each day, with clockwork-like regularity, in every major city in the United States.

The infertility industry has become an embryo mass-production line with virtually no legal oversight or national regulation.

Catering to strong parental desires, it is a multibillion dollar business aptly described as the "wild west of infertility."

To start to bring this into check, strong laws and regulations like those found in Germany and Italy are urgently needed. In those countries, no more than three embryos may be produced for each infertility treatment, and all three must be implanted into their mother. Extra embryos may not be produced or frozen. As a result, there are essentially no frozen embryos stored in German and Italian fertility clinics.

For those embryos that do end up abandoned in liquid nitrogen, the question often arises: Would it be morally permissible to give them up for "embryo adoption," whereby other couples could implant, gestate and raise them as if they were their own children?

There is ongoing debate among reputable Catholic theologians about this matter, and technically it remains an open question.

A recent Vatican document called "*Dignitas Personae*" expressed serious moral reservations about the approach, without, however, explicitly condemning it as immoral.

But we can easily see reasons why the promotion of embryo adoption would be imprudent.

If embryo adoption were to become standard practice in the current, largely unregulated climate of the fertility industry, this could actually stimulate the production of yet more embryos.

*In vitro* fertilization clinic operators would be able to placate themselves by saying, "We really don't need to worry about producing extra embryos because there will always be somebody willing to adopt any that are left over." It could offer the clinics an excuse to continue, and even expand their current immoral practices.

Some people have suggested that a morally acceptable solution to the frozen embryo problem might come through applying the principle that "extraordinary" means do not have to be undertaken to prolong human life. They argue that to sustain an embryo's life in a cryogenic state is to use extraordinary means, and this is not required.

In fact, however, the decision to continue cryopreserving an embryo in liquid nitrogen is probably not an instance of using extraordinary means since the burden and costs involved in taking care of embryonic children in this way are actually minimal.

When we have children, we have a duty to clothe, feed, care for and educate them, all of which costs plenty of money.

When our children are frozen, we don't need to clothe, feed or educate them. Our care for them can only be expressed by paying the bill each month to replenish the liquid nitrogen in their storage tanks.

This way of caring for our children is obviously unusual, but it does not seem morally extraordinary in terms of achieving the desired end of safeguarding their physical integrity.

In my opinion, parents have an obligation to care for their children in this way until some other option becomes available in the future (maybe a sophisticated "embryo incubator" or "artificial womb" of some kind), or until there is a reasonable certainty that they have died on their own from decay or "freezer burn," which may occur whenever frozen embryos are stored for extended periods.

Perhaps after a few hundred years, all the stored embryos would have died on their own, and they could finally be thawed and given a decent burial. This approach would not involve us in the direct moral agency of ending their lives by withdrawing their life-sustaining liquid nitrogen.

Frozen embryos, clearly, can never be donated to science. Such a decision would amount to handing over not cadavers, but living human beings for dismemberment at the hands of stem-cell researchers. This would always be a radical failure in the parents' duty to protect and care for their offspring.

These considerations indicate the difficulty of answering the question about the disposition of frozen human embryos.

We are reminded of how sinful choices have consequences, and how the original decision to violate the moral law by doing *in vitro* fertilization invariably has grievous repercussions, including the kinds of quandaries considered here, for which no moral resolution is apparent.

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

## Letters to the Editor

### Plan is example of government taking over our lives

This letter is in reference to the June 5 editorial in *The Criterion* titled "Let's back Democratic plan to reduce abortions."

Who knows what the Pregnant Women Support Act will look like once both houses of Congress finish adding their agendas?

Please explain to me how this act will reduce unintended pregnancies. How can it make adoption any more available than it already is? Do we really need one more hotline? Should taxpayers be forced to pay for all the programs outlined in this act?

When we make it easier and easier for children to have children, all the acts in the world will not lessen pregnancies.

How about the Church preaching

abstinence? How about parents taking charge of their children's sex education rather than allowing schools to do it for them? Doesn't this say to children that it is OK to get pregnant because we will take care of everything for them?

The whole act sounds to me to be another one of those middle-of-the-road proposals which will end up being a boondoggle for a few people, and will be very ineffective and expensive.

Additionally, it will be just one more instance of the government taking over the lives of the citizens.

Terry Boaz  
Greenville

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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### Attending Mass is key to strengthening our relationship with God

At one of our vocation dinners for youth and young adults whose names were put forward in the Called by Name program, a high school senior from New Albany mentioned that out of his eighth-grade class, he was the only guy who attends weekly Sunday Mass.

He remarked that he didn't understand it. But he said that is probably why his name was suggested as a possible vocation to priesthood. I think so and commended him.

The first precept of the Church reads "You shall attend Mass on Sundays and holy days of obligation and rest from servile labor."

The *Catechism of the Catholic Church* states that this precept requires the faithful to sanctify the day commemorating the Resurrection of the Lord as well as the principle liturgical feasts honoring the mysteries of the Lord, the Blessed Virgin Mary and the saints.

It says that we are to do so in the first place by participating in the eucharistic celebration, in which the Christian community is gathered, and by resting from those works and activities which would impede such sanctification of these days (cf. #2042).

The *United States Catechism for Adults* puts it this way: "You shall attend Mass on Sundays and Holy Days of Obligation. Sunday, the day of the Resurrection, should be treated differently from other days of the week. We do that in making the day holy by attending Mass and refraining from

unnecessary work. Holy Days of Obligation, when we celebrate feasts of Jesus, the Blessed Mother and the saints, should be marked in the same way" (p. 334).

I suppose one would have to say that the application of this first precept and its observance has been made more complicated because of the secularization of our society and of Sunday itself.

Older folks will recall that years ago there was little by way of commerce, production and hard labor on Sundays.

It is highly unlikely that the secularization of culture is likely to return to former days. And so, for many whose livelihood depends on their employment, not working on Sunday becomes impossible. Times have changed a great deal.

As an example, I recall having to answer a moral question in my oral exam (for a graduate degree) about whether professional sports played on Sunday was moral.

I guess the idea behind the question was whether or not professional sports qualified as servile labor. I got by with the response that while professional sports were a form of employment they did not violate the spirit of Sunday observance.

To bring the matter of sports on Sunday closer to home, it is not acceptable to skip Sunday Eucharist altogether in favor of a soccer game or golf or other sports activities.

The fact that in recent times the

computation of Sunday observance begins with vespers on the evening before should be of help in managing our compliance with the precept. There is no question that often it is a sacrifice for us to attend Mass on Saturday evening or on Sunday.

It may be helpful to reflect a bit more on why the Catholic Church makes Sunday observance a matter of grave moral concern.

It comes down to the fact that Sunday marks the day of the Resurrection, and also the first day of creation.

The day of the Resurrection honors and expresses our belief in the fundamental mystery of God's redemptive action. Without the Resurrection of Christ, God's divine Son, there would be no salvation.

Our Sunday observance is fundamentally an act of gratitude for our being saved from sin and death. We need to participate in the thanksgiving action of the Church. We may well need to immerse ourselves in a renewed understanding and appreciation of our redemption. It is the most decisive act of all of human history, and it is a personal moment to each of us.

The precept to attend Mass on Sundays and holy days of obligation tests our spiritual values and, ultimately, the value we place on our relationship to God.

We are a countercultural people and, perhaps, now more than ever, we need the minimal requirement to help us walk against the stream in a society that more and more does not value God's place in real life.

To willingly and decisively choose not to attend Sunday Mass is a grave sin because it places our relationship with God and our eventual salvation at risk.

Contrary to the lack of observance on the part of more folks than we like, it is not OK to decide for ourselves that the first precept of the Church doesn't matter or even apply to us.

Of course, if for some serious reason attendance isn't possible then that is a different story. †

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.

### Asistir a la misa es fundamental para fortalecer nuestra relación con Dios

En una de las cenas vocacionales para jóvenes y jóvenes adultos cuyos nombres fueron propuestos para el programa Called by Name (Llamado por su nombre), un estudiante del último año de secundaria de New Albany mencionó que de todo su curso de octavo grado, él era el único que asistía semanalmente a la Misa dominical.

Comentó que no podía entenderlo, pero dijo que probablemente por eso su nombre fue sugerido como posible candidato a la vocación del sacerdocio. Yo también lo creo y lo elogí.

El primer mandamiento de la Iglesia dice: "Oír Misa entera los domingos y demás fiestas de precepto y no realizar trabajos serviles."

El *Catecismo de la Iglesia Católica* indica que este mandamiento exige a los fieles que santifiquen el día en el cual se conmemora la Resurrección del Señor, así como también las fiestas litúrgicas principales en honor de los misterios del Señor, la Santísima Virgen María y de los santos.

Afirma que debemos hacer esto, en primer lugar, participando en la celebración eucarística en la cual se reúne la congregación cristiana y descansando de aquellos trabajos y ocupaciones que puedan impedir esa santificación de estos días. (cf. #2042)

El *Catecismo Católico de Estados Unidos para Adultos* lo expresa de la siguiente forma: "Oír Misa entera los domingos y demás fiestas de precepto y no realizar trabajos serviles. El domingo, el día de la Resurrección, debe tratarse de forma distinta a los demás días de la semana. Esto lo hacemos santificando el día mediante la asistencia a la Misa y absteniéndonos de

realizar labores innecesarias. Los Días de Precepto Santo, en los que celebramos las fiestas de Jesús, de la Santa Madre y de los santos, deben conmemorarse del mismo modo" (p. 334).

Supongo que se debe admitir que la aplicación del primer mandamiento y su observancia se han vuelto más complicadas debido a la secularización de nuestra sociedad y del propio domingo.

Las personas más mayores recordarán que hace años había poca actividad comercial, producción y trabajos forzados los domingos.

Resulta altamente improbable que la cultura seglar retroceda a esas épocas. Y por lo tanto, para muchas personas cuyos medios de vida dependen de un empleo, se vuelve imposible no trabajar los domingos. Los tiempos han cambiado muchísimo.

Por ejemplo, recuerdo que una de las preguntas morales de mi examen oral (para obtener mi título de postgrado), era si los encuentros deportivos profesionales que se jugaban los domingos constituían una actividad moral.

Supongo que la idea que subyacía en esta pregunta era si los deportes profesionales podían considerarse como labores serviles. Me las ingení respondiendo que si bien los deportes profesionales eran una forma de empleo, no violaban el espíritu de celebración dominical.

Para hacer aún más palpable la cuestión de los deportes dominicales, no resulta aceptable dejar de asistir a la Misa dominical para ver un partido de fútbol, un torneo de golf u otras actividades deportivas.

