



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960

Year for Priests

Seymour Deanery Catholics honor priests and deacons, page 9.



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A legacy of vocations

Photo by Sean Gallagher



Lisa Kelley, left, and Jean Zander greet each other after the April 12 luncheon at the Southside Knights of Columbus Hall in Indianapolis that honored this year's winners of the Serra Club of Indianapolis' John D. Kelley Vocations Essay Contest. Kevin Zander, center, a recent graduate of Bishop Chatard High School in Indianapolis, was a three-time winner of the essay contest and a friend of the Kelley family.

Vocations essay contest is re-named after longtime Serra Club member

By Sean Gallagher

The winners of the Serra Club of Indianapolis' annual vocations essay contest ordinarily write about the way in which priests, deacons, and religious brothers and sisters give of themselves in service to God and the Church.

For decades, there have been six winners of the contest, one each from grades 7-12.

Students in Catholic schools and religious education programs across the archdiocese participate in it annually.

This year, however, there was a seventh winner. And the winning essay was not about clergy or religious.

It was about a lay man who dedicated much of his adult life to promoting vocations to the

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File photo by Sean Gallagher



John Kelley speaks during a March 10, 2008, luncheon sponsored by the Serra Club of Indianapolis at the Southside Knights of Columbus Hall in Indianapolis. Kelley, a longtime member of Immaculate Heart of Mary Parish in Indianapolis, oversaw the Serra Club's annual vocations essay contest for approximately 30 years before he died in 2009.

Pope apologizes for abuse, says priests called to bring God to world

VATICAN CITY (CNS)—Pope Benedict XVI said the Year for Priests might have been ruined by the clerical sex abuse scandal, but instead became a "summons to purification" in the Church.



Pope Benedict XVI

Concelebrating Mass on June 11 with some 15,000 priests, the pope said that "the enemy," Satan, wants to drive God out of the world, and

opposes those who work to ensure that God is at the side of every man and woman, especially in times of trouble.

"And so it happened that, in this very year of joy for the sacrament of the priesthood, the sins of priests came to light—particularly the abuse of the little ones, in which the priesthood, whose task is to manifest God's concern for our good, turns into its very opposite," the pope said in his homily at the Mass concluding the Year for Priests.

The priests, 80 cardinals and 350 bishops and archbishops, who were sitting under the hot sun in St. Peter's Square, signaled their agreement with the pope's statement by applauding.

The Vatican said that with so many priests vested for Mass and reciting together the key words of the eucharistic prayer with their hands extended toward the altar, the liturgy marked the largest concelebration ever held at the Vatican.

The Mass in St. Peter's Square was the culmination of a three-day International Meeting of Priests sponsored by the Vatican to bring the Year for Priests to a close. Priests from 90 countries around the world attended the event.

Two priests from the archdiocese, Father Robert Hausladen and Father Robert Robeson, were in Rome for the spiritual conferences, Masses and times of prayer that made up the meeting. An article about their experience of being with thousands of priests from around the world will appear in next week's issue of *The Criterion*.

Addressing the abuse scandal in his

See PRIESTS, page 9

Dreams come true as high school marks first graduation

By John Shaughnessy

It was a night when so many dreams came true.

Six high school students lived the dream of overcoming immense odds to earn a special place in the history of their school.

A small group of parents who dreamed of a better future for their children beamed as they watched their sons and daughters reach a goal that they believe will change their children's lives.

Providence Sister Jeanne Hagelskamp wept tears of joy seeing the "six pioneers" receive their high school diplomas—the first class to graduate at Providence Cristo Rey High School in Indianapolis, a private, secondary school that she and so many others worked so hard to create from the shared belief that children from low-income families deserve the opportunity to dream, too.

Then there was the 17-year-old youth and his family who seemed to represent the

dream that has guided the entire history of Catholic education in the United States—the dream of transforming young lives through an education grounded in faith, commitment and promise.

As Jude Okpalannaka walked across the stage in the school gymnasium to receive his diploma on June 9, he knew the joy that he shared with his five classmates: Simon Arteaga, Quincy Bryant, Angietoria Lynem, Shatera Madding and Janata Williams.

Jude also knew he had reached another milestone in his amazing personal journey.

In 2000, when Jude was 8, his family left Nigeria to come to the United States to live.

"My parents came here for a fresh start," Jude recalled two days before graduation. "The freedoms and opportunities here are unlike any other country. My mom said they came here to give us a chance at success."

But the trip from Africa to Maryland was only part of the journey for Jude. It was also a time of uncertainty for him as he left behind his friends, and wondered how he would fit in a new country and a new culture.

By the time he was finished with his freshman year at a public high school in Maryland, his parents thought he had *over-adjusted* to life in America.

"My parents noticed I was acting up and not getting good grades," Jude said. "My mom thought it would be a good idea to send me away from home to shape up."

The Providence Cristo Rey national network of 24 schools appealed to Jude's mother because of its faith-based, work-study approach to high school education. Students attend school four days a week for extended classes. They work the fifth day in a business setting, earning money that helps pay for their education.

See DREAMS, page 16

Pope is focus of 2010 clergy sex abuse scandal stories, Pew study finds

WASHINGTON (CNS)—Pope Benedict XVI figured in more than half of all of the stories published in print or carried by broadcast news earlier this year regarding the clergy sexual abuse scandal, according to a study by the Pew Research Center.

Unlike the 2002 spate of coverage on clergy sex abuse, which had its epicenter in the Archdiocese of Boston, coverage in the six weeks during March and April examined by the study was greater in Europe than in the United States as newspaper and broadcast stories focused principally on incidents in Ireland and the pope's native Germany.

An April poll by the Pew Research Center found that just 12 percent of those polled said Pope Benedict had done a good or excellent job in addressing the scandal, down from 39 percent in 2008, when the pope visited the United States and had an unscheduled meeting in Washington with victims of clergy sexual abuse. Those who said the pope had done a poor or fair job went up from 48 percent in 2008 to 71 percent in 2010.

The findings were part of a report, "The Pope Meets the Press: Media Coverage of the Clergy Abuse Scandal," published on June 11 by Pew.

Coverage of clergy sexual abuse placed eighth in total coverage, accounting for 2.1 percent of all news coverage during the March 12-April 27 period studied, more than nuclear weapons policy coverage and that of the Tea Party movement.

It peaked the week of March 22-28 as the fourth biggest topic in news coverage when reports surfaced that in the 1990s former Cardinal Joseph Ratzinger chose not to proceed with a Church trial and possible laicization of an elderly Wisconsin priest who had abused scores of deaf boys in the Church's care decades before. The Vatican had said by the time it learned of the case that the priest was old and in poor health.

During the six-week period examined by Pew, health care legislation accounted for 16 percent of total news coverage, and the economy took second place with 14.5 percent. The West Virginia coal mine accident finished third with 3.4 percent. Other topics—the Iceland volcanic eruption, the 2010 elections, the U.S. mission in Afghanistan, and the Obama administration, garnered 2.3 percent to 2.7 percent of coverage.

The scandal got a proportionately higher share of coverage on network TV, with 3.7 percent of all coverage, and online news sources, with 3.3 percent. Abuse coverage ranked fifth in each medium.

Pope Benedict was far and away the lead newsmaker during the six-week period, appearing in 51.6 percent of abuse scandal stories. Placing second was his successor as head of the Vatican Congregation for the Doctrine of the Faith, U.S. Cardinal William J. Levada, with 2.4 percent. No other figure garnered more than 1.6 percent of the lead newsmaker status.

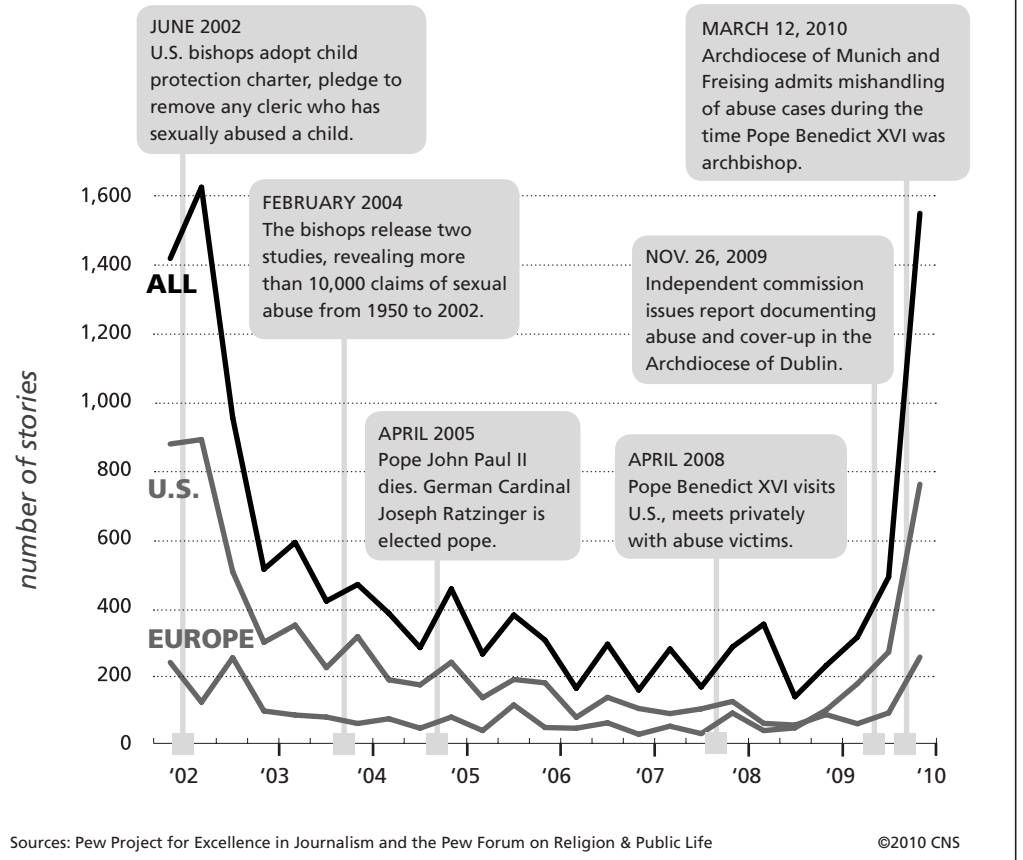
By comparison, Pope John Paul II was the lead newsmaker in only 15.5 percent of stories at the peak of coverage of the 2002 clergy sexual abuse scandal in the United States.

The degree to which the pope was tied by the media to the scandal and the Church's handling of it ranked sixth among all scandals tracked since 2007, behind golfer Tiger Woods' affairs, the arrest of film director Roman Polanski, the scandals surrounding New York Gov. David Paterson, the Ponzi scheme fashioned by financier Bernie Madoff, and the extramarital affair of former presidential aspirant John Edwards.

It ranked ahead, though, of Republican National Committee Chairman Michael Steele's links to misuse of

Coverage of clergy sexual abuse placed eighth in total coverage, accounting for 2.1 percent of all news coverage during the March 12-April 27 period studied, more than nuclear weapons policy coverage and that of the Tea Party movement.

REPORTS ON CATHOLIC CLERGY ABUSE in English-language newspapers spiked in 2002 and 2010. Sharp increases in coverage correspond with two key events — the adoption of the U.S. bishops' charter to protect children and the uncovering of abuse cases in Ireland and Germany.



GOP funds, impeached Illinois Gov. Rod Blagojevich's backroom deals, Richard Heene's concoction of the "balloon boy" hoax, and pitcher Roger Clemens' ties to steroid use in baseball.

In assessing the news coverage, the Pew study also examined Catholic media coverage. It said the *National Catholic Reporter*, an independent Catholic weekly newspaper, devoted two-thirds of its Vatican coverage to the scandal during the time examined. Catholic News Service's coverage accounted for 44.8 percent of its Vatican coverage. Catholic News Agency, which Pew said was "funded predominantly by donations from Catholics," allotted 29.8 percent of its Vatican coverage to the scandal.

Pew researchers only had access to CNS coverage on the news agency's

public Web site. The majority of CNS stories are accessible only to publishing clients.

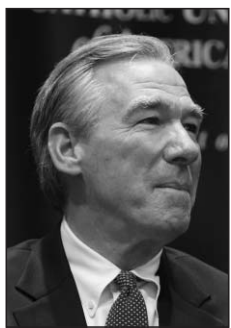
The study monitored 52 news outlets Monday through Friday each week as well as Sunday newspapers. In addition to papers with national reach and local newspapers, the study tracked coverage on morning and evening news programs on broadcast network television, daytime and evening cable news, radio news headlines, talk radio, and online news sources.

Additional examination was given not only to Catholic news sources, but also to European newspaper reports and new-media coverage.

The report was a joint effort between the Pew Research Center's Forum on Religion & Public Life and its Project on Excellence in Journalism. †

Boston College law dean is new president of Catholic University of America

WASHINGTON (CNS)—Officials at The Catholic University of America in Washington announced on June 15 that John Garvey, dean of the Boston College Law School in Boston, will be the 15th president of the school.



John Garvey

The announcement at a campus news conference came after a national search and Vatican approval of his selection for the post, which is required for a pontifical university.

Garvey, 61, will succeed

outgoing president Vincentian Father David O'Connell, who has been named coadjutor bishop of Trenton, N.J., by Pope Benedict XVI. Garvey will be the third lay president to lead the university, which was established by the U.S. bishops and opened for classes in 1889.

Detroit Archbishop Allen H. Vigneron, chair of the university's board of trustees and head of the search committee, said Garvey is expected to continue the mission Bishop-designate O'Connell began 12 years ago to strengthen the Catholic identity of the school.

Bishop-designate O'Connell, the second-longest serving president of the only university founded by the U.S. bishops, told Catholic News Service in a May interview that he regarded the enriched Catholic

identity of the school to be the crowning achievement of his tenure.

Garvey has been dean of the Law School at the Jesuit-run Boston College since 1999. He served as an assistant to the solicitor general under President Ronald Reagan, and also has been a law professor at the University of Kentucky and University of Notre Dame.

He is a married father of five and a 1974 graduate of Harvard Law School.

Garvey begins his job as president in July. Bishop-designate O'Connell, whose episcopal ordination is to take place on July 30 at St. Mary of the Assumption Cathedral in Trenton, is expected to briefly work with him to ensure a smooth transition. †

Correction

In a reflection on page 4 of the June 11 issue of *The Criterion*, the first baseman for the Cleveland Indians in a game the team played on June 2 against the Detroit Tigers was misidentified. He is Jason Donald. †



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Father Lawrence Voelker enjoyed serving God and helping the poor

By Mary Ann Wyand

Father Lawrence Voelker, the pastor of Holy Cross Parish in Indianapolis since 1996, died on June 13 at St. Francis Hospital in Beech Grove. He was 69.



Fr. Lawrence Voelker

The wake service was scheduled from 4 p.m. to 8 p.m. on June 17 at Holy Cross Church, 125 N. Oriental St., where he received the sacraments of baptism, First Communion and confirmation during his childhood.

An hour of calling at 10 a.m. on June 18 concluded with the Mass of Christian Burial at 11 a.m. at Holy Cross Church.

Msgr. Joseph F. Schaedel, vicar general, was the principal celebrant.

Father Jim Farrell, the director of Our Lady of Fatima Retreat House in Indianapolis, was the homilist.

Burial was at the Priests' Circle at Calvary Cemetery in Indianapolis.

"I think Father Larry embraced his vocation as a disciple first and foremost," Father Farrell said on June 14. "He was deeply in love with Jesus. He worked throughout his life to listen to the voice of Jesus and to respond to it."

Father Voelker was a gifted pastoral minister and spiritual director, Father Farrell said. "He was serious about drawing closer to God. I think that's why he touched so many people's lives and so many of us were drawn to him. ... We saw a genuine priest, a genuine disciple, who gave himself over completely to God."

Nine years ago, Father Voelker miraculously survived a lengthy, life-threatening illness.

"When he was in the hospital for so long, I know that was a life-changing experience for him, an experience where he came through it realizing that the hand of God was on him during his illness and he obviously was brought through it for a purpose," Father Farrell said. "I think he tried to live his life faithful to the God who had brought him through that [near-death] experience."

Paintings depicting the "Peaceable Kingdom" described in Isaiah 11:6-9, which was one of his favorite Scripture passages, decorated his office walls.

During a "Faithful Fathers" interview published in

The Criterion on Nov. 20, 2009, Father Voelker said, "When God comes into our life, things that often don't seem to fit together can be at peace together, like the lion and the lamb."

He also ministered to the offenders incarcerated at the nearby Indiana Women's Prison, and helped with poverty-relief efforts that included Habitat for Humanity, the St. Vincent de Paul Society's Food Pantry, Caulk of the Town, the Church Federation of Greater Indianapolis, and several other neighborhood social service programs.

"He was about building a kingdom of peace and justice," Father Farrell said, "... where everyone is welcome, people are valued for the fact that they are children of God and the dignity of every life is respected."

Father Voelker, who was a recovering alcoholic, also served as the archdiocesan coordinator of Substance Abuse Ministry with assistance from Deacon William Jones, a member of St. Bartholomew Parish in Columbus.

Lawrence William Voelker was born on July 5, 1940, to Frank J. and Nora C. (Rush) Voelker, who were members of Holy Cross Parish in Indianapolis.

He attended Holy Cross School then graduated from the former Saint Meinrad High School and former Saint Meinrad College in southern Indiana. He completed his studies for the priesthood at the Theological College of The Catholic University of America in Washington, D.C. He earned a master's degree at the University of Notre Dame in Notre Dame, Ind.

On May 1, 1966, he was ordained to the priesthood by Archbishop Paul C. Schulte at Saint Meinrad Archabbey's Church of Our Lady of Einsiedeln.

Father Voelker celebrated his first Mass on May 8, 1966, at Holy Name of Jesus Church in Beech Grove.

On May 16, 1966, he was appointed a full-time instructor at the Bishop Bruté Latin School in Indianapolis.

Father Voelker received his first parish assignment on May 23, 1967, as associate pastor of the former Assumption Parish in Indianapolis while continuing as a full-time instructor at the Latin School.

On June 1, 1968, he was named associate pastor of the former St. James the Greater Parish in Indianapolis.

His next assignment on June 23, 1971, was as associate pastor of St. Patrick Parish in Indianapolis.

On Nov. 2, 1973, he was appointed the archdiocesan coordinator of the Indiana Catholic Conference, the

lobbying agency for the Church in Indiana.

He received his first pastorate on Aug. 16, 1974, at St. Thomas More Parish in Mooresville while continuing to serve as the archdiocesan coordinator of the Indiana Catholic Conference, with residence at St. Matthew the Apostle Parish in Indianapolis.

On July 7, 1976, Father Voelker was named the director of Catholic Charities in the archdiocese while continuing to serve as the archdiocesan coordinator of the Indiana Catholic Conference.

On July 30, 1980, he was named the administrator of St. Martin Parish in Yorkville, with residence at St. Matthew Parish in Indianapolis then at Holy Trinity Parish in Indianapolis, while continuing as the archdiocesan director of Catholic Charities.

On July 6, 1983, Father Voelker was named the pastor of Our Lady of Perpetual Help Parish in New Albany.

Four years later, on July 8, 1987, he was appointed the pastor of Holy Name of Jesus Parish in Beech Grove.

Father Voelker began his pastorate at Holy Cross Parish in Indianapolis on May 9, 1996, and also served as the sacramental minister of St. Patrick Parish in Indianapolis and Our Lady of the Most Holy Rosary Parish in Indianapolis.

From July 1, 1998, to Sept. 2, 1998, he also served as the administrator of St. Mary Parish in Indianapolis.

On July 1, 1999, Father Voelker was named the sacramental minister and priest moderator of St. Patrick Parish in Indianapolis while continuing as the pastor of Holy Cross Parish.

He was named the pastor of St. Patrick Parish in Indianapolis on June 14, 2000, for a six-year term while continuing as pastor of Holy Cross Parish.

On May 9, 2002, Father Voelker was reappointed the pastor of Holy Cross Parish for a second six-year term while serving as the pastor of St. Patrick Parish.

On Jan. 7, 2004, he was named the director of spiritual formation for the archdiocesan Office of Deacon Formation while serving as the pastor of Holy Cross Parish.

Four years later, on May 9, 2008, he was reappointed the pastor of Holy Cross Parish for an additional six-year term.

Surviving are a sister, Beverly Green of Indianapolis, as well as several nieces and nephews.