El hecho de que en años recientes se tome en cuenta la celebración del domingo a partir de su víspera la noche anterior, debería resultar una ayuda para cumplir con el

mandamiento. No hay duda de que con frecuencia es un sacrificio asistir a la Misa el sábado en la noche o el domingo.

Quizás sea provechoso reflexionar un poco más sobre por qué la Iglesia Católica considera que la celebración dominical es un asunto que reviste una seria preocupación moral.

En esencia es por el hecho de que el domingo marca el día de la Resurrección y también el primer día de la creación.

El día de la Resurrección glorifica y expresa nuestra creencia en el misterio fundamental del poder redentor de Dios. Sin la Resurrección de Cristo, el Hijo divino de Dios, no existiría la salvación.

La observancia del domingo es primordialmente un acto de agradecimiento por habérsenos salvado del pecado y de la muerte. Debemos participar en la acción de gracias de la Iglesia. Tal vez debamos empaparnos en una renovada comprensión y agradecimiento por nuestra redención, ya que ésta representa el acto más decisivo de toda la historia humana y tiene una relevancia personal para cada uno de nosotros.

El mandamiento de asistir a Misa los domingos y en los días de guardar pone a prueba nuestros valores espirituales y, eventualmente, el valor que le damos a nuestra relación con Dios.

Somos un pueblo que contradice la cultura y quizás ahora más que nunca necesitamos de estos requisitos mínimos

que nos ayudan a caminar contra la corriente en una sociedad que valora cada vez menos el lugar que ocupa Dios en la vida real.

Optar voluntaria y conscientemente por no asistir a la Misa dominical es un pecado mortal ya que pone en riesgo nuestra relación con Dios y nuestra eventual salvación.

En contraposición a la inobservancia de muchas más personas de las que quisiéramos, no es correcto decidir por cuenta propia que el primer mandamiento de la Iglesia no es importante o que ni siquiera se aplique a nosotros.

Por supuesto, es muy distinto si no podemos asistir debido a una razón de peso. †

¿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 18-20

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

## June 19

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange,** Mass, breakfast and program, Denny Sponsel, president and owner of RJE Business Interiors, speaker, 6:30-8:30 a.m., online reservations only by June 17. Reservations and information: [www.catholicbusinessexchange.org](http://www.catholicbusinessexchange.org).

St. Vincent de Paul Church, 1723 South I St., Bedford. **Traveling missionary image of Our Lady of Guadalupe,** Mass, 8:30 a.m., rosary for life. Information: 812-275-8256.

## June 19-20

St. Teresa Benedicta of the Cross Parish, 23670 Salt Fork Road, Lawrenceburg. **"Summer Festival,"** Fri. fish fry, Sat. chicken dinner, 5-11 p.m. Information: 812-656-8700.

St. Mary Parish, 415 E. Eighth St., New Albany. 25th annual **"Street Dance Weekend,"** Fri. 5 p.m., Sat. 6 p.m.-1 a.m., games, food, music, dance Sat. night. Information: 812-944-9775.

## June 20

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants Pro-Life Mass,** Father Shaun Whittington,

celebrant, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

St. Rita School, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Clothing giveaway,** 9 a.m.-2 p.m. Information: 317-632-9349.

Knights of Columbus Council #3660, 511 E. Thompson Road, Indianapolis. **Sacred Heart of Jesus Parish, "Feast of the Sacred Heart,"** dinner and reception, 6:30 p.m.-11 p.m., free-will offering. Information: 317-638-5551.

St. Vincent de Paul Church, 1723 South I St., Bedford. **Traveling missionary image of Our Lady of Guadalupe,** Mass, 5 p.m. Information: 812-275-8256.

Oldenburg Franciscan Center, Michaela Farm, Oldenburg. **"100th Anniversary Barn Celebration,"** Information: 812-933-6437.

## June 21

Seton East School, Richmond Catholic Community, 701 N. "A" St., Richmond. **Charismatic prayer group,** 7 p.m. Information: [dicksoncorp@parallax.us](mailto:dicksoncorp@parallax.us).

St. Vincent de Paul Church, 1723 South I St., Bedford. **Traveling missionary image of Our Lady of Guadalupe,** Mass, 10:30 a.m. Information: 812-275-8256.

## June 22

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **"Theology of the Body,"** four talks for adults 18 and older on consecutive Mondays, 6:30-8 p.m. Registration: 317-236-1521 or [dearollo@archindy.org](mailto:dearollo@archindy.org).

St. John the Apostle Church, 4607 W. State Road 46, Bloomington. **Traveling missionary image of Our Lady of Guadalupe,** veneration, 10 a.m.-4 p.m. Information: 812-876-1974.

## June 23

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. Knights of Columbus Council #437 and the Benedict Inn Retreat and Conference Center, Christian Leaders and Leadership series, **"Challenges and Opportunities for Today's Parishes and Ministries,"** Benedictine Father Denis Robinson, presenter, 7 p.m., no charge. Information: 317-788-7581.

St. John the Apostle Church, 4607 W. State Road 46, Bloomington. **Traveling missionary image of Our Lady of Guadalupe,** veneration, 8 a.m.-6 p.m., evening prayers, 5 p.m., Mass, 5:30 p.m. Information: 812-876-1974.

## June 24

St. John the Apostle Church, 4607 W. State Road 46, Bloomington. **Traveling missionary image of Our Lady of Guadalupe,** veneration, 8 a.m.-4 p.m., morning prayers,

8 a.m., Mass, 8:30 a.m. Information: 812-876-1974.

## June 25

Church of Acts, 3740 S. Dearborn St., Indianapolis. **Right to Life, Pro-Life Institute,** Scott Klusendorf, presenter, 9 a.m.-5 p.m., \$10 per person includes lunch. Information: 317-582-1526 or [life@rtlindy.org](mailto:life@rtlindy.org).

The Legends of Indiana Golf Course, 2555 Hurricane Road, Franklin. **St. Francis Healthcare Foundation, golf outing,** shotgun start, 8 a.m. and 1:30 p.m. Information: 317-783-8623.

Fairview Presbyterian Church, 4609 N. Capitol Ave., Indianapolis. **Catholic Charities Indianapolis, caregiver support group meeting,** 5:30 p.m. Information: 317-236-1536.

St. John the Apostle Church, 4607 W. State Road 46, Bloomington. **Traveling missionary image of Our Lady of Guadalupe,** veneration, 8 a.m.-6 p.m., evening prayers, 5 p.m., Mass, 5:30 p.m. Information: 812-876-1974.

## June 25-27

St. Jude Parish, 5353 McFarland Road, Indianapolis. **"Summer Festival,"** 5 p.m.-midnight, food, games, rides. Information: 317-786-4371.

## June 26

Mother of the Redeemer Retreat Center, 8210 W. State Road 48, Bloomington. **Traveling missionary image of Our Lady of Guadalupe,** Stations of the Cross, 4 p.m. followed by Our Lady of the Sorrows rosary. Information: 812-925-4642, ext. 232.

## June 26-27

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

St. Lawrence Parish, Father Conen Hall, 6944 E. 46th St., Indianapolis. **Rummage sale,** Fri. 7 a.m.-6 p.m., Sat. 8 a.m.-noon, Sun. 12:15-2:15 p.m. bag sale. Information: 317-546-4065.

## June 27

Our Lady of Lourdes Parish, 5333 E. Washington St., Indianapolis. **Alumni recognition**

**Mass and all-school reunion and dinner,** Mass, 5 p.m., reunion and dinner following Mass. Information: 317-356-7291.

Mother of the Redeemer Retreat Center, 8210 W. State Road 48, Bloomington. **Traveling missionary image of Our Lady of Guadalupe,** Mass, 6:30 a.m., adoration and confession, Mass, noon. Information: 812-925-4642, ext. 232.

## June 28

St. Maurice Parish, 1963 N. St. John St., Greensburg. **Parish picnic,** 10 a.m.-3 p.m., roast beef and chicken dinners, games, quilts, country store. Information: 812-663-4754.

St. Nicholas Parish, 6461 E. St. Nicholas Drive, Sunman. **Parish picnic,** "All you can eat" chicken and roast beef dinners, turtle soup, games, 10 a.m.-7 p.m. Information: 812-623-2964.

Divine Mercy Perpetual Adoration Chapel, 3354 W. 30th St., Indianapolis. **Traveling missionary image of Our Lady of Guadalupe,** veneration. Information: 317-926-1963. †

## Our Lady of Lourdes Class of 1955 plans reunion

Members of the Class of 1955 at Our Lady of Lourdes School in Indianapolis are looking for classmates to attend a reunion on June 26-27. For more information about the two-day

reunion, contact Dodie (Schweiters) Davis at 317-895-1757 or Kathy (Mobley) Hofmeister at 317-894-5331 or send an e-mail to [genpatton41@yahoo.com](mailto:genpatton41@yahoo.com). †

## Summer Food Service Program is offered at two sites in Indianapolis

The 21st Century Community Learning Center of the Archdiocese of Indianapolis has announced plans to participate in the Summer Food Service Program.

Free meals will be made available to all children 18 years of age and under and to persons over 18 years who are enrolled in a state-approved educational program for the mentally or physically disabled.

Free meals will be provided to all children without charge and are the same for all children regardless of race, color, national origin, sex, age or disability. There will be no discrimination in the course of the meal service.

Any person who believes that he or she

has been discriminated against in any USDA-related activity should write to: USDA, Director, Office of Civil Rights, 1400 Independence Ave. SW, Washington, D.C. 20250-9410 or call 800-795-3272 or 202-720-6382.

Free meals will be provided at the sites below beginning on July 6 and ending on July 24:

- Holy Angels School, 2822 Dr. Martin Luther King Jr. St., Indianapolis, IN 46208.

- Holy Cross Central School, 125 N. Oriental St., Indianapolis, IN 46202.

For further information, contact Ashley Holloway at 317-236-1580. †

## VIPs

Paul and Dorothy (Mueller) Sponsel, members of St. Barnabas Parish in



Indianapolis, will celebrate their 60th wedding anniversary on June 25.

The couple was married on June 25, 1949, at the former St. Francis de Sales Church in Indianapolis.

They have seven children: Paulette Davis, Mary Beth Rago, Bernard, Dennis, John, Robert and Thomas Sponsel. They also have 25 grandchildren and 18 great-grandchildren. †

William P. and Donna Jean (Dattilo) Jackson, members of Prince of Peace



Parish in Madison, will celebrate their 50th wedding anniversary on June 24.

The couple was married on June 24, 1959, at St. Mary Church in Madison.

They have four children: Julie Berry, Mary Beth Boone, Laura McCarty and Paula Waller. They also have nine grandchildren. †



## St. Augustine Guild gift

St. Augustine Guild members Kathleen Kunkle, left, and Mollie Mulheran, right, present a \$36,000 check to Sister Judith Meredith, superior of the Little Sisters of the Poor at the St. Augustine Home for the Aged in Indianapolis, during a guild luncheon on June 10 at the Woodstock Club in Indianapolis. Funds raised by the guild's "Hats Off to Spring" luncheon and style show on May 6 help the Little Sisters with their ministry to the elderly poor. Last year, guild members donated 16,886 hours of volunteer service.



## Golden Jubilee Mass

Benedictine Father Boniface Hardin, a monk of Saint Meinrad, right, celebrates his Golden Jubilee Mass on June 7 at Holy Angels Church in Indianapolis. He was ordained to the priesthood on May 11, 1959. Assisting him with the eucharistic liturgy are, from left, Benedictine Brother Howard Stuidant and Deacon Donald Dearman. Father Boniface founded Martin University in Indianapolis in 1977 to serve low-income and minority students. He retired as president of the college on Dec. 31, 2007.

# Criterion staff honored for excellence in journalism

Criterion staff report

Editorial writer Daniel Conway and staff members of *The Criterion* were recently honored for excellence in journalism by two organizations.



Daniel Conway

The recognition included awards from the Catholic Press Association and the Society for the Propagation of the Faith.

The CPA awards that staff members won include:

- First place—Best Editorial on a National or International Issue, editorial writer Daniel Conway, for “Economic crisis is a failure of responsible stewardship.”

The editorial, published in the Oct. 3, 2008, issue of *The Criterion*, said the beginning of the economic crisis last fall was the result of poor stewardship by banks, other financial institutions, regulatory agencies and government officials charged with the responsibility to serve and protect our nation and its institutions.

“The writer skillfully takes a national issue that is both little understood and over-commented on, and provides readers with a thoughtful, logical examination,” judges wrote. “The writer clearly connects religious and philosophical beliefs to the world of commerce. The editorial informs the reader, offers the reader context to understand the situation and, finally, provides the reader with clear, firm leadership on how to respond. Well done.”

• Third place—Best Regular Special Supplement, Vacation/Travel Supplement, published in the May 23, 2008, issue, by *The Criterion* staff. The lead story in the special section was a feature titled “Explore Southern Indiana’s State Parks.” The supplement was edited by senior reporter Mary Ann Wyand.

“From the attractive design and smart use of photos to the snappy headlines and writing, this guide to Indiana tourism presents a fun and useful way for



readers to meld their faith with their travel plans,” judges wrote.

Assistant editor John Shaughnessy was recognized as a 2008 Archbishop Edward T. O’Meara journalism award winner for outstanding world mission news coverage. He won honorable mention in the Society for the Propagation of the Faith’s “mission series” category for two stories that appeared as part of *The Criterion’s* ongoing “Stewards Abroad” mission outreach.

The stories are “Lord, I come to do your will,” a feature about St. Pius X School third-grade teacher Alice Mattingly and her parish’s outreach to a small village in El Salvador, and “A place of hope,” a story about Jesuit Father Terry Charlton and the role he played in helping open the world’s first high school for AIDS orphans in Nairobi, Kenya.

The awards are named for the late Archbishop O’Meara, who served as the national director of the Society for the Propagation of the Faith from 1966 to 1979 and was Archbishop Daniel M. Buechlein’s predecessor as shepherd of the Archdiocese of Indianapolis from 1979 to 1992. The society is responsible for informing Catholics about the Church’s worldwide mission and advising them of ways they can participate in that mission.

This is the third consecutive year that a staff member has been recognized for reporting on mission work, noted *Criterion* editor Mike Krokos.

“With the history of the awards and their connection to Archbishop O’Meara, we were thrilled to again be recognized by the Society for the Propagation of the Faith,” he said.

Greg Otolski, *Criterion* associate publisher, said the awards recognition for the staff was well deserved.

“It is always affirming when our team gets recognition for their commitment, dedication and hard work,” Otolski said. †



Explore Southern Indiana's state parks

Above, clockwise, American lotuses, members of the water lily family, line the banks of the lake at Lincoln State Park opposite the boat rental house. Kelly Kuchendorf of Evansville, Ind., a volunteer at O'Shem Woods State Park, demonstrates how wood grain is created with a traditional spinning wheel. This log cabin is the hub of the pioneer farmstead at Lincoln State Park, and is located about 50 feet from the log cabin where the Lincoln family lived from 1816 until 1830. A white-tailed lewis stares at tourists from the edge of the woods in Harmons State Park. See related story, page 28.

Desert beauty Sedona Gardens of St. John Vianney are breathtaking. page 18.

Kentucky's 'Holy Land' Bardstow played key role in growth of U.S. Church. page 48.

Zoo celebrates 20 years Koalas get summer vacation at Indianapolis Zoo. page 18B. Photo: Mike Krokos

*The Criterion's* annual Vacation/Travel Supplement won third place in the best regular special supplement category in the Catholic Press Association's 2008 awards competition. The newspaper recently won awards from the CPA and the Society for the Propagation of the Faith.

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# Year for Priests

## Pies, prayers not enough; clergy need love, support

VATICAN CITY (CNS)—Each and every one of the world's 408,000 priests should feel loved, respected, valued and supported in his vocation to bring the Gospel to an increasingly secular—but



still open—world, said Cardinal Claudio Hummes. The Brazilian cardinal, prefect of the

Congregation for the Clergy, said the 2009-2010 Year for Priests, which begins on June 19, must recognize the new challenges and possibilities that Catholic priests face in their ministries.

Pope Benedict XVI called for the special year to coincide with the 150th anniversary of the death of St. John Vianney, who was famed for his priestly ministry.

The aim, however, is not to organize a historical commemoration, but to look realistically at the world in which priests live and work, and to recognize that the horrible abuse perpetrated by some priests has harmed the reputation of all priests, Cardinal Hummes said.

"Many priests in the world have been wounded by what has happened in recent times—pedophilia and other crimes that the media has publicized and that are true and extremely serious, especially pedophilia in which the victims are minors whose lives often are damaged forever," Cardinal Hummes told Catholic News Service in early June.

"These are terrible crimes that must be judged and punished," he said.

But justice also requires people to recognize that the vast majority of the world's priests have never been involved in any kind of abuse, and instead give their lives to Jesus and to serving the Church and humanity, he said.

"We must say to priests that we are proud of them and that we recognize they are a group that is very special for the

Church and society," the cardinal said. "We must recognize who they are and what they do, and tell them that we love them and want to be alongside them to support them."

Cardinal Hummes is not looking for a yearlong commitment to baking pies for priests or smiling at them more than usual. He is looking for study and discussions and meetings and laypeople rolling up their sleeves to work alongside their priests.

And he is definitely not looking for some 1950s style of keeping the celebration in the church or the parish hall, avoiding the wicked world outside.

"The post-modern, urban, relativistic, secularized culture is the dominant culture," he said, and the temptation is to say, "Oh, it is impossible to engage this society. We should remain in our corner, with our little group, closing ourselves into a ghetto," the 74-year-old cardinal said.

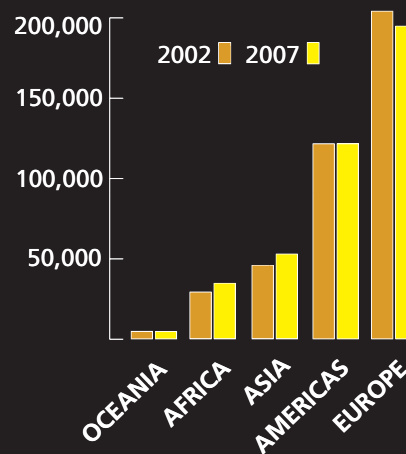
But the world still is the place where priests are called to live with joy and "to evangelize with the certainty that it is possible to bring the Gospel to this new society and not demonize it, not ignore it and not be discouraged by it," he said.

Cardinal Hummes is convinced that men and women still are looking for the love of God and salvation in Jesus, but "maybe not with an approach that starts with doctrine and morals."

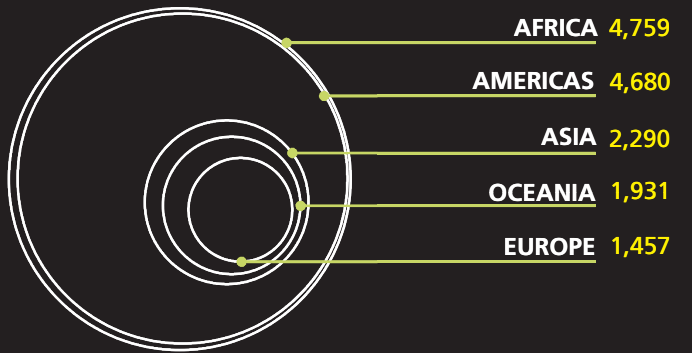
Once people meet Jesus, he said, "then come doctrine and morality as a form of following that Jesus who attracted me,

**TOTAL NUMBER OF PRIESTS WORLDWIDE** stands at 408,000. That's one priest for about every 2,800 Catholics.

NUMBER OF PRIESTS



CATHOLICS PER PRIEST IN 2007



Source: Statistical Yearbook of the Holy See ©2009 CNS

enchanted me, enlightened me. It is then that you begin talking about what it means to follow Jesus in practice. That's morality."

Cardinal Hummes said that showing support for priests includes sharing responsibility with them for parish life and for mission.

"Sometimes laypeople help their priests, but think that if things don't go well it's the priest's responsibility—it's his Church. But, no, the Church is all of ours," he said.

Obviously, any discussion about the world's priests includes talk about the priest shortage, a situation the cardinal insists is not exaggerated.

"We have too few priests," he said. "Several countries face a very worrying, very difficult future because the number of priests has fallen so drastically."

Vatican statistics have reported an increase in the number of priests in the world in the past few years, but that increase has not kept pace with the increased number of Catholics in the

world, not to mention the world's growing population.

The *Statistical Yearbook of the Holy See*, recently released with figures gathered on Dec. 31, 2007, reported that there were 408,024 priests in the world. Five years earlier, the number was 405,058.