Memorial gifts may be sent to Holy Cross Parish, 125 N. Oriental St., Indianapolis, IN 46202. †

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Editorial



The Indiana Bureau of Motor Vehicles approved a new specialty license plate that affirms the value of organ donation. The new license plate will be available in January.

New license plate will help us give life

There is Tracy, a heart recipient. And Tyler, who is a bone recipient.

But we can't forget John, a cornea transplant recipient, and Christine, who is a kidney recipient.

They are among the thousands of people in the United States who have been blessed to receive organ donations in recent years.

These individuals' powerful stories sharing how their quality of life has dramatically improved thanks to other people's gift of life are featured on the national Donate Life America Web site at www.donatelife.net.

Their "stories of hope" are also something we Catholics can appreciate since our faith calls us to value every human life from conception until natural death. Earlier this month, the Indiana Bureau of Motor Vehicles approved a new specialty license plate that affirms the value of organ donation.

The Donate Life Indiana specialty plate, which will be available beginning next January, "... will be a visual reminder that people are waiting and, without the gift of organ and tissue donation, will die," said Joni Rosebrock, president of Donate Life Indiana. "Someone is added to the national waiting list every 11 minutes, and we need to end this wait."

According to the Donate Life America Web site, an average of 17 people die each day while waiting for a life-saving transplant.

Officials for Donate Life Indiana, the state affiliate for Donate Life America, hope the increased visibility of their new license plate will inspire more people to be organ and tissue donors.

More than 1,300 Indiana residents are currently waiting for a life-saving organ transplant.

"This is a unique [license] plate," Rosebrock said in a press release. "Each plate will literally represent a life. It could be someone waiting for a transplant, or to pay tribute [to] a loved one who was a donor, or [for] a celebration of a life received."

People can register to be donors at the BMV when they renew or obtain a driver's license or State ID card, online

at www.DonateLifeIndiana.org, or by paper registration.

Among the organs that can be donated are your kidney, liver, heart, lung, pancreas and small intestine. Tissue that can be donated include the cornea/eye, skin, bone, tendons, heart valves and veins.

Because people of all ages are in need of transplants, there is no age requirement for donors.

Currently, 3.2 million Hoosiers are registered to be organ and tissue donors. Donate Life Indiana officials would like to add 100,000 names to the Indiana State Donor Registry this year.

Donate Life Indiana will use the money generated from the specialty plate campaign to help people better understand organ donation.

"Many people have wrong information about donation, and that keeps them from registering [as donors]," said

Jack Badger, a donor father and the husband of a liver recipient. "They should know that doctors always try to save a life because donation is not considered until death [occurs], and donation can happen at any age."

Many faith traditions, including Catholicism, support organ donation. The *Catechism of the Catholic Church* states, "Organ transplants are in conformity with the moral law if the physical and psychological dangers and risks to the donor are proportionate to the good that is sought for the recipient. Organ donation after death is a noble and meritorious act, and is to be encouraged as an expression of generous solidarity. It is not morally acceptable if the donor or his proxy has not given explicit consent. Moreover, it is not morally admissible directly to bring about the disabling mutilation or death of a human being, even in order to delay the death of other persons" (*Catechism*, #2296).

As people of faith, we know how precious the gift of life is. Through organ donation, our gift will give someone a second chance at life.

—Mike Krokos

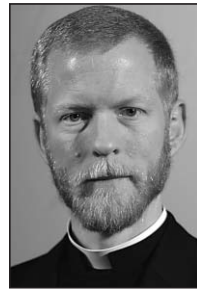
'... They should know that doctors always try to save a life because donation is not considered until death [occurs], and donation can happen at any age.'

—Jack Badger

Making Sense Out of Bioethics/Fr. Tad Pacholczyk

Overselling the synthetic cell

In a recent article titled "How We Created the First Synthetic Cell,"



Dr. J. Craig Venter waxes broadly about how his research team succeeded in constructing a bacterial cell out of its component parts.

The story, which has captured the imagination of the media, appears to be a jaw-dropping medical breakthrough: "Scientists have created artificial life in a laboratory!"

Such headlines evoke images of a Frankenstein creation, a Jurassic Park monster or an alien life form. But in the final analysis, the scientific achievement of Venter and his team, although notable, is considerably less dramatic.

The term "synthetic cell" suggests that they constructed the entire cell, brick by brick, molecule by molecule, from the ground up. What they really did was create a synthetic genome—a chemically manufactured copy of all the genes of a bacterium.

This gigantic piece of DNA—a chromosome that happens to be the longest string of DNA ever assembled in the laboratory—was then placed inside another bacterium.

Venter's group, rather than creating bacterial life out of nonliving matter, instead achieved the impressive technical feat of converting one type of bacterium into another when the new DNA was introduced.

Venter himself, notwithstanding his previous attempts at self-promotion, stressed, "We definitely have not created life from scratch because we used a recipient cell to boot up the synthetic chromosome." His accomplishment, then, was to produce a large synthetic genome, not "synthetic life" itself.

Nevertheless, a number of commentators have managed to miss the point. Bioethicist Art Caplan, writing on the *Scientific American* Web site, suggests that Venter's "synthetic cell" dispels the notion that life "is sacred, special, ineffable and beyond human understanding."

Faye Flam muses in a similar vein in *The Philadelphia Inquirer*. "What's shocking about the new organism isn't that it breaches a boundary between inanimate matter and life, but that it shows that no such boundary exists. Life is chemistry."

Her article gets even more outlandish when she suggests that chemicals "have the power to assemble themselves into organisms—even complicated ones that can contemplate their own place in the universe."

Natalie Angier of *The New York Times*, meanwhile, is more measured and precise in summarizing Venter's work.

"Every cell is a microcosm of life, and neither the Venter team nor anybody else has come close to

recreating the cell from scratch. If anything, the new report underscores how dependent biologists remain on its encapsulated power. Bonnie L. Bassler, a microbiologist at Princeton, said, "They started with a known genome, a set of genes that nature had given us, and they had to put their genome into a live cell with all the complex goo and ingredients to make the thing go."

The Vatican newspaper *L'Osservatore Romano*, while noting how Venter's work is an impressive example of cutting-edge genetic engineering, also stressed that the researchers who created the cell had not created life, just "replaced one of its motors."

Even though Venter's work does not fundamentally alter our understanding of life itself, it does challenge us to reflect on our increasing technical ability to manipulate life and to dominate it.

The arrogant suggestion that man should "create life," and the accompanying Promethean quest for power and fame through such endeavors, should alarm people.

Reducing life, even though it is non-human life, to merely another quantity that we control, exploit and subject to market forces is to coarsen our sensibilities toward an important measure of our own being. In every living organism, whether humble bacterium, plant or animal, we encounter a faint glimmer of our own delicate life.

Professor Erwin Chargaff, who did pioneering work on the molecular structure of DNA, once commented in his rather biting style on the modern, almost condescending scientific attitude toward life.

"Because life is a mystery and will remain so, because we still can't say what life is, we need to be very careful. If we could find a way to turn off the element of self-interest, then there would be no problem. But our era is so appalling that, if [Sir Isaac] Newton were alive today, he'd have taken out a patent on gravity and we'd have to pay to walk around. One should not impose all the conventions of a market economy on the questions of life."

Even as our ability to manipulate biological life in the laboratory continues to grow, the principle of life itself remains elusive and beyond our grasp. Living beings, with all their structure and complexity, should never cease to impress us and inspire us with a certain awe so that even in our bated eagerness to harness their powers, we might avoid reducing life itself to a mere commodity or raw material for our biotechnical prowess to conquer.

(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.) †

Letter to the Editor

Story shows how softball teams work together for greater good of society

I just read John Shaughnessy's story "'Bigger than the game': Special bond forms between Catholic school, public school on Indianapolis softball diamond," and thought this story was so powerful that I passed it along to many others.

A co-worker suggested, and I agree, that it should be turned into a movie.

Our media needs to show more about the good that people do than the evil.

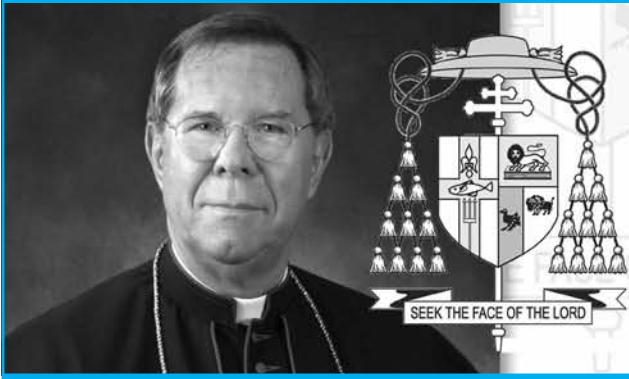
God is awesome!

Maybe this inspirational story can help promote a positive image of the Church in the media rather than the negative press it has been receiving lately.

Kudos to Roncalli's and Marshall's softball teams for working together for the greater good.

Diana Van Skyock
Indianapolis

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Young adults are eager to learn more about the faith

The February poll of the values of young adults compared to other generations of Americans conducted by the Marist College Institute for Public Opinion and sponsored by the Knights of Columbus indicate some markers that help us focus some of our planning.

As I mentioned in last week's column, some of the poll indicators point to positive values embraced by Catholic millennials while some are negative. The message is mixed.

Because of various archdiocesan activities, I have had the opportunity to spend some time getting to know young adult Catholics during the past year. My experience, admittedly limited, tells me that many do not espouse some of the negative aspects embraced by the millennial generation.

The executive summary of the Marist Poll stated that nearly two-thirds of Catholic millennials would like to learn more about their religion.

Over the last several years, I have participated in the Theology on Tap program sponsored by local young adult Catholics. The format in which I participate is that of responding to questions concerning Catholic doctrine and morality.

The questions of the young adults are important and focused. The attention to the responses is respectful. In other words, my experience affirms the results of the Marist Poll on the question of Catholic millennials wanting to learn more about our religion.

Since beginning to intensify our archdiocesan presence in ministry on our university campuses in the last year or two, the response of young adults has been better than we expected. This would seem to affirm several other poll findings as well.

For example, the finding that one in five Catholic young adults said their long-term life goal revolves around spirituality and closeness to God. Attendance at weekly Mass, prayer services and even adoration count increasingly larger numbers.

According to the Marist Poll, most Catholic millennials, along with non-Catholic peers almost without exception, believe marital infidelity is wrong. This is an encouraging statistic.

On the other hand, the poll indicates that only 20 percent consider sex outside of marriage morally wrong. In fact, 42 percent do not consider it a moral issue.

During Lent, leaders of young adult ministry sponsored a series of Friday night presentations and opportunities for discussion on the topic of positive (and moral) relationships. I am told the attendance at these programs at St. John the Evangelist Parish in downtown Indianapolis was encouraging.

It is clear that we have to find effective ways to provide fundamental catechesis for our young adults. The desire to learn more is there. The opportunities apparently were somehow inadequate or not frequented by many millennials in the recent past—or maybe what was learned about the Catholic faith got lost in the day-to-day wash of our secular culture.

It should not be surprising that Catholic millennials, like many of the older generations, are profoundly influenced by the secular values of our culture. The fact that in the societal context of a democratic mindset there is a prevalent conviction that there is no definite right or wrong for everybody affects virtually everyone.

The secular philosophy of our times relegates God and morality to individual piety, and the private sector makes the concept of moral absolutes seem oppressive to many Americans. This becomes particularly difficult for young adults who wittingly or unwittingly seek mentors and models that influence them for a lifetime.

This is a clarion call to lay, religious and clerical leadership of our Church. The call specifically lifts up the need to find ways to be present with our young adults, and to affirm and welcome them as important members of our communities of faith.

Indeed, we adult leaders of the Church are challenged to provide positive examples of our convictions about truth and moral responsibility by the way we live what we believe. If we do not practice the faith with a positive attitude, why would a young adult want to join us or follow us?

It is important for both secular and religious leaders of our society to realize that

our millennials are a generation of talented young adults who have generous hearts and contribute to the well-being of our society. One need only study the statistics that refer to volunteerism and their *de facto* participation in service projects to sense a hopeful reality for the present welfare of society as well as our future.

It is also important to pay attention to the contributions that our millennials make to the common welfare of our society now. It is not right to think of young adults only in the framework of their potential for future developments.

It is my experience that, given the opportunity to participate in the activities and worship of our local Church, our Catholic young adults show up. This is a strong and wholesome message. †

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.

Los jóvenes adultos están ávidos por aprender más sobre la fe

La encuesta de febrero sobre los valores de los jóvenes adultos en comparación con otras generaciones de estadounidenses, llevada a cabo por el Marist College Institute for Public Opinion y patrocinada por Knights of Columbus, señala algunos indicadores que nos ayudan a enfocar parte de nuestra planificación.

Tal como mencioné en la columna de la semana pasada, algunos de los indicadores de la encuesta apuntan a los valores positivos adoptados por los católicos de la Generación Y, en tanto que otros son negativos. El mensaje es contradictorio.

Gracias a diversas actividades arquidiocesanas, he tenido la oportunidad de pasar tiempo conociendo a jóvenes adultos católicos en el curso del último año. Mi experiencia, aunque es ciertamente limitada, me dice que muchos no son partidarios de algunos de los aspectos negativos que profesa la Generación Y.

El resumen ejecutivo de la encuesta marista indica que casi dos terceras partes de los jóvenes adultos católicos pertenecientes a la Generación Y desearía conocer más acerca de su religión.

A lo largo de estos últimos años he participado en el programa Theology on Tap, patrocinado por jóvenes adultos católicos locales. Mi participación supone responder preguntas relativas a la doctrina y la moral católica.

Las preguntas de los jóvenes adultos son importantes y puntuales; su atención a las respuestas se muestra respetuosa. Es decir, mi experiencia confirma los resultados de la encuesta marista en lo que se refiere al deseo de los católicos de la

Generación Y de conocer más sobre religión.

Desde que comenzamos a intensificar nuestra presencia arquidiocesana a través del ministerio en los campus universitarios desde hace uno o dos años, la respuesta de los jóvenes adultos ha sido mejor de lo que se esperaba. Esto parecería confirmar también otros de los resultados de la encuesta.

Por ejemplo, el hallazgo de que uno de cada cinco jóvenes adultos católicos expresaron que su meta de largo plazo en la vida tiene que ver con la espiritualidad y la cercanía con Dios. La asistencia a la Misa dominical, los servicios de oración e incluso la adoración muestran cifras cada vez más elevadas.

De acuerdo a la encuesta marista, casi sin excepción, la mayoría de los católicos de la Generación Y, junto con sus compañeros no católicos, considera que la infidelidad marital es algo incorrecto. Esta estadística resulta prometedora.

Por otro lado, la encuesta indica que únicamente el 20 por ciento considera que las relaciones sexuales fuera del matrimonio sean algo erróneo. De hecho, 42 por ciento no lo considera un problema moral.

Durante la Cuaresma los líderes de los ministerios de jóvenes adultos patrocinaron una serie de presentaciones los viernes por la noche y oportunidades para dialogar sobre el tema de las relaciones positivas (y morales). Me cuentan que la asistencia a estos programas en la parroquia San Juan Evangelista, en el centro de Indianapolis, fue alentadora.

Es evidente que debemos encontrar formas efectivas para impartir la catequesis fundamental a nuestros jóvenes adultos. El deseo de aprender más está presente. Aparentemente las oportunidades eran, en cierto modo, insuficientes o bien no muchos de la Generación Y las aprovechaban en años recientes; quizás lo que se aprendió acerca de la fe católica se perdió con la cotidianidad de nuestra cultura laica.

No es de sorprender que los católicos de la Generación Y, al igual que muchos de las generaciones anteriores, estén profundamente influenciados por los valores laicos de nuestra cultura. El hecho de que en el contexto social de la mentalidad democrática prevalezca la convicción de que no existe un bien o un mal definitivo para todo el mundo, afecta prácticamente a todos.

El hecho de que la filosofía secolar de nuestros tiempos relegue a Dios y la moral a la piedad individual y al sector privado, hacen que el concepto del absoluto moral luzca como un elemento opresor para muchos estadounidenses. Este aspecto se torna particularmente difícil para los jóvenes adultos quienes consciente o inconscientemente buscan tutores y modelos que los influencian de por vida.

Se trata de un llamado fuerte y claro a los líderes laicos, religiosos y eclesásticos

de nuestra Iglesia. El llamado realiza específicamente la necesidad de hallar formas para estar presentes con nuestros jóvenes adultos, para ratificarlos y darles la bienvenida como miembros importantes de nuestras comunidades de fe.

De hecho, como líderes adultos de la Iglesia, tenemos el reto de proporcionar ejemplos positivos para nuestras convicciones en relación a la verdad y la responsabilidad moral, mediante la forma en que vivimos aquello en lo que creemos. Si no practicamos la fe con una actitud positiva ¿por qué querría un joven adulto unirse a nosotros o seguirnos?

Es importante que los líderes laicos y
Ver al ARZOBISPO, la página 15

¿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 Indianápolis
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 17-19

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

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

St. Rose of Lima Parish, 114 Lancelot Drive, Franklin. **"St. Rose Festival,"** rides, games, dinners, Thurs. 5-11 p.m., Fri. 5-11 p.m., Sat. 1-11 p.m. Information: 317-738-3929.

June 18

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

June 18-19

St. Mary Parish, 415 E.

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

June 19

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants, pro-life Mass,** Father John Hollowell, 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.

June 20

Holy Trinity Parish, Bockhold Hall, 902 Holmes Ave., Indianapolis. **Euchre party,** 1:30 p.m., \$4 per person.

Richmond Catholic Community, 701 N. "A" St., Richmond. **Charismatic**

prayer group, 7 p.m. Information: dicksoncorp@parallax.ws.

MKVS, Divine Mercy and Glorious Cross Center, Rexville, located on 925 South. .8 mile east of 421 South and 12 miles south of Versailles. Mass, noon, on **third Sunday holy hour and pitch-in,** groups of 10 pray the new Marian Way, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

June 20-July 1

Marian University, 3200 Cold Spring Road, Indianapolis. **Advanced Institute for Mathematics and Sciences (AIMS) residential math and science program for students in grades 10-12,** \$625 residential, \$425 commuters. Information: 317-955-6331 or asmith@marian.edu.

June 23

St. Monica Church, 6131 N.

Michigan Road, Indianapolis. **Educational presentation, "Mystery of the Shroud of Turin—A Case for Authenticity,"** John Iannone, presenter, 6:30-7:30 p.m., free-will offering. Information: 317-253-2193, ext. 5, or acorcoran@stmonicaindy.org.

June 24

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Second annual Pro-Life Institute,** Jim Sedlak, vice president of American Life League and founder of STOPP International, speaker, 9 a.m.-4:30 p.m., \$25 per person, \$10 per student, includes lunch, no charge for clergy and religious. Information: 317-582-1526.

The Legends of Indiana Golf Course, 2555 N. Hurricane Road, Franklin. **St. Francis Healthcare Foundation 2010 Golf Outing,** tee times

8 a.m. and 1 p.m. Information: www.stfrancishospitals.org/Foundation.

June 24-26

St. Jude Parish, 5353 McFarland Road, Indianapolis. **"Summer Festival,"** Thurs. and Fri. 5 p.m.-closing, Sat. 4 p.m.-closing, food, games, rides. Information: 317-786-4371.

June 25-26

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

June 26

Saint Meinrad Archabbey Church, 200 Hill Drive, St. Meinrad. **Concert, Mount Olivet Choir of Arlington, Va.,** 3 p.m., no charge. Information: 800-682-0988 or www.saintmeinrad.edu.

June 27

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.

St. Maurice Parish, Decatur County, I-74, St. Maurice exit then north four miles. **Parish picnic,** roast beef and chicken dinners, mock turtle soup, games, country store, 10:30 a.m.-3:30 p.m. Information: 812-663-4754.

June 30

Barley Island Brewery, 701 Broad Ripple Ave., Indianapolis. **Theology on Tap,** summer seven-pack, "Seven Deadly Sins and Back to Virtue," session three, "Lust and Chastity," 7 p.m., no charge, must be 21-35 years old. Information: www.indytot.com. †

Guérin Woods Senior Center welcomes visitors for family activities on June 19

Providence Self Sufficiency Ministries (PSSM) invites the public to "A Taste of PSSM" from 1 p.m. to 3 p.m. on June 19 at the Guérin Woods Senior Center in Georgetown.

"We hope people will visit our campus and learn more about our programs," said Providence Sister Barbara Ann Zeller, president of PSSM, Guérin Inc. and The Meadows of Guérin Inc.