The yearbook also provided tables illustrating Cardinal Hummes' point about the increased number of priests not keeping up with the increasing population. According to the yearbook, there were 2,810 Catholics for each priest in the world at the end of 2007, while there were only 2,642 Catholics per priest at the end of 2002.

While the significant growth in the number of priests in Africa, Asia and Eastern Europe may mean some of those men would be available to minister in Western Europe and North America, Cardinal Hummes said local communities should give rise to local vocations.

"A local church having its own priests is a sign of vitality," he said. †

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## DOMINICAN

continued from page 1

the congregation secretary since 2005.

One of the major tasks facing the Congregation for Divine Worship and the Sacraments is overseeing the final approval and use of a new English translation of the Mass. It was widely believed that the pope would choose another native English-speaker as secretary of the congregation after he appointed Spanish Cardinal Antonio Canizares Llovera to be congregation prefect last December.

Looking at liturgy today, Archbishop-designate DiNoia said, "The great danger is when the focus is on the celebrating

community" rather than on God.

Like auxiliary bishops, Vatican nuncios and the other archbishops serving as secretaries of Vatican congregations, he has been assigned a "titular see" rather than a diocese.

The New York City native will be the first titular archbishop of Oregon City, Ore., which he said was the oldest metropolitan see in the United States after Baltimore, the first U.S. archdiocese. Oregon City became an archdiocese in 1846, but the archdiocese was transferred to Portland in 1928. Oregon City became a titular archdiocese in 1996, but no archbishop had been assigned the title until now.

When Father DiNoia was called to the Vatican, he was serving as director of the Intercultural Forum for Studies in Faith and Culture, a Catholic think tank at the Pope John Paul II Cultural Center in Washington.

Prior to the center's opening, he served for eight years as the executive director of the Secretariat for Doctrine and Pastoral Practices at the U.S. bishops' conference in Washington. In that position and especially as a member of the papally appointed International Theological Commission from 1997 to 2002, he already had worked with Cardinal Ratzinger before moving to the Vatican.

Archbishop-designate DiNoia also has taught theology at the Dominican House of Studies in Washington, and has served as an adjunct professor at the John Paul II Institute for Studies on Marriage and the Family in Washington and at St. Joseph's Seminary in Dunwoodie, N.Y.

He served as editor in chief of *The Thomist*, a quarterly journal of philosophical and theological studies. In addition to writing numerous articles, essays and lectures, he is the author of a 1992 book, *The Diversity of Religions: A Christian Perspective*, and a co-author of the 1996 study, *The Love That Never Ends: A Key to the Catechism of the Catholic Church*.

Born on July 10, 1943, he was ordained a priest on June 4, 1970, after studies at Cardinal Hayes High School in New York, Providence College in Rhode Island, and the Dominican House of Studies. †

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# Nativity parishioners celebrate the ordinations of two sons of the parish

By Kamilla Benko

They are right back where they started. But this time, they are not fourth-graders in Providence Sister Marie Grace Molloy's class nor are they eighth-graders being dragged to monthly confession.

Father Jeremy Gries, 31, and Father John Hollowell, 29, were ordained on June 6, and celebrated their first Masses at their childhood church, Nativity of Our Lord Jesus Christ in Indianapolis, that same weekend.

"There is a great sense of pride in the parish," said Father Patrick Doyle, pastor of Nativity. "There is a pride that two of their own are being called forward to serve the archdiocese and the wider Church."

Father Gries will be the associate pastor of St. Monica Parish in Indianapolis. Father Hollowell will be the chaplain of Cardinal Ritter Jr./Sr. High School in Indianapolis as well as provide sacramental assistance at St. Malachy Parish in Brownsburg.

Father Gries's connection to Nativity Parish begins close to home. His mother, Kathy Gries, was a kindergarten teacher and, later, a first-grade teacher at Nativity School for 24 years before retiring in May.

Father Hollowell, originally home-schooled, entered Nativity School in the fourth grade. His youngest sister still attends Nativity, and will be in the sixth grade in the fall.

Nativity School, Father Hollowell said, is where his interest in religious life took root.

"I received a great education at Nativity," Father Hollowell said. "But the value of being taught by the sisters—what they represented to us, living out their vow in front of our very eyes—that is what was important."

Eighth-grade confession and prayer time in the church also influenced him, said Father Hollowell.

"We had to bring a Bible, and prayer was sort of forced," he said. "I don't think I really appreciated it at the time, but I think that was a really big part of [becoming a priest] for me."

Now, the two new priests are trying to give back to the Indianapolis South Deanery parish that gave so much to them.

"This past year," said Father Gries, "we worked harder to stay in touch with the parish."

The two men set up an online blog which gave the parishioners the opportunity to learn about life in the seminary and the ordination process.

"We also wrote a letter to the parish on a monthly basis," said Father Gries, "with John [Hollowell] writing a letter one month and me writing a letter the next month.



The parish family at Nativity of Our Lord Jesus Christ Parish in Indianapolis uses their church sign to extend congratulations to newly ordained Fathers Jeremy Gries and John Hollowell, who both grew up in the Indianapolis South Deanery parish.

People seemed to like that."

Both young men returned to Nativity Parish to help with Masses and speak with parishioners as often as their schedules allowed. During Vocations Week, they also spoke to the students at the school.

"The kids were curious to see that graduates of our school have chosen to be priests," said Father Doyle. "They found that [Father Hollowell and Father Gries] were solid, balanced young men who have chosen to do something significant."

The importance of their chosen vocation is rippling through the community.

"The parish is inspired and very proud that we have not just one, but two priests," said Providence Sister Theresa Clare Carr, a retired teacher from Nativity, who taught both men in grade school.

"We are so enthused," agreed Sister Marie Grace, a former fourth-grade teacher.

"Everyone [in the parish] is caught up in the idea of the priesthood and its importance."

"There is a greater awareness of how vocations really impact the Church," said Father Doyle. "There is an increased awareness of the need for vocations, and that the work and prayer of a community does have its benefits."

This past year, Nativity formed a vocations committee to help the parish celebrate the ordinations.

But Father Doyle said that he hopes the committee will have a long-lasting impact on the parish.

"It has a secondary goal of keeping this vocation energy alive," he said.

But where does this vocation energy come from?

"I'm not sure what makes Nativity so special," said Father Hollowell. "Maybe it is that we're still on well water. Whatever it is, I've always experienced Nativity as a fruitful and nurturing place."

Barbara Doerr, a longtime parishioner at Nativity, offered her own opinion.

"I think the parish as a whole is very friendly, very giving, and I think that could have influenced them," she said.

"I think it's a great reflection on the parish and the people who taught here, and the priests who encouraged them so well." †

# First Masses



Newly ordained Father Peter Marshall incenses the altar during his Mass of Thanksgiving on June 7 at St. Mary Church in Indianapolis. He joined the full communion of the Church from St. Mary Parish before entering Saint Meinrad School of Theology. Father Marshall will serve as the associate pastor of St. Barnabas Parish in Indianapolis.



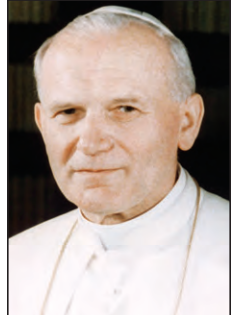
Just hours after his ordination on June 6, Father John Hollowell celebrates his Mass of Thanksgiving at Nativity of Our Lord Jesus Christ Church in Indianapolis. He grew up in the Indianapolis South Deanery parish. Father Hollowell will minister as a chaplain and teacher at Cardinal Ritter Jr./Sr. High School, the Indianapolis West Deanery interparochial high school, and provide sacramental assistance at St. Malachy Parish in Brownsburg.



Father Jeremy Gries celebrates his Mass of Thanksgiving on June 7 at Nativity of Our Lord Jesus Christ Church in Indianapolis. He grew up in the Indianapolis South Deanery parish. Father Gries will serve as the associate pastor of St. Monica Parish in Indianapolis.

# Polish archbishop urges people to keep late pontiff's letters private

WARSAW, Poland (CNS)—A Polish archbishop has urged people with letters from Pope John Paul II not to publish them out of respect for the late pontiff.



Pope John Paul II

"If such letters are somewhere in the family, let's keep them as a great sacredness, a kind of souvenir. Let's not put them in print," Archbishop Jozef Zycinski of Lublin said.

"Publishing papal letters is a sign of narcissism, a wish to be noticed. It suggests the Holy Father showed special trust in me by discussing particular problems in his letters. We can do without this," the archbishop said on Lublin's Radio eR.

The archbishop was reacting to controversy over the publication of the late pontiff's correspondence with a Polish psychiatrist, Wanda Poltawska, with whom the former pope enjoyed a 58-year friendship.

Speaking to the radio station, Archbishop Zycinski said the

book had caused "an atmosphere of conjectures, insinuations and sharp polemics."

"The pope tried to treat all his letter writers with respect. He never rebuked them or said what they'd written was immature or unserious," said Archbishop Zycinski, whose statement was carried on June 8 by Poland's *Gazeta Wyborcza* daily.

"When the contents of such letters are taken out of context today, with some mentorial commentary about how the Church should change, it can look as if, through not protesting, John Paul II shared the same view," he explained.

Poltawska, a survivor of the Nazi Ravensbruck and Neustadt-Gleve concentration camps, launched her book on Feb. 17 at the Polish Bishops Conference secretariat in Warsaw, with a foreword by its president, Archbishop Jozef Michalik of Przemysl.

In an introduction, she said she had been asked to publish the letters by Pope John Paul II, who had personally approved most of the material, adding that she still had a "suitcase of letters" which would not be released until after her death.

However, the decision to release the correspondence was criticized by Pope John Paul II's former secretary,

Cardinal Stanislaw Dziwisz, who told Italy's *La Stampa* daily on June 1 that Poltawska had "exaggerated" the friendship and "usurped for herself a unique relationship and special link which didn't exist in reality."

Meanwhile, Italian newspapers said the book could delay John Paul II's beatification process by creating extra work for the Rome tribunal.

Father Tomasz Lubas, director of the Krakow-based *Edycja Swietego Pawla*, which published the book, told Poland's Catholic information agency on June 2 that the manuscript had been submitted before publication to the tribunal, adding that he and Poltawska had shown "constant care and attention" to ensure it would not disrupt the process.

Meanwhile, Poltawska also defended the book and said she believed she had the same right to publish the writings of Pope John Paul as Cardinal Dziwisz and other friends and colleagues of the pontiff.

"The pope wanted me to give this testimony when I spoke to him before his death. Nothing else matters to me," the 87-year-old said in a story published in the June 14 edition of the weekly Catholic *Tygodnik Powszechny*. †

## Serra Club vocations essay

# God calls each person by name to spread the Gospel

(Editor's note: Following is the second in a series featuring the winners of the 2009 Indianapolis Serra Club Vocations Essay Contest.)

By Morgan Paras

Special to *The Criterion*

God opens many people's hearts every day through religious and pious people.

Christians are called by name from God to spread the Gospel around the world by becoming priests, deacons, and religious brothers and sisters.

God truly loves each and every one of us without concern for the color of our skin, the religion we believe in or the social culture we are accepted into. It's God's job to care for and look out for his children.

As a lay servant of my Church, I try to listen to the

religious around me so I can grow closer to my God, my Creator. Accepting God's word is the question. Religious servants are out in the world to help so lay people just need to listen.



Morgan Paras

Christ, our Savior, has brought many people into my life.

Father Justin Martin, our former associate pastor and a good family friend, inspired me through his speeches, homilies, gatherings and celebrating the Eucharist. Watching Father Justin on the altar holding the Body and Blood of Christ in his hands brought chills to my arms.

As a holy servant of God, he had the ability to turn bread and wine into our Redeemer.

Father Justin taught me the importance of respecting our

Father for who he is, and that, yes, terrible events happen in our lives, but they are always for a reason.

Pain and sorrow come into our lives, but that is God's way of saying, "Slow down and watch what you are doing."

Horribly, Father Justin passed away at age 28, which made me realize that life can be short. He touched thousands of people's lives through his short time here on Earth.

In our lives, we have to find time to listen to God and see where he wants us to take our journey. When disaster comes into our daily existence, I will forever know that it was God's plan and everything will be all right in the end.

Father Justin educated me in my religious life, teaching me the importance of hearing God's call and opening my heart to him.

Our class trip to a convent in the seventh grade is a special memory that will never leave me. I remember watching the nuns at Mass singing their hearts out, pouring their thoughts, sorrows and joys upon our Savior. The way the nuns stood, walked and talked, I knew that God was forever inside of them.

I recall one elderly nun who was our tour lady and showed us around the convent. In the middle of a story, as she was telling our group about the history of the convent, her pager buzzed. The nun told us that God was calling, and that she needed to leave for a short moment.

I never thought twice about her reaction to the buzzer, just her simple words that God was calling her. The pager really was not from God, but that did not make any difference to me.

I knew that God had spoken to her plenty of times in her life, and that she was quite right in telling us God was calling.

Through our busy lives, we need to sit back and realize that God is truly calling us. Whether it is through a pager or not, God wants us to listen.

The voice of God comes in different ways so we need to be ready for his words.

I have truly been blessed by the priests, deacons, and religious brothers and sisters around me to help me open my heart unto the Lord. Growing in my relationship with God consists of hearing his call through priests, deacons, and religious brothers and sisters.

(Morgan and her parents, Mark and Lola Paras, are members of St. Luke the Evangelist Parish in Indianapolis. She completed the eighth grade at St. Luke School in Indianapolis last spring, and is the eighth-grade division winner in the 2009 Indianapolis Serra Club Vocations Essay Contest.) †

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## Jobs, small business credit key for recovery, says Vatican official

VATICAN CITY (CNS)—More decent, productive employment, and more credit for small- and medium-sized businesses are the best strategies for recovering from the global economic crisis, said the chief Vatican representative to U.N. agencies in Geneva.

There are real "fears that the coming years will be characterized by 'labor intensive restructuring' and a 'jobless recovery'" in which large corporations and stock markets will bounce back, but from which the world's workers will not benefit, said Archbishop Silvano Tomasi.

People need to turn the current crisis into an opportunity to reaffirm the importance of protecting people's dignity in the work world, "to encourage a lifestyle of sobriety, solidarity and responsibility; and to direct all economic activities to the common good," he said.

The archbishop made his comments on June 10 during the International Labor Organization's annual international labor conference on June 3-19 in Geneva. He sent a copy of his remarks to Catholic News Service on June 11.

As the global economy experiences its deepest downturn in 50 years, labor analysts predict that the number of jobless persons around the world will increase by 50 million people, he said.

The Vatican representative said it was "an ethical requirement" for the international labor group to promote a "Global Jobs Pact" to stimulate job creation alongside other measures taken by world leaders to stimulate the economy and credit markets.

Archbishop Tomasi said the current crisis underlines "the frailty of financial wealth and the uncertain role that capital has in our economies."

The world has lost the sense that true value is derived from human labor, not just capital, he said. "Productive work is at the base of the real economy rather than [financial] speculation that is prompted solely by greed for profit," he said.

The two avenues toward economic recovery that would be most effective and offer greater respect for human dignity would be to protect and expand employment, and sustain small and medium-sized businesses, he said. †

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## Elderly people need love, respect and affirmation

By Kathleen Carlton Johnson

Margaret, a willowy, elderly woman with curled, white hair, was aggravated. Her tea was late.

When her middle-aged daughter, Gina, finally arrived with her tea, there was an angry exchange of words.

Her tea was not only late. It also was cold. Although cold tea in and of itself is not a major problem, elderly people who are homebound like Margaret often feel frustrated because their world is not large anymore.

They are dependent on their caregivers for the most ordinary, everyday needs, which—when they are met—offer a sense of stability and security.

Gina had been concentrating on her phone conversation with a doctor about tests that she had undergone the previous week, and the tea had cooled on the kitchen counter.

Margaret later regretted what she had said in frustration after her daughter hurried out of the room with hurt feelings and thoughts about how ungrateful her mother was for her caregiving.

Margaret, who is 82, has been living with her daughter for several years now. She likes this arrangement because she feels at home, loved and cared for—even when her tea is cold.

“But I still spend a lot of time alone,” Margaret said. She thinks that it is “hard sometimes to fit into a family setting even if it is your own family [because] there are children and a husband and things that I cannot participate in.”

Margaret, like many elderly people who live in their adult children’s homes, said she “did not want to be a burden” on her daughter’s family.

This concept of “burden” was often expressed by the elderly people who I interviewed about their living arrangements with relatives.

This concept and the idea of “guilt” on the part of the family caregiver are all factors that, if not looked at in realistic and loving ways, can easily cause resentment of the elder or despair on the part of the elder because he or she fears being a burden to loved ones.

This situation can also cause stress and possibly irrevocable harm to close-knit family relationships.

Many elders who chose to live with

their adult children find it difficult. Several senior citizens who I have spoken with over the years said they are often “treated like children” by those who care for them.

It is little wonder then that those who can afford it or consider it the lesser of two evils—being a burden to family members or living among strangers—opt to live in a nursing home or assisted-living complex.

Have these dynamics always existed between elderly parents and their adult children?

The modern world is not geared toward families living in community as has been done in the past. Back then, families were a community of members and several generations often lived under one roof.

That has changed. In almost every case, elderly people are marginalized in our present fast-paced culture.

But many adult children today do think it is their duty to take care of an elderly parent or other family member at home. Often, however, they fail to consider appropriate living conditions.

Well-meaning adult children think of what would be nice for their parent(s), make sacrifices to provide that care then endure the arrangement.

Elderly people should be loved, respected and affirmed, not endured. This is the challenge in adult child and elderly parent living arrangements.

In *Growing Old*, Thomas Rudd defines the “new old” and the “old old.”

- The “new old” are those people still healthy enough to live at home. They can communicate readily and participate in the family setting.

- The “old old” are those senior citizens who have medical circumstances and need more care than their family members can give them.



Elderly people should be loved, respected and affirmed, not endured. This is the challenge in adult child and elderly parent living arrangements. A living arrangement involving elderly family members and their grandchildren can often be a real blessing. Kids enjoy and appreciate their grandparents’ presence.

These situations must be looked at realistically for how they impact both the elderly family member and their caregivers.

Rudd noted that “the case of the frail and unwanted elderly person capable of being managed at home, but for whom the community has no real use, is surely one of the great moral problems of the day.”

But elderly people do have usefulness, abilities and their own work to do, Rudd explained. Regardless of their physical state, they can pray earnestly for their families, caregivers and other elders as they undertake “the work of old age.”

Rudd described this important and necessary work as “the adaptation to a changed environment, devised by a loving God for the perfection of a soul.”

He said “the ability to renounce things, previously felt to be vital to life, is an important feature.”

Elderly people are not children, and they deserve to be treated with dignity, love and

abiding respect. They also deserve clear and realistic living conditions as well as care which makes them feel like they are part of the family.

Are we as Christians willing to face this problem, to “work among the aged and mentally afflicted, encouraging our sons and daughters to do the same?” Rudd asked. “The present mature generation is rightly preoccupied by thoughts of old age, and will find no real peace of mind until it has solved its moral problem. For it knows, consciously or unconsciously, that its comforts are enjoyed at the expense of the older generation.”

*(Kathleen Carlton Johnson, a veteran educator, is an advocate for the elderly and a hospice volunteer in the Upper Peninsula of Michigan, where she lives with her husband and adult children. Her book, Elder Prayer, is published by Paulist Press.) †*

### Discussion Point

## Senior citizens enjoy recreation

### This Week’s Question

What is something that young people—10, 20 and 30 years younger than you are—do that you would like to join them for leisure time?

“Ice skating, but it’s not done so much on a pond due to liability issues, but in rinks or arenas. I’d also like to hike.” (Alice Porembski, Manchester, N.H.)

“I’d like to talk to young people and ask them how they’re preparing for old age. ... I’d tell them that the world doesn’t adapt to them. ... There are armless chairs in restaurants. ... No chairs to sit [down] in department stores, except in dressing rooms. At home, we have grab bars and walk-in showers, but on vacation, hotels are seldom so [well] equipped. I’d tell them they will have to [be prepared to] adapt or design things for the present elderly.” (Elenor L. Schoen, Shoreline, Wash.)

“When my kids were little, it was such a blur. I wish I

could go back and enjoy more of [that time with them]. ... In the blink of an eye, it was gone. In the future, with my grandkids, I want to go to the swimming pool, and I wouldn’t mind biking. But long walks would be more difficult.” (Anita Westerhaus, Des Moines, Iowa)

“Playing golf and going to Florida to visit with my daughter every year. My husband and I used to go out for dinner two or three times a week, but after retiring you can’t do that as much. But my children will take me out.” (Ruth Chipko, Canton, Ohio)

### Lend Us Your Voice

An upcoming edition asks: How is faith nurtured, challenged and prioritized?