The afternoon will feature refreshments, crafts, music and a puppet show for children. The event is free and open to the public.

Most activities will be at the senior center. Some residents of Guérin Woods and The Meadows apartments will sit on their front porches to greet visitors.

Children living at Providence House will also participate in the activities.

Forty-nine senior citizens live in the 22 two-bedroom apartments at

Guérin Woods and 24 one-bedroom apartments at The Meadows. Thirty senior citizens live at The Villas of Guérin Woods, three self-contained residences that provide assisted living and skilled nursing care for seniors in need of services. A fourth villa for senior citizens will open in the fall.

PSSM was established in New Albany in 1994 and moved to the Georgetown location in 2000 when Guérin Inc. built two group homes for Providence House for Children, which provides foster care for abused and neglected children, and six three-bedroom apartments for families reuniting with children in foster care.

PSSM and Guérin expanded to provide services for senior citizens age 62 and older with limited incomes in 2004.

For more information about "A Taste of PSSM," call Providence Sister Joanna Valentino at 812-951-2484. †

Pilgrimage to Wisconsin is July 20-22

Msgr. Joseph F. Schaedel, vicar general, will be the spiritual director for a pilgrimage on July 20-22 to the National Shrine of Our Lady of Guadalupe in LaCrosse, Wis.

Our Lady of Guadalupe is the patroness of the Americas and the pro-life movement.

The pilgrims will celebrate Mass at the shrine church, and pray during the

Way of the Cross and the Rosary Walk. Reservations are \$289 per person for motor coach transportation, a double room, two breakfasts and one lunch. The registration deadline is June 29.

For more information or to make reservations, call St. Roch parishioner Norbert Lindenmaier of Indianapolis at 317-786-1684 or send an e-mail to norbl1@att.net. †

VIPs

William and Marlene (Dandurand) Conn, members of St. Barnabas Parish in Indianapolis, will



celebrate their 50th wedding anniversary on June 18.

The couple was married on June 18, 1960, at St. Patrick Church in Kankakee, Ill.

They are the

parents of five children: Michele O'Connor, Alan, Andrew, James and Michael Conn. They have 12 grandchildren and one great-grandchild.

Tom and Cathy (Faker) Daily, members of St. Rose of Lima Parish in



Franklin, celebrated their 50th wedding anniversary on June 11.

The couple was married on June 11, 1960, at Holy Spirit Church in Indianapolis.

They are the parents of three children: Chris, Tony and Tim Daily.

Stephen and Ann (Breslin) Reckley, members of Our Lady of Lourdes Parish in



Indianapolis, will celebrate their 50th wedding anniversary on June 18.

The couple was married on June 18, 1960, at St. Philip Neri Church in Indianapolis.

They are the parents

of three children: Kathleen Jontz, Angela and Therese Reckley. They have two grandchildren.

Joe and Sally (Esselborn) Withem, former members of St. Simon the Apostle Parish in Indianapolis, will celebrate their 50th wedding anniversary on June 18.



The couple was married on June 18, 1960, at Sacred Heart of Jesus Church in Indianapolis.

They are the parents of three children: Diane Callahan, Kathleen

Montgomery and Thomas Withem. They have two grandchildren. †



Vocations awareness

Benedictine Sister Mary Beth Maier, a member of Monastery Immaculate Conception in Ferdinand, Ind., in the Evansville Diocese, demonstrates how to craft small gift boxes on May 20 at St. Mary-of-the-Knobs School in Floyd County during a program that helped students in the New Albany Deanery school learn more about vocations to religious life. The students, all fourth graders, are, from left, Trey Crawford, Reece Libs, Jenna Thomas and Casey Coronel.



Sisters send alpaca fiber for oil clean-up

St. Joseph Sister Maureen Freeman packs alpaca fiber that is being donated to help control the oil spill in the Gulf of Mexico. Sister Maureen is the director of the White Violet Center for Eco-Justice, a ministry of the Sisters of Providence of Saint Mary-of-the-Woods. About 40 pounds of alpaca shearings are being sent to the Florida warehouse of Matter of Trust, a public charity that operates a "hair for oil spills" program. Animal fibers are used in booms that attempt to keep oil slicks from polluting shorelines.

Criterion staff honored for excellence in journalism

Criterion staff report

Staff members of *The Criterion* were recently honored for excellence in journalism by two organizations.

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

Assistant editor John Shaughnessy was recognized as a 2009 Archbishop Edward T. O'Meara Award winner for outstanding world mission coverage. He won first place in the Society for the Propagation of the Faith's "Interviews with Missionaries" category for a feature about Indianapolis resident Jenna Knapp.

The story, "A celebration of life: Turning 21, college student discovers herself and her place in the world," focused on the then-University of Notre Dame student's mission work in Uganda.

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 then 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 fourth 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 very happy to once again be recognized by the Society for the Propagation of the Faith," he said.

The CPA awards that staff members won for material published in 2009 include:

- First place—Best Newspaper Web Site Within a Diocesan or Archdiocesan Web Site, Brandon Evans, Web master, www.archindy.org/criterion/.

"The Web site has a lot of information on the main page, but is laid out well and easily navigable," judges wrote. "The layout is interesting and the graphics are minimal and not distracting. ... Great Web site."

- Second place—Best News Writing, local or regional event, assistant editor John Shaughnessy, for "A Question of Life and Death: Catholics confront death penalty issues as another death-row execution nears."

"A compelling and well-done package of stories showing how death penalty cases have had a profound impact on the lives of three Indiana Catholics," judges wrote.

- Second place—Best Personality Profile, assistant editor

John Shaughnessy, for "Faith, Football and a Fatherly Instinct: Father John Hollowell knows joy and passion as a priest, teacher and coach."

"... The author is able to show that [Father John Hollowell] reaches his pupils on many different levels, and makes a huge difference in their lives and they are a huge part of his life. Well written," judges wrote.

- Second place, Best Sports Journalism, Sports Feature or Column, assistant editor John Shaughnessy, for "Part of the Team: Teenager's approach to life creates magical bond connecting his family, friends and teammates."

"Effective extended lead that keeps the readers' attention," judges wrote. "The story shares the emotion without being emotional. Nice ending."

- Third place, Best Reporting on Young Adults, intern Kamilla Benko, for "College Catholics: Students living Catholic faith on campus."

"Fun package! This provides a great, easy-to-read overview of Catholic students adjusting to life on campus," judges wrote. "The layout was visually appealing as well."

Greg Otoloski, *Criterion* associate publisher, said the award recognition was well deserved.

"It's always affirming when our staff is honored for their excellence in journalism and dedication to the evangelizing mission of the Church," Otoloski said. †

Run for Vocations
Mini-Marathon runs set to promote vocations again this year, page 5.

The Criterion
Serving the Church in Central and Southern Indiana Since 1960
CriterionOnline.com February 13, 2009 Vol. XLIX, No. 18 734

A celebration of life
Pro-life postcard campaign is 'more important than ever' this year
WASHINGTON (CNS)—With tens of millions of postcards already distributed to Catholic schools and parishes, most Catholic churches and civic organizations, the Pro-Life Campaign is set to receive a boost from a new initiative. Congress set to receive a strong message in Congress to protect existing pro-life policies and to oppose the radical pro-abortion agenda of the Obama administration.

Turning 21, college student discovers herself and her place in the world
Jenna Knapp saved the rest of her life in 21st birthday, part of a celebration that was far different than the way most college students mark that milestone.
No one asked to check her ID, though her ID is absolute, drink or even wished her "Happy birthday."

Couple's promise helps them grow, face adversity
Love and marriage begins with a promise to respect and cherish each other, a promise to be faithful to each other, a promise to keep forever.
Christy and Stephen (Dimitri) Fierman have every began as students at St. Thomas Aquinas Parish in Indianapolis with yet another special promise—A Promise to Keep: God's Gift of Human Society.

Bill Paradise writes book about how to nurture a relationship with God

By John Shaughnessy

Bill Paradise believes that God has an image problem.

"Some of us—perhaps many of us—have this picture of God as a foreboding ogre with long gray beard, perpetual scowl and deep booming voice, who's always angry about something. Like the grandfather some of us feared to visit when we were kids," noted Paradise, a member



Bill Paradise

of St. Thomas Aquinas Parish in Indianapolis.

"The truth is God is not at all like this popular image. He is instead like the loving, caring, doting father who can't do enough for each one of his children. Who respects their freedom and stands back so they can exercise it. But who desperately wants to remain close and involved with each one of them."

Paradise made that observation in his recently released book, *You and God: How to Build the Most Important Relationship of Your Life*.

At 69, Paradise feels blessed by his relationships with his wife of 40 years, Bernadette, his three grown children and his three grandchildren, but he also acknowledges that the "great purpose" of life is a relationship with God.

"Our human reality is this: If we want a life of purpose, meaning and significance, we have no choice but to seek God and relate to him," Paradise writes. "We can chase all the false gods we want—money, power, pleasure, success, acceptance. But we will never find true, lasting satisfaction and meaning away from God."

"All you really need to do is ask God to come into your life and start talking with him. If you are sincere and make the effort, God will respond."

The 256-page book includes tools, suggestions and personal reflection opportunities to help people grow closer to God. Paradise's own spiritual development started when he accepted a friend's invitation to join a small, faith-sharing group of men.

"I took a chance, showed up and the whole experience of relating to God has turned out to be a great adventure ever since," he said.

While the book's approach is geared to people of all faiths, Paradise believes that it can meet a particular need within the Catholic Church.

"Virtually every Catholic family has members who are no longer practicing their faith" he said. "My family in Detroit is a prime example—all of them raised in the faith, none of them practicing it anymore."

You and God may be a book that helps folks reconnect with God, even if it doesn't pull them all the way back into the Church—at least immediately."

Retired now, Paradise prays every day, reads spiritual books and stays involved in volunteer activities. He believes those ingredients are important to building a relationship with God.

After 35 years of trying to move closer to God, Paradise offers this view of what people can expect from a deeper relationship with God.

"Expect it to become thoroughly enjoyable," he writes. "Through daily, personal contact, you are becoming friends with God. You are confiding in him. You are seeking his help in the everyday affairs of life. You are putting your trust in him."

"If you stay alert, you are becoming aware that he is definitely responding to you. You can feel his care and love for you. He is more and more reachable for you. All of this adds up to you enjoying God just as you do other close, intimate relationships."