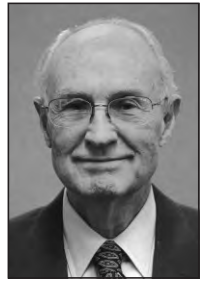
To respond for possible publication, send an e-mail to [cgreene@catholicnews.com](mailto:cgreene@catholicnews.com) or write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



From the Editor Emeritus/John F. Fink

## Basic Catholicism: Resurrection of the body

From the beginning of time, humans have been concerned about death and about what happens afterward.



The ancient Egyptians buried their pharaohs with all the things they thought they might need in the next life. Some ancient peoples buried wives and servants with their kings, believing that they would need them in the next life.

Religious teachings about life after death vary considerably depending upon whether one is a Hindu, Buddhist, Jew, Christian or member of another religion.

Catholics believe in the resurrection of the body. It's a belief that has been an essential ingredient of the Christian faith from its beginnings. We are called to believe not only that the immortal soul will live on after our death, but that even the mortal body will come to life again and be reunited with the soul.

St. Paul wrote to the Romans, "If the

Spirit of the one who raised Jesus from the dead dwells in you, the one who raised Christ from the dead will give life to your mortal bodies also, through his Spirit that dwells in you" (Rom 8:11).

St. Paul berated the Corinthians because some of them said that there was no resurrection of the dead. He wrote in his First Letter to the Corinthians, "If there is no resurrection of the dead, then Christ has not been raised; if Christ has not been raised, then our preaching is in vain and your faith is in vain" (1 Cor 15:14).

In Christ's day, not all Jews believed in the resurrection of the body. Jesus definitely believed in, and taught, the resurrection of the body. He supported the Pharisees, who believed in life after death, in their dispute over this issue with the Sadducees, who did not believe in it.

How, skeptics ask, can a body that has decayed after death possibly be reunited with the soul?

Other than believing that we will possess a "spiritual body," rather than a

corruptible body, we don't know how God will accomplish that. The *United States Catholic Catechism for Adults* says, "The manner of our resurrection exceeds our understanding and imagination and is accessible only to our faith" (p. 156).

The resurrection of the body will happen at the end of time, but our souls will enjoy their reward, or punishment, immediately after death. The Church calls this "the particular judgment" to distinguish it from the "last judgment."

Jesus told us what the last judgment will be like. In the 25th chapter of Matthew's Gospel, he says that he will judge us according to how well we fed the hungry, gave drink to the thirsty, clothed the naked, etc. It will display God's justice in condemning sinners and rewarding those who are saved.

The souls of those who have lived a life of faith will be reunited with the souls of friends and relatives in heaven, where they will see God as he is, and enjoy supreme and eternal happiness.

That's the promise of our Catholic faith. †

The Joyful Catholic/Rich Hermann

## Husband discovers new love for his wife

Recently, a friend of mine said, "I've discovered that I enjoy being a great husband more than having a great wife."



Puzzled, I asked, "What do you mean?" "Well," he continued, "I used to think the best part of marriage was being married to a great woman. You know, having a gorgeous, sexy wife.

"I still think she's beautiful, but I've come to realize that I find more pleasure in *being* a great husband than in *having* a great wife. You know, like doing special things for her and taking care of her."

He smiled as he spoke and his eyes glistened.

"She's been sick for three years now, and I've discovered I like being able to help her. I actually enjoy being the one who is there for her, even when she doesn't realize it or appreciate it."

He concluded, "I'm not bragging or anything, it's just true. I've discovered a much deeper love for her and a new outlook on life."

As I listened, it dawned on me that I was hearing something special. His words brightened my mind like sunbeams on a

stained-glass window. I marveled at his discovery and shared his delight.

Here was a grown man being born anew, in full view. He was being transformed by the love of God into a new creation.

Here in the body and blood of my friend was a new awakening, a new beginning. This is love in the flesh, love incarnate, the re-incarnation of Christ.

This is the love of God, "agape" love, in which the lover seeks only what is best for his beloved.

This is the passionate love of Jesus, totally self-giving. In it, we both lose and find ourselves. It overflows in us with pure joy.

We find this love only if we seek it with all our heart, like children searching for buried treasure. Once we discover it, we joyfully sell everything to possess it.

Those who find this love are truly blessed, and they bless everyone around them.

Whoever finds this love is radically transformed. Like the weary traveler who climbs the mountain and gasps at the sight of the Promised Land, or the sinner who stumbles into the cathedral and is astonished by the majesty inside, we discover a love more wonderful than we ever imagined.

The man who loves this way is the greatest warrior. He is greater than any general who conquers a city for he has conquered himself (Prv 16:32).

Faithful Lines/Shirley Vogler Meister

## Handwriting on wall spurs June tribute to children

Recently, I asked my husband, Paul, when we had moved into our current home.



Neither of us could remember the exact date without searching for old documents so we dropped the subject.

Coincidentally, a few days later, I found two wrinkled sheets of paper under books that I was donating to a fellow parishioner who

uses them for catechetical work.

On the wrinkled paper was a print-out of a 2002 e-mail that I had sent to our three daughters telling them that we discovered short messages from them during a kitchen wallpapering project. Neither Paul nor I remembered that they had made notations on the wall, but we were glad they did.

Our eldest daughter, Donna, had written this message: "We Meisters moved in here [on] June 21, 1974."

So now we knew!

We recalled how for several years we

had searched for a larger home than our first house. So we were pleased when a parish friend told me that she and her husband and their children were returning to California. We bought their home and have happily remained ever since.

By the way, Donna's message also listed our family members' names and ages—even the cats.

Our middle daughter, Diane, left a message under the wallpaper that gave advice in a "kooky" way, basically stating that we shouldn't be doing this project, but if we plan to paint the walls, we are smart. She also noted that if we paint the cupboards, we are dumb, and if we rip out the kitchen carpeting, we are smart. Then she drew a long arrow going up the wall accompanied by the words, "This is UP!"

She was probably teasing us about my poor sense of direction.

Our youngest daughter, Lisa, left a message explaining that, "I just splintered my wrist and I'm right-handed. That's why [this] is so sloppy."

She wrote the message date as April 8, 1975, but it took nearly a year before we

In my friend, we see the reflection of Christ, who sacrificed himself for the sake of his bride, the Church. As St. Paul says, "Husbands, love your wives, as Christ loved the Church" (Eph 5:25).

This man is a priest to his wife for he is devoted to her and lays down his life for her. His life is consecrated, set apart from the world and other women, given to her alone.

How many women yearn for a lover like this? How many wives would gladly submit to a husband who loves her so completely?

By giving himself entirely to his bride, he sanctifies her and redeems himself. In return, she may give herself completely to him, as to the Lord.

This love is perfect, and reminds us that we can indeed "be perfect, therefore, as your heavenly father is perfect" (Mt 5:48).

This man shows that marriage is more than sexual pleasure and creating babies. He reveals deeper dimensions of marriage in which we glorify God and help each other get to heaven.

"This is a profound mystery," says St. Paul. "I am talking about Christ and the Church" (Eph 5:32).

When a man loves his wife like this, he loves her the way Jesus loves us.

(Rick Hermann of St. Louis is a Catholic columnist and speaker. His e-mail address is [rh222@sbcglobal.net](mailto:rh222@sbcglobal.net).) †

Catholic Education Outreach/

Margarita Solis Deal

## Catholics crossing borders

At the time of this writing, I am busy preparing for an annual trip to Lepaterique, Honduras.



As a member of St. Monica Parish in Indianapolis, I have been involved with a great team of people in developing a sister-parish relationship with St. James the

Apostle Parish (*Santiago Apóstol*) in Lepaterique.

At its core, the mission of this ministry is to develop a relationship through prayer within the Eucharist. Every visit we make and every activity that we accomplish are weighed against this mission.

It is our Catholic faith that allows us to "cross the border" that exists between two communities many miles apart in order to join as brothers and sisters.

For the past six years, I have also been supporting our Catholic schools in strengthening the link between the schools and the Latino community. I have witnessed, time and time again, the "border crossings" that students, families and teachers make on a daily basis.

When Pablo's mother first came to one of our Catholic schools to register her son, she had to "cross the border."

With minimal English skills, she opened the school door to seek information and to see if it was possible for her son to attend the school next year.

She was "crossing a border" and was greeted with a stretched-out hand of love from the other side when the principal greeted her with "Buenos dias" ("Good morning").

While the rest of the conversation was translated, the strength of faith demonstrated by both the parent and the principal allowed both to "cross the border." Patricia's son will be starting the third grade at the school in August.

According to the U.S. Conference of Catholic Bishops, more than 50 percent of all Catholics in the United States under age 25 are of Hispanic descent ([www.usccb.org/hispanicaffairs/demo.shtml](http://www.usccb.org/hispanicaffairs/demo.shtml)).

As the face of our faith community continues to transition, we are faced with many "border crossings." Some will be easier to cross than others.

Why is it so difficult for us to "cross borders"? Some say fear, some say misperceptions and some say the unwillingness to find common ground.

Others, however, see the "crossing of borders" as an opportunity to strengthen communities and to see the world through the lens of others. The beauty of our faith, however, is that we do not need to determine this for ourselves because as Catholics we are called to reach out to our neighbor no matter where the boundary lies.

When a legal scholar asked Jesus what the most important command of Scripture was, Jesus indicated that there are two commands that sum up all of the Law and the Prophets: "To love the Lord with all of our heart, soul, and mind," and "to love our neighbor as ourselves" (Mt 22:35-40).

As Catholics, we are called to "cross the border" and to help others cross along the way.

What borders are you currently crossing? What borders are you helping your neighbor to cross?

(Margarita Solis Deal is the coordinator for Latino Outreach in the archdiocesan Office of Catholic Education.) †

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

# The Sunday Readings

Sunday, June 21, 2009

- Job 38:1, 8-11
- 2 Corinthians 5:14-17
- Mark 4:31-45

This weekend, the Sunday liturgies return to Ordinary Time after the long period of Lent, the Easter season and a series of important feasts.



The first reading from the Bible for this weekend is from the Book of Job.

Job, who has been popularly mislabeled over the centuries as

patient, in fact underwent many hardships in his life.

He argued with God, and he challenged God. Job resented the hardships that he faced in life. He questioned God's mercy.

The Book of Job chronicles this long exchange between Job and the Lord. In the end, the fact is that God indeed is powerful and good.

By the same token, Job simply cannot perceive God's perfection because Job is trapped by his own concerns and troubles.

For the second reading, the Church offers a passage from St. Paul's Second Epistle to the Corinthians.

As is so often the case in the Pauline writings, this selection is a great testament to the reality of Jesus, the Son of God and a man, and to the unbreakable bond between Jesus and true Christians.

It is a bond confirmed and wonderfully extended by the Lord's willing sacrifice on Calvary. In and through this sacrifice, all is made right between God and humanity. Moreover, disciples share in the gift achieved by this sacrifice—eternal life itself and life with God.

St. Mark's Gospel supplies the last reading.

The story is set on the Sea of Galilee, as the modern Lake of Tiberias was known in ancient times. Several of the Apostles were fishermen. All the Apostles would have been familiar with fishing as a livelihood since all the men came from the region of the lake.

Terrible storms in the mold of today's hurricanes and tornadoes do not occur in the northern part of present-day Israel and also did not happen in this region at the time of Jesus. Yet thunderstorms and winds did come upon the lake.

This story's recollection of such a storm is not farfetched. Also not difficult to imagine is the fright created by being in a small boat at some distance from the safety of the shore when a storm suddenly arose on the lake. Sailing would not have been easy. An open boat could have taken on water and capsized.

Jesus was asleep on a cushion in the boat when the storm came upon them. He was not afraid. He took no notice of the storm.

However, the Apostles were terrified. They awakened Jesus because they were afraid that they were about to drown, then they pleaded for the Lord's help.

Jesus controlled the elements by ordering the water to be calm.

The contrast between the Apostles and Jesus is clear. Jesus had power over the elements.

As St. Mark's Gospel presents Jesus elsewhere, the Lord is the Son of God. However, the Apostles are mere mortals. They cannot control the elements. They cannot even foresee their own future so they become fearful. They know that they are vulnerable to death.

In Jesus, however, is life.

## Reflection

On this weekend in the United States, we celebrate Father's Day and honor our fathers. As we justifiably honor them, we also remember that God is the loving Father of all.

We are not orphans. God gave us Jesus, our brother. Jesus ascended into heaven. He is not gone, however. He lives with us in the life of the Spirit, given in and through the Church.

The Church is with us. The Church refined its message by instructing us on the feasts of Pentecost, Corpus Christi and Trinity Sunday.

Now the Church begins to prepare us for its invitation to respond to all that we have heard. Basic to this preparation is its call to us to admit our inadequacies. We cannot forget that we need God, our Father, who lovingly fills our need. †

## My Journey to God

### Greet Every Day with Joy

Greet every day with great joy.  
Be ever grateful for the gift of life.  
Our life is temporal and short-lived.  
Know God with simple and joyful delight.

We are surrounded with God's creation.  
Ask him to guide us as we look to find  
beauty in others and in ourselves.  
Listen for the sounds of birds or soft  
wind.

Look for flower blooms in nature's  
treasure trove,  
all nurtured in the warmth of a sun-filled  
day.  
Feel the undulating wind on your face  
conveying the laughter of children at play.

We are all pilgrims on the journey of life.  
The pilgrimage is fleeting and quickly  
ends.  
Knowledge of this pierces like a knife.  
All that remains are our good and bad  
deeds.

Then we are truly dust, and to dust we  
return.

(Thomas J. Rillo is a member of St. Charles Borromeo Parish in Bloomington and is a Benedictine oblate of Saint Meinrad Archabbey. A stained-glass window in a Catholic church displays Christian symbols of faith, hope and salvation.)



All accumulated power, riches and  
fame diminish.  
We are one with the poorest of the  
poor.  
Now God's gate to heaven opens and  
we can enter.

By Thomas J. Rillo

## Daily Readings

Monday, June 22

Paulinus of Nola, bishop  
John Fisher, bishop and martyr  
Thomas More, martyr  
Genesis 12:1-9  
Psalm 33:12-13, 18-20, 22  
Matthew 7:1-5

Tuesday, June 23

Genesis 13:2, 5-18  
Psalm 15:2-5  
Matthew 7:6, 12-14  
Vigil Mass of the Nativity of  
John the Baptist  
Jeremiah 1:4-10  
Psalm 71:1-4a, 5-6b, 15ab, 17  
1 Peter 1:8-12  
Luke 1:5-17

Wednesday, June 24

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

Thursday, June 25

Genesis 16:1-12, 15-16  
or Genesis 16:6b-12, 15-16  
Psalm 106:1-5  
Matthew 7:21-29

Friday, June 26

Genesis 17:1, 9-10, 15-22  
Psalm 128:1-5  
Matthew 8:1-4

Saturday, June 27

Cyril of Alexandria, bishop  
and doctor of the Church  
Genesis 18:1-15  
(Response) Luke 1:46-50,  
53-55  
Matthew 8:5-17

Sunday, June 28

Thirteenth Sunday in Ordinary  
Time  
Wisdom 1:13-15; 2:23-24  
Psalm 30:2, 4-6, 11-13  
2 Corinthians 8:7, 9, 13-15  
Mark 5:21-43  
or Mark 5:21-24, 35b-43  
Vigil Mass for Peter and Paul,  
Apostles  
Acts 3:1-10  
Psalm 19:2-5  
Galatians 1:11-20  
John 21:15-19

## Question Corner/Fr. John Dietzen

### Only priests and bishops administer sacrament of anointing of the sick

Our faith community is confused about the sacrament of anointing of the sick.



According to a friend of mine in our parish, their study group anoints sick people with oil as part of their prayer.

Unless I'm mistaken, only a priest should do this.

Some churchgoers report they have seen the Blessed Virgin and now have healing powers.

Please explain who is authorized to anoint with oil.

Can an ordinary priest bless the olive oil and consider it a holy oil? (Indiana)

Not all of your questions can be answered fully here, but a few points can be made that should be helpful.

It is important first to recognize that the sacrament of anointing of the sick is not the only form of mental, physical and psychological healing in the Catholic Church's spiritual storehouse.

Prayers for and with sick persons—comforting them with one's presence and words, or blessing them with the sign of the cross on the forehead—are among many ways of petitioning God's healing that can be used any time by anyone.

They all acknowledge our Lord's presence in the midst of suffering, his saving power over all evil and hurt, and his desire to free us in every way possible from the effects of our human limitations and weaknesses.

Everyone is encouraged to employ them whenever possible, either one on one or with others who share this faith.

The Church has, in fact, specific rituals and prayers that may be utilized by lay people as well as clergy in their effort to assist the sick.

These prayers and rituals are found primarily in the official ritual for

*Pastoral Care of the Sick* (Chapter 1) and in the *Book of Blessings*, which is approved by the U.S. Conference of Catholic Bishops (Chapter 2).

Nothing is said in either of these rituals to exclude using appropriate symbols—for example, a candle, a crucifix or even oil—during such non-sacramental ceremonies for the sick.

From my experience, however, and apparently from yours, using oil in these kinds of blessings may cause confusion in distinguishing them from the sacrament of anointing.

Sacramental anointing of the sick, as one of the seven sacraments, holds a place of special reverence in the Church's care for the ill.

Particular formulas and ministers—only priests and bishops—are designated for this prayer of faith, laying on of hands and anointing with oil.

The oil of the sick is one of three holy oils that the bishop consecrates at the chism Mass during Holy Week explicitly for use in the sacraments of baptism, confirmation, holy orders and anointing of the sick. They should normally be used only by those administering these sacraments.

If necessary, any priest may bless the oil of the sick during the anointing liturgy (*Pastoral Care of the Sick*, #21 and #140).

As a final note, it seems like you are unaware that holy oils no longer need to come from olives. Because olive oil is sometimes difficult to obtain, oil from any plant—corn, soybean and others—may be used for the sacraments (*Pastoral Care of the Sick*, #20; Blessing of Oils, Introduction).

(A free brochure answering questions that Catholics ask about Mary, the mother of Jesus, 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).) †

# 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.

**BERGMAN, Jerome Albert III and Grace Elizabeth**, infants, St. Jude, Indianapolis, June 6. Twin son and daughter of Jerome and Mandie (Curran) Bergman II. Grandchildren of Jerome and Marian Bergman and Donald and Brenda Curran. Great-grandchildren of Charles and Sallie Curran.

**BRANDON, Rosalia Agnes (Hession)**, 91, Most Holy Name of Jesus, Beech Grove, May 28. Mother of Patricia, Christopher, Daniel, David and John Brandon. Grandmother of four.

**CERTAIN, Mabel Alice**, 92, Sacred Heart, Clinton, May 29. Mother of Frank and Tom Certain. Grandmother of six. Great-grandmother of four.

**CIALDELLA, Ronald Patsy**, 72, St. Michael the Archangel,

Indianapolis, June 3. Husband of Georgine Cialdella. Father of Denise Giddens, David, Matthew and R.J. Cialdella. Grandfather of seven.

**DAUBY, Clarence J.**, 90, St. Paul, Tell City, June 4. Father of Gerald and Larry Dauby. Brother of Delores James and Albert Dauby. Grandfather of four.

**EVANS, Elizabeth**, 80, St. Paul, Tell City, May 23. Wife of Murrel Evans. Mother of Karen Dixon, Sheila Knable and Mike Evans. Sister of Rose Brumfield, Anna Labhart, Clara Litherland and Lloyd Sabelhaus. Grandmother of four. Great-grandmother of three.

**FORTWENDEL, Mark**, 55, St. Pius V, Troy, May 11. Father of Joey and Scott Fortwendel. Son of Melba Fortwendel. Brother of Angela Jackson, Rita Smith, Jody, John, Rick and Sam Fortwendel. Grandfather of four.

**FURGE, Mary**, 87, St. Michael the Archangel, Indianapolis, May 29. Mother of Susie Eliot and Robert Furge Jr. Grandmother of three. Great-grandmother of one.

**HARPENAU, Paul**, 78, St. Isidore the Farmer, Bristow, June 6. Father of Kim Balbach, Maurice, Mike, Roger and

Ryan Harpenau. Brother of Rita Mulzer and Hubert Harpenau. Grandfather of 14. Great-grandfather of one.

**HOLZER Sr., Charles J.**, 85, St. Barnabas, Indianapolis, May 31. Husband of Joan Holzer. Father of William Holzer. Brother of Mary Roll, Tony and William Holzer. Grandfather of five. Great-grandfather of nine.

**HUNTER, Dolores M.**, 80, St. Barnabas, Indianapolis, May 31. Wife of James Hunter. Mother of Denise Burnett, Carla Merritt and Michael Hunter. Sister of Mary Ann Chandlee, Dorothy Stamper and Jacob Kremer Jr. Grandmother of eight.