(*You and God* is available at www.billparadisebooks.com and www.amazon.com. It can also be ordered through Borders and Barnes & Noble book stores. The book costs \$12.95.) †

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Serra Club vocations essay

John Kelley inspired faith and nurtured many vocations

(Editor's note: Following is the first in a series featuring the winners of the 2010 Indianapolis Serra Club Vocations Essay Contest.)

By Kevin Zander

Special to The Criterion

The John D. Kelley Serra Club Essay Contest has an extremely personal meaning to me, both because of my previous competition in the essay contest and because of my family's long-standing friendship with Mr. Kelley.



Kevin Zander

For these reasons, and the respect that I have for both the contest and the Serra Club, I have decided for my last submission to this contest to reverse the contest question and focus instead on how Mr. Kelley—as a layman—fostered vocations to the priestly and religious life.

Mr. Kelley inspired such vocations in many young men and women throughout

his years with the Serra Club. His primary method of doing so was through his intense dedication to his family and to his faith.

Mr. Kelley was known within the Indianapolis community as a disciple of Christ and a man of prayer with a strong dedication to the Blessed Virgin Mary. His incredible devotion proved to many young men and women that faith in Christ brings a peace and happiness found nowhere else.

At first glance, however, the last year of his life would not always seem to be full of the peace or happiness that he always demonstrated.

In the most difficult of times, when he suffered physically, Mr. Kelley refused to turn his back on Christ or his will. Rather, he accepted God's call for him to heaven and made the most of his time on Earth by selflessly serving those in whom he saw Christ and interceding for them in prayer.

Mr. Kelley's work with the Serra Club, Immaculate Heart of Mary Parish and the Archdiocese of Indianapolis ignited a flame within many of us to more closely follow Christ and believe more fully in the Catholic faith. In addition, he kept lit the flickering candle of priestly and religious vocations in a time when some claimed there was an intense shortage of priests.

He also inspired many of us to accept our roles in forming a strong support for religious vocations and to build upon his work within our community.

Mr. Kelley was an extraordinary Catholic layman—husband, father and friend—who recognized the extraordinary call of a select few to the priesthood and religious life. He remains a constant reminder of what Christ calls us to in his Church—strength, humility, sacrifice and faith.

(Kevin and his parents, Tony and Jean Zander, are members of St. Luke the Evangelist Parish in Indianapolis. He is a 2010 graduate of Bishop Chatard High School in Indianapolis, and is a special additional winner in the Serra Club of Indianapolis' 2010 John D. Kelley Vocations Essay Contest.) †

Photo by Sean Gallagher



Lisa Kelley speaks at an April 12 luncheon meeting of the Serra Club of Indianapolis at the Southside Knights of Columbus Hall in Indianapolis. During the luncheon, Kelley gave plaques to the winners of the Serra Club's annual vocations essay contest that has been re-named in honor of her late husband, John, who, before he died last December, had organized the contest for approximately 30 years.

KELLEY

continued from page 1

priesthood and religious life.

That man was John Kelley, who died of lung cancer in August 2009 at the age of 57, although he had never smoked during his entire life.

Kelley was the quiet but strong force behind the Serra Club's vocations essay contest for nearly 30 years.

The young man who wrote the essay was Kevin Zander, a senior at Bishop Chatard High School in Indianapolis, who, along with his family, was a longtime friend of Kelley.

Kevin was a three-time winner of the essay contest.

He was especially pleased that the Serra Club of Indianapolis decided last fall to re-name it the John D. Kelley Serra Club Essay Contest.

"That's an amazing thing," said Kevin, a member of St. Luke the Evangelist Parish in Indianapolis. "I was talking about it with my parents, about how special it was to know that the Serra Club recognized how much he loved the contest and how everyone will now remember him for that work."

One of his parents, Jean Zander, knew Kelley before he married his wife, Lisa, in 1982. At that time, Jean saw how clearly Kelley knew what his own vocation was in life.

"John and I were both single at the same time," Jean said. "We ran in the same crowd. I remember when he came home [from a trip] and said, 'I just met the woman that I'm going to marry,' and it was Lisa."

It wasn't long after meeting Lisa that John proposed to her. But before that happened, she made a trip from her home in Wisconsin to Indianapolis to visit her future husband. She soon learned how important the Serra Club and its mission was to John.

"He said, 'You've got to come to the priest's dinner. I'm organizing [it]. We support them. We give them encouragement. They so deserve it. They so deserve to have our backing,'" Lisa said. "I came to it and he was just so excited about this event."

"Of course, I knew from the beginning his dedication and love for the Church. This, though, kind of sealed it. It was so exciting."

Lisa was present for another meeting of the Serra Club earlier this year to hand out plaques to all of the winners of the essay contest named in honor of her late husband. The banquet took place on April 12 at the hall of the Knights of Columbus, Msgr. Downey Council #3660 in Indianapolis.

"I was just absolutely thrilled [to be asked]," Lisa said at the banquet. "But I also know how much it meant to him to have this contest, how much it meant to him that it was going out to all of the schools, and kids were going to think about vocations and ponder what religious people in their lives have meant to them."

In addition to helping youths across the archdiocese value the faith and priestly and religious vocations, John also did this for his own children, including his

now 26-year-old son, Danny.

"He believed that you simply could not be a passive member of the Church," said Danny. "We have to be defenders of the Church. And what better way to do that, what's more integral to the Church, than ensuring that there's clergy for it."

Danny is a member of Immaculate Heart of Mary Parish in Indianapolis, the parish in which his parents raised him and his siblings.

Although Kelley was strong in defending the faith and fervent in fostering vocations, he did these tasks quietly and humbly to such a degree that Lisa thinks he would be flabbergasted that the essay contest is now named after him.

"John was very humble," said Carl McClelland, a friend of John and fellow Serra Club member. "I can picture John up in heaven just shaking his head. If he was here, there wouldn't be a recognition [of him]. That's how John was."

McClelland, a longtime member of Immaculate Heart of Mary Parish, knew John for more than 30 years. He now oversees the essay contest in his friend's place.

"It's one thing that I can do for John that I know that he was passionate about," McClelland said.

Although a humble man, John wasn't afraid to show his love for the faith and vocations to others, especially youths.

"I actually got to witness how he loved the Serra Club and how he liked the essay contest," Kevin said. "The first time that I won it, he talked to me about how it was so important to him and what it meant to the Serra Club to have such essays."

According to Lisa, that strong faith never wavered after he was diagnosed with cancer in December 2008.

"John just accepted it," she said. "He never wavered in his faith. He said, 'Lisa, maybe I can do more in heaven for vocations and for the Church than I could do here on Earth.'"

"That's really what he said to me and that's how he felt. Never once did he complain about what was happening to him."

Perhaps what John might be doing in heaven is praying for more lay people to promote vocations as he did.

"Lay people have a lot of responsibility in encouraging vocations," Lisa said. "And he really thought parents had a lot of responsibility in promoting vocations."

(To learn more about the Serra Club of Indianapolis, log on to www.serraindy.org.) †

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Seymour Deanery Catholics honor priests and deacons

By Mary Ann Wyand

NORTH VERNON—The international Year for Priests observance designated by Pope Benedict XVI has been a wonderful opportunity for the universal Church to express thanks for God's gift of the priesthood, Father Eric Johnson told Seymour Deanery Catholics during a Clergy Appreciation Dinner on June 8 at St. Mary Parish in Jennings County.

"Pope Benedict invited us to celebrate this Year for Priests to give priests throughout the world an opportunity for renewal—renewal spiritually and renewal of their ministry," Father Johnson said. "I think it also is an invitation for all of us as a community of faith to reflect with gratitude on what a precious gift the priesthood has been to us as a Church."

The archdiocesan director of vocations said Catholics benefit in countless ways from the generosity of the men that serve God and God's people as priests.

"Gratitude sits at the very heart of who we are and what we are called to as a community of faith," he said. "I think it is good for us to step back periodically and remember with gratitude that great gift which is given to us by those [priests] that offer their lives generously, that have shown us a little bit more of God, that have helped us to grow a little bit more deeply in what it is that God is calling each and every one of us to do."

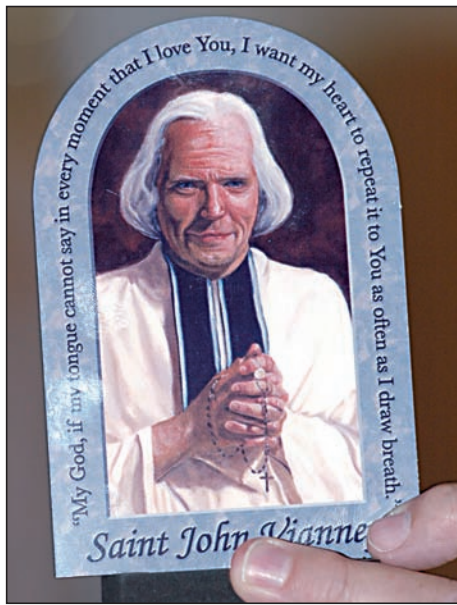
Every person is called to know, love and serve God, Father Johnson said, "with everything that we have, with all that we are, with all that we're invited to be."

People are also "called to know and love and serve that presence of God in our neighbors," he said. "Every one of us is called to that same fundamental vocation of love and service."

Father Johnson, who also serves as the sacramental minister of St. Agnes Parish in Nashville, was the keynote speaker for the Seymour Deanery's second Clergy Appreciation Dinner sponsored by the Knights of Columbus in recent years.

"An important part of living out the Christian life is striving to understand God's will in our day-to-day life," he said. "And upon discovering that, we are called to live that out with everything that we have—with joy, with thanksgiving, with excitement, with passion and with compassion."

Vocations are ways of living out our fundamental call to love and service, Father Johnson said, whether we are called by God to the priesthood, religious life, marriage or consecrated single life.



This prayer card honoring St. John Vianney, the Curé of Ars and patron saint of priests, was given to priests and deacons attending the Seymour Deanery's Clergy Appreciation Dinner on June 8 at St. Mary Parish in North Vernon.

"The priest, through his life and his ministry, shows us a little bit of what God looks like," he said, "and helps us to understand and to believe a little bit more strongly in the presence of God among us. The priest, in very many ways, makes Christ's presence tangible—something we can see, something that is personal and something that has meaning."

It's not surprising that many Catholic children ask their parents if the priest is Jesus or God, Father Johnson said, because the priest is a visible sign and sacramental symbol of God in the world.

Priests make Christ's presence visible to people, he said, in very unique and special ways in daily life.

"That is certainly true in the sacraments," Father Johnson said. "We see that particularly in the Eucharist as the priest calls the Church together to become one body and one spirit, as the priest prays Christ's own words over bread and wine, as the priest calls the community of faith to bring all of their lives and their sacrifices and offer them up with the sacrifice of Christ. We see that in the sacrament of reconciliation as the priest says to us, 'I absolve you of your sins.' We see that in the anointing of the sick, and we see that in baptism."

Priests are called to be God's presence to people during very joyful times as well as very painful times, he said. "The priest is called to be there to remind us that Christ continues to pour out his love upon us." †



Father Eric Johnson, right, the archdiocesan director of vocations, and Msgr. Frederick Easton, vicar judicial of the archdiocesan Metropolitan Tribunal, enjoy a joke shared by retired Father Joseph Sheets during the Seymour Deanery's Clergy Appreciation Dinner on June 8 at St. Mary Parish in North Vernon. Father Johnson was the keynote speaker for the dinner sponsored by the Knights of Columbus to honor priests and deacons.



St. Ambrose parishioner Don Matzner of Seymour, a Fourth Degree member of the Knights of Columbus, processes into the St. Mary Parish Center in North Vernon on June 8 during the Seymour Deanery's Clergy Appreciation Dinner in recognition of the Church's international Year for Priests.

PRIESTS

continued from page 1

homily, Pope Benedict said the Catholic Church begs forgiveness from God and "from the persons involved, while promising to do everything possible to ensure that such abuse will never occur again."

In admitting men to the seminary and priesthood, he said, "We will do everything we can to weigh the authenticity of their vocation and make every effort to accompany priests along their journey so that the Lord will protect them and watch over them in troubled situations and amid life's dangers."

The priests and bishops, who turned St. Peter's Square into a sea of white albs and stoles, were well aware of the scandal and of the shadow of doubt it cast over the



Pope Benedict XVI and some 15,000 priests concelebrate a Mass to conclude the Year for Priests in St. Peter's Square at the Vatican on June 11.

Catholic priesthood.

But, the pope said, the scandal should make priests grow "in gratitude for God's gift, a gift concealed in 'earthen vessels' which, ever anew, even amid human weakness, makes his love concretely present in this world."

"Let us look upon all that happened as a summons to purification," the pope said. He then led the priests in the solemn renewal of their priestly promises to be faithful ministers of Christ, working not for their own interests, but for the good of all men and women.

Father Paul Daly, the pastor of St. Joseph Parish in Heywood, England, said, "I think the pope was spot on" in saying the Year for Priests was about thanksgiving and renewal, not shouting the glories of the priesthood.

"It wasn't a triumphalistic celebration, but was calm and reflective," he said.

As for the pope using the Mass to apologize for abuse, Father Daly said, "He says and continues to say from the heart that he is shocked and sorry. The pope would have been pilloried if he hadn't said anything, but he also needed to apologize for the past and renew the Church's commitment to making the Church safe for children."

In his homily, the pope said, "God wants us, as priests in one tiny moment of history, to share his concern about people."

Called to be shepherds, imitating Christ the Good Shepherd, he said, "We are not fumbling in the dark. God has shown us the way and how to walk aright."

When priests, like anyone else, walk through "the dark valleys of temptation, discouragement and trial," they must remember that God is there, he said.

"God personally looks after me, after us, after all mankind. I am not abandoned, adrift in the universe and in a society that leaves me ever more lost and bewildered,"

he said.

Continuing the work of the Good Shepherd, the pope said, "The Church, too, must use the shepherd's rod, the rod with which he protects the faith against those who falsify it, against currents which lead the flock astray."

The "rod and the staff" help the Church exercise its love for people and for their true good, he said.

"Today, we can see that it has nothing to do with love when conduct unworthy of the priestly life is tolerated," he said. "Nor does it have to do with love if heresy is allowed to spread and the faith [is] twisted and chipped away as if it were something that we ourselves had invented," the pope said.

The Year for Priests coincided with the 150th anniversary of the death of St. John Vianney, the patron saint of parish priests. During the liturgy, Pope Benedict used a chalice that belonged to the saint and was brought to Rome from his former parish in Ars, France.

In his homily, the pope told the priests that it is impossible for them not to rejoice that God has given them the gift of being able "to set God's table for men and women, to give them his body and his blood, to offer them the precious gift of his very presence."

At the end of the Mass, Pope Benedict knelt before an icon of Mary and led the priests in consecrating themselves to her "maternal heart in order to carry out faithfully the Father's will."

Asking her intervention in calling forth the Holy Spirit to transform them, they prayed that the Church would be "renewed by priests who are holy."

"Let your presence cause new blooms to burst forth in the desert of our loneliness," they prayed. "Let it cause the sun to shine on our darkness; let it restore calm after the tempest so that all mankind shall see the salvation of the Lord." †

Webinar explores ways the Church can respond to mentally ill young people

WASHINGTON (CNS)—The best way Church ministry leaders can help a young person struggling with mental illness is not to try to save them, but to work to put them in a position where they can save themselves, said panelists at a June 10 Webinar sponsored by the National Catholic Partnership on Disability.

Linea Johnson, a recent college graduate from Seattle who has been diagnosed with bipolar disorder, and Robert McCarty, executive director of the National Federation for Catholic Youth Ministry in Washington, agreed that empowerment and communication are crucial in helping young people with mental illness find their way in life.

"The bottom-line resource is the relationship you have formed with this young person," said McCarty, urging those who work with youths to practice "the ministry of wasting time" and to cultivate "the skill of creative loafing."

Only that way will youth leaders find "opportunities to pick up what's really going on in a young person's life," he said.

Moderated by Paul Myers, director of the University Health Center at the University of Portland, founded by the Congregation of the Holy Cross, and staff psychologist for the Northwest Catholic Counseling Center in Portland, Ore., the Webinar drew participants from more than 200 sites around the United States.

The interactive nature of the Webinar allowed participants to report back to the organizers on their own experiences in dealing with youths and young adults experiencing problems that might be related to mental illness.

More than 80 percent of the participants said they knew a young person who admitted to abusing drugs and nearly three-quarters said they knew someone who had contemplated suicide. More than half said they knew a young person who admitted to cutting himself or herself, delinquency, eating disorders or early pregnancy.

Johnson also noted that the high school dropout rate for students with some form of mental illness was more than 50 percent.

"In middle school and high school, the thing that kids are most worried about is being different," she said, adding that the onset of a mental illness "can lead very quickly to some destructive coping mechanisms."

Johnson, who recently graduated with a degree in creative writing and English from the Jesuit-run University of Seattle,

said she joined in the Webinar to "let people know that people with a mental illness can move forward and be stable."

She described herself as an "extreme perfectionist" in high school who became "extremely suicidal" in college, but had been stable for the past three or four years.

The hour-long session offered an overview of the most common forms of mental illness, the symptoms of various disorders and the different life issues that can bring on a crisis.

But all three speakers stressed the importance of not making a premature diagnosis and of seeking a professional evaluation of the young person in order to be sure that the behaviors exhibited are not just part of what Myers called "normal adolescent angst."

"A label can cause a lot of emotional distress," said Johnson.

McCarty said the principles of a caring response by Church ministry leaders could be summarized by the acronym ROCK—resource offering compassion and knowledge.

"ROCKs need to listen twice as much as they talk," he said. "They need to express and receive honest emotion, but most importantly they need to extend realistic hope in the midst of crisis."

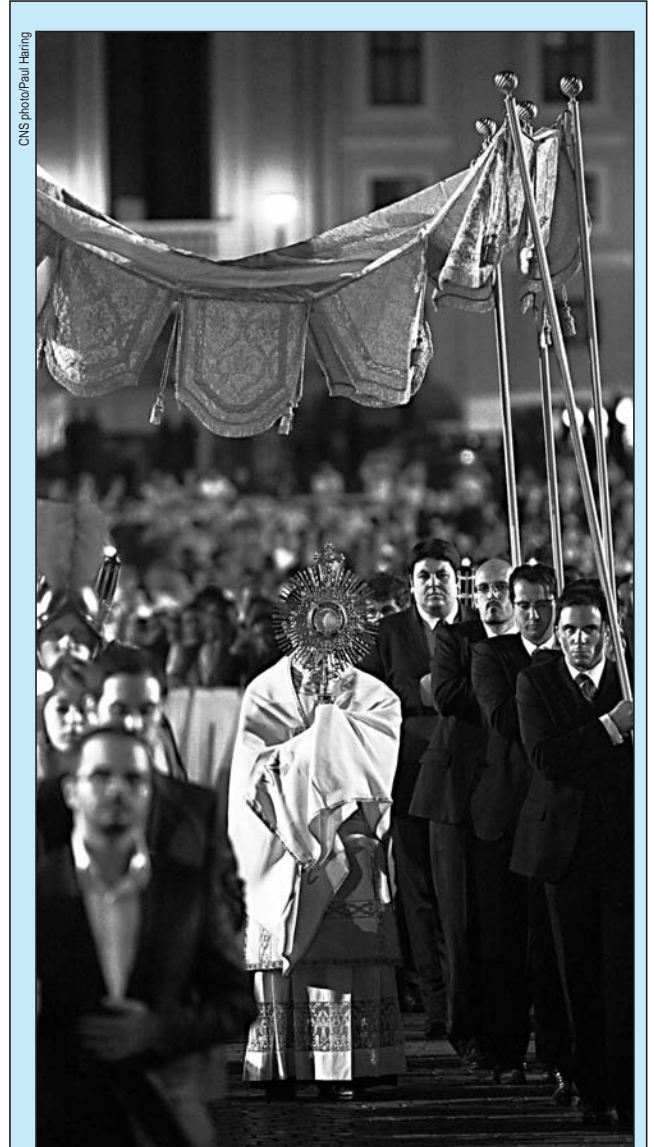
The message to young people with a mental issue should be "healing can happen and I will walk with you through the healing process," McCarty said.

Myers said Church ministry workers need to walk a fine line between offering confidentiality to the young person and "reserving the right to call someone else" if necessary to protect the young person's well-being.

Ninety-two percent of the participants in Webinar said in response to a question that they had referred a young person to a mental health professional.

McCarty urged parish youth leaders to prepare themselves for that possibility by investigating resources available in their communities before they are needed.