**KAUFMAN, Edward J.**, 88, St. Paul, Tell City, May 31. Husband of Catherine Kaufman. Father of Becky Vincent, Darrel and Dave Kaufman. Grandfather of nine.

**KLEAVING, Frieda**, 86, St. Isidore the Farmer, Bristow, May 27. Mother of Esther Goffinet, Glenda Gogel, Ruth Strobel and Gilbert Kleaving. Sister of Anna Doogs. Grandmother of 16. Great-grandmother of 18.

**LIME, John F.**, 88, Most Holy Name of Jesus, Beech Grove, June 2. Husband of Betty Lime. Father of Rita Garrison, Peggy Seay, Ursula Wilson, James, John and Tony Lime. Grandfather of 16. Great-grandfather of 18. Great-great-grandfather of one.

**MILLEN, Albert S.**, 81, St. Rita, Indianapolis, June 2. Father of Natalie Smith, Anthony and Bruce Millen. Grandfather of four.

**NOHL, Thomas**, 83, Holy Spirit, Indianapolis, May 28. Husband of Marieanne Nohl. Father of Marie Comer, Jane Elliott, Anne Traub, James, John, Paul, Thomas, Timothy and Vincent Nohl. Grandfather of 14. Great-grandfather of five.

**RUDOLPH, Benjamin M.**, 73, St. Michael, Cannelton, May 14. Husband of Rosie Rudolph. Father of Carol Genet, Debbie, Steve and Tony Howell. Brother of Ruth Ann Goodman, Ethel Smith, Wanda Stephens, Charles and Donald Rudolph. Grandfather of five.

**SHORT, James W.**, 88, St. Anne, New Castle, June 4. Father of Jayne Short.

**UPTON, Martha K.**, 86, Christ the King, Indianapolis, May 30. Mother of Johanna Harding, M. Heidi Jeffs and David Upton. Grandmother of three. Great-grandmother of three. Great-great-grandmother of two.

**VINSON, Todd**, 32, St. Paul, Tell City, April 13. Father of Jacob Vinson. Son of Marty and Carol Vinson and Rick and Barb Fortwendel. Brother of Valerie Cole, Beth Fortwendel, Carin Kelly, Kristi Scott, Abby Stutsman and Brian Vinson. Grandson of Melba Fortwendel, Gloria Lindauer and Lucile Vinson.

**WATTS, Carolyn Ann**, 77, St. Paul, Tell City, June 4. Wife of Ned Watts. Mother of Susan Jordan, Christopher, David,

Michael and Timothy Watts. Sister of Elizabeth Easley and Robert Boone. Grandmother of 11. †

## Providence Sister Wendy Workman taught at Saint Mary-of-the-Woods

Providence Sister Wendy Workman died on June 6 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 58.

The Mass of Christian Burial was celebrated on June 12 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

Wendy Kay Workman was born on Dec. 11, 1950, in Gilman, Ill.

She entered the congregation of the Sisters of Providence on Aug. 23, 1975, and professed her first vows on Aug. 15, 1978, and final vows on Aug. 19, 1984.

Sister Wendy earned a bachelor's degree in education at Saint Mary-of-the-Woods College and a master's degree at the University of Iowa.

During 33 years as a Sister of Providence, she ministered as a physical education teacher for five years at Catholic schools

in Oklahoma and Illinois.

In 1984, Sister Wendy joined the faculty in the physical education department at Saint Mary-of-the-Woods College adjacent to the motherhouse. She taught there from 1984-87.

In 1987, she suffered severe brain damage when she was struck by a truck while riding a bicycle.

After several years of rehabilitation therapy, Sister Wendy was again able to give service at Saint Mary-of-the-Woods College and at the motherhouse from 1998 until 2001 when she began her ministry of prayer full-time at the motherhouse.

Surviving is a step-brother, Peter Workman of Alamo, Calif.

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

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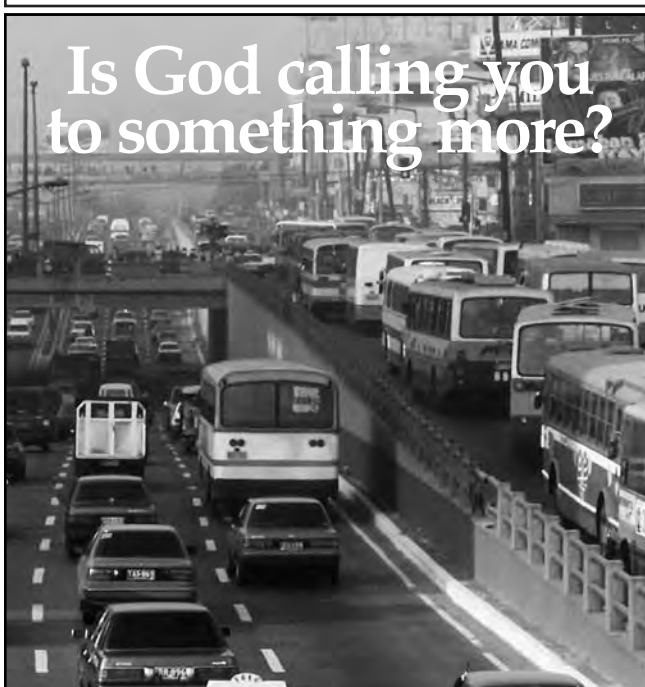
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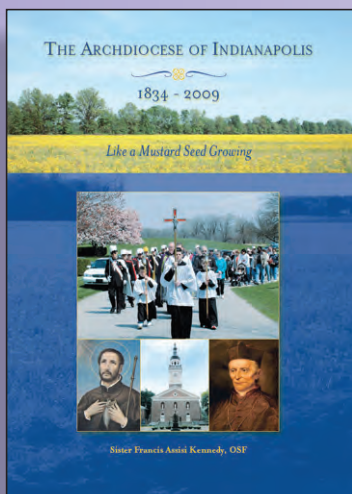
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# Couple collaborates on book of poetry and photographs

By Mary Ann Wyand

The poetry of daily life fascinates Sandra Marek Behringer.

The talented Catholic poet and novelist often feels compelled to take pen and paper or use computer keystrokes to preserve vivid words and rhythmic phrases that resonate within her life experiences and reflect her deep spirituality.

Her husband, John, a gifted photographer, admits to being captivated by artistic images of split-second moments in time caught with just the right lighting and camera angle.

The longtime St. Luke the Evangelist parishioners are enjoying their retirement years in Indianapolis with their four sons—Matthew, Marc, Paul and Joseph—daughters-in-law and 10 grandchildren as well as occasional trips to interesting places around the world.

Recently, they collaborated on *Only a Passage*, a book of poetry and photographs published by Prairie Hawk Books which poignantly captures their relationships with God, family members and friends.

Bishop Robert F. Morneau, auxiliary bishop of Green Bay as well as a poet, author and lecturer, reviewed their book and gave it his literary blessing.

“Combining black and white photos with poetic reflections, *Only a Passage* offers more than a mere passage,” he wrote in a statement for the book’s back cover. “This volume is rich in metaphor, meaning and messages from the heart.”

Bishop Morneau, who also is her writing mentor, described the book as “a good read in all seasons.”

The focus of Behringer’s poetry originates from her love for God and her Polish Catholic upbringing.

Many of her poems are inspirational reminders that God is always with us, especially in times of trial.

“I was exposed to a lot of wonderful

stories and music and poetry as a child,” she recalled, “partly through my Polish heritage and partly in my Catholic grade school, where the sisters encouraged us to read and write. I read all the time. We had all kinds of books in our home.”

The late Pope John Paul II is her favorite Polish poet, and she has copies of his books of poetry.

After completing degrees at Mundelein College in Chicago and Northwestern University in Evanston, Ill., Behringer worked as a speech and language pathologist for 25 years.

She also served the Church in central and southern Indiana as director of planned giving for the archdiocesan Office of Stewardship and Development until her retirement in 2003.

“When I was driving to parishes or to visit donors in the 39 counties of the archdiocese, I would be traveling through beautiful Indiana countryside and very often would be struck with images that I wanted to remember in words,” Behringer recalled. “I remember pulling off the road at times and taking out a piece of scrap paper to describe a scene.”

Through the years, she has written several hundred poems, most with faith-related themes.

“They spring from meditation,” she said, “and thinking about the Eucharist, the sacraments and family. We decided to publish this book to leave a legacy of poems and images to our grandkids.”

Her insightful poem about Blessed Teresa of Calcutta, “A Beautiful Fire,” was written as a request for *The Criterion* and later published by the U.S. Conference of Catholic Bishops in the Respect Life Sunday educational packet distributed to dioceses in the United States and Canada.

Benedictine Father Eric Lies of Saint Meinrad, a talented artist, also rendered that poem in calligraphy with her permission for sale at the Abbey Press Gift Shop in

Photo by Mary Ann Wyand



St. Luke the Evangelist parishioners Sandra Marek Behringer and John Behringer of Indianapolis recently published a book of religious poetry titled *Only a Passage*. She also is the author of a novel, *Hawks Crossing*, published in 2005, about a family in a fictional southern Indiana town.

St. Meinrad.

“I got quite a readership from what *The Criterion* did for me by publishing my poems in the ‘My Journey to God’ column,” Behringer said, “and it occurred to me that I had been writing faith-based poetry—eucharistic, sacramental, Catholic poetry—for years.”

Her religious poetry reflects her strong belief in a loving and merciful God.

“Even when he hides his face, he is always, always there,” Behringer said. “I like to dwell on the meaning of existence, of what it means to be alive. Often, after I have read Scripture, ... I’m inspired to put some ideas into poems.”

The title poem is an affirmation of the reality that “though we might be lonely, ... we don’t have to be because through

Eucharist the God who made us breaks down that wall,” she said, “and then there is no loneliness because he enters into the atoms of our being. Beyond that, [the theme] seems to me to suggest life itself, which is only a passage into eternity. All the poems in the book about marriage, pregnancy, baptism, family and friends are also about passages. We go from one passage to another as we move toward God.”

(*Only a Passage* can be purchased at Krieg Bros. in Indianapolis and Holy Family Bookstore in Carmel, Ind., or by sending \$6.65, which includes tax and postage, to Prairie Hawk Books, 1427 W. 86th St., Suite 518, Indianapolis, IN 46260. To order *Hawks Crossing*, log on to [www.sandramarekbehringer.com](http://www.sandramarekbehringer.com).) †

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