In addition to the National Catholic Partnership on Disability, sponsors and funders of the Webinar included the National Federation for Catholic Youth Ministry, National Conference for Catechetical Leadership, National Catholic Young Adult Ministry Association, the Capuchin Province of St. Joseph, Our Sunday Visitor Institute and the Warren P. Powers Charitable Foundation. †



Vigil with the pope

The Eucharist is carried in procession in a monstrance during Pope Benedict XVI's prayer vigil with some 10,000 priests as part of the closing of the Year for Priests in St. Peter's Square at the Vatican on June 10.



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Faith *Alive!*

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‘Music can become prayer,’ says Pope Benedict XVI

By Fr. Thomas Thompson, S.M.

On Nov. 21, 2009, Pope Benedict XVI met in the Sistine Chapel with some 250 artists—poets, writers, musicians, painters, sculptors and architects—to mark the 10th anniversary of Pope John Paul II’s “Letter to Artists.”

In that letter, Pope John Paul wrote about religious experience and artistic creativity, and about the artist’s gift to translate what is ineffable into “epiphanies of beauty.”

The Church, he said, needs artists. Pope Benedict previously wrote that “the mystery of infinite beauty” in music allows “us to experience the presence of God more truly and vividly than in many sermons.”

He has also referred to music as prayer.

“Great music relaxes the mind, awakens profound sentiments and is, as it were, a natural invitation to raise one’s mind and heart to God in every situation of human existence, both joyful and sad,” he said. “Music can become prayer.”

Music, the pope has said, has a bonding dimension. “I am convinced that music ... really is the universal language of beauty that can bring together all people of good will on Earth, and get them to lift their gaze on high and open themselves to the absolute good and beauty whose ultimate source is God himself.”

Early Christian hymns are embedded in the texts of the New Testament.

St. Augustine wrote that the singing at St. Ambrose’s Cathedral in Milan, Italy, contributed to his conversion:

“How many tears I shed at the pleasant sound of hymns and canticles sung by the impassioned voices of your Church. Their voices poured into my ears and dissolved truth in my heart, and a feeling of devotion welled up from it; my tears flowed.”

Later, Augustine would say, “Love is the source of song.”

St. Ambrose adapted the rules of



Pope Benedict XVI

CNS photo/Jim West



Members of the Metro Catholic Gospel Choir perform at St. Augustine-St. Monica Church in Detroit on Aug. 22, 2008. Pope Benedict XVI has said that “great music” can be “a natural invitation to raise one’s mind and heart to God.”

classical poetry to produce simple and dignified hymns which endured for centuries. The medieval Church had numerous compositions with simple poetic structure; the most notable was the sequence for major feasts.

After the Reformation, the congregational hymn became the hallmark of Protestantism, especially in Germany and then in England.

Nineteenth-century English converts to Catholicism knew the value of hymns.

Oratorian Father Frederick Faber wrote, “There is scarcely anything which takes so strong a hold upon people as religion in meter, hymns or poems on

doctrinal subjects. ... Less than moderate literary excellence, a very tame versification, indeed often simply recurrence of a rhyme is sufficient; the spell seems to lie in that.”

Father Faber’s hymns—for example, “Jesus, My Lord, My God, My All,” “O Purest of Creatures” and “Faith of Our Fathers”—have been sung for more than a century.

Music therapists can testify that hymns are impressed deeply in the psyche and retained after much else fades away.

Pope Paul VI spoke of the value of congregational singing. “Without sacred song, can a parish community be alive,

possess a full, beautiful, ecclesial and baptismal life? The pastoral issue is not just to bring about singing on the part of a small group, the schola of musicians, but of the great mass of people—children, all the women, all the men. ...

“We hope for a new flourishing of songs for the people. ... They have the power to give to our prayer the charism not just of music, but also of poetry, of the enthusiasm that should accompany the expression of prayer and make it sing.”

(Marianist Father Thomas Thompson is director of the Marian Library at the University of Dayton in Dayton, Ohio.) †

Sacred art can illuminate the relationship of God and humanity

By Stephen Steinbeiser

In the 1998 Oscar-winning film *Life is Beautiful*, Italian actor and director Roberto Benigni shows how a loving father playfully misdirects and distracts his little boy in order to hide and protect him from the horrors of life in a Nazi concentration camp.

Even at the risk of being caught by Nazi guards or



CNS photo by Nancy Wiechec

The ceiling of the Sistine Chapel at the Vatican, painted by Michelangelo, shows the biblical story of the creation of Adam.

turned in by fellow prisoners, the father gives his son a few fleeting moments of security, humor and genuine joy.

God risks nothing less in creating us and giving us infinitely more—the capacity to choose and create with the magnificence of creation all around us. But unlike the father in the film, our heavenly Father creates an eternal timeline through which we participate in the divine life of justice, peace, mercy, beauty and love.

Nothing expresses this spiritual vision better than Michelangelo’s fresco that crowns the Sistine Chapel, “The Creation of Adam.” In it, God seems to be emerging from a heavenly porthole surrounded by his angels and purposefully reaching out across all time and space to create the first human being.

The angels seem to be protecting their beloved Creator. It is almost as if they are holding onto him by his divine garments, lest the Father leave heaven altogether.

The Creator’s energy is so dynamically directed toward Adam, God’s face so intense in his loving gaze, that we realize that hereafter heaven will never be the same.

After this great moment of creation, God has pledged a part of his own divinity to be embodied on Earth. Every human that walks the Earth’s garden will be a small porthole revealing a tiny fraction of the Father’s face.

Described as the most reproduced piece of art in the Western world, the tiny space between the finger of God and the finger of Adam is like a divine synapse

expressing a timeless place of possibility—a divine current of energy that has the power to mix heaven with Earth.

The fingers need not even touch! Things “visible and invisible” come into being when divine energy touches human existence.

Like every great work of art, every authentic image of beauty in film, photo, painting, drawing, song, symphony and sound can lead us beyond the limitations of human experience to “what eye has not seen, and ear has not heard” (1 Cor 2:9).

The work of the authentic artist confirms the simplicity of receiving life as a gift, just as Mary received the fullness of the Spirit’s gift and the world received the Redeemer in utter simplicity.

The authentic artist, like Michelangelo, illuminates and expands the truth of human experience, teaching without ever being didactic. And in this simplicity and strength is found the story to be told: The story of human creatures that will at last make the choice to recognize themselves as temples of the Holy Spirit who made them and beautiful works of art, the beloved of God.

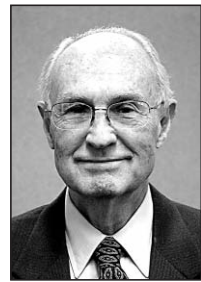
(Stephen Steinbeiser is the director of liturgy with the Spiritan Campus Ministry at Duquesne University in Pittsburgh.) †

From the Editor Emeritus/John F. Fink

Jesus' parables: More parables about seeds

(Third in a series of columns)

Last week, I wrote about Jesus' parable about the sower and the seeds. It was the first of several parables that involved seeds.



Mark's Gospel (Mk 4:26-29) is the only one that tells us about seed that grows by itself.

Unlike the first parable, Jesus says directly that the kingdom of God can be

compared to the growing seed. After the sower sows the seed, he says, the seed grows and produces a blade, then an ear, and then the full grain in the ear. When it's ripe, the farmer harvests the crop.

Jesus didn't provide an explanation to his disciples this time, but the meaning seems obvious. He was saying simply that the kingdom that Jesus was initiating by proclaiming the word of God could develop without human intervention until it is fully established by him at the time of the final

judgment.

Mark followed that parable with the one about the mustard seed (Mk 4:30-32). That parable (also in Mt 13:31-32 and Lk 13:18-19) says that the mustard seed is the smallest of seeds, but when full grown is the largest of plants. It is Jesus' way of contrasting the small beginnings of his kingdom to its marvelous expansion. His kingdom has expanded to include the entire world.

His next parable isn't about seeds, but it makes the same point. It's about yeast that a woman mixed with wheat to make bread expand.

But back to seeds. Matthew is alone in telling this parable (Mt 13:24-30) with its explanation (Mt 13:36-43). This time, the sower sows good seed in his field, but an enemy sows weeds in the field when it is dark. When his servants ask if they should pull up the weeds, the farmer tells them to let the grain and weeds grow together until harvest and then collect the weeds for burning.

Jesus is very specific in his explanation.

He himself is the sower, the field is the world, the good seeds are the children of the kingdom, the weeds are the "children of the evil one," the enemy is the devil, and the harvesters are the angels. Just as the weeds are collected for burning so evildoers will be thrown into a fiery furnace.

The emphasis in the parable is the fearful end of the wicked at the end of the world when the harvest will take place. However, the parable also emphasizes God's patience with the wicked until judgment time.

As for the children of the kingdom, those who follow the teachings of Jesus and his Church, they will be like the wheat that the farmer gathers into his barn. They, Jesus says, "will shine like the sun in the kingdom of their Father" (Mt 13:43). Here, Jesus might have been alluding to what the prophet Daniel said, "The wise shall shine brightly like the splendor of the firmament, and those who lead the many to justice shall be like the stars forever" (Dn 12:3).

Jesus ended with, "Whoever has ears ought to hear" (Mt 13:43). †

The Joyful Catholic/Rick Hermann

In forgiving others, we discover pure joy

One of the blessings of the sacrament of reconciliation is that it teaches us how to say "I'm sorry."



These words open the divine doors to heavenly joy.

In humility, we learn how to forgive others and how to receive the infinite mercy of God.

For instance, imagine a boy who goes to reconciliation and tells

the priest he is sorry for kicking his brother.

Later, as a teenager, he admits to his father that he stole some money from his wallet.

As a husband, he asks his wife to forgive him for being insensitive.

As a father, he apologizes to his son for losing his temper.

As an old man, he kneels alone in the back of the church and asks God to forgive him for his sins. He wipes a tear from his eye, forgiven and renewed once more, and gives thanks.

Thus, God redeems us, heals us and teaches us to forgive others.

Many families teach their children to resolve conflicts. They expect their kids to talk out their problems, and they encourage reconciliation.

Some families do not practice forgiveness so the children never learn how to apologize or forgive others.

For those who never learned, Scripture teaches us how to forgive and find joy.

First, we pray for the ability to forgive others with God's help.

We contemplate the fact that God sometimes allows other people to offend us, not because he wants us to suffer, but to teach us to forgive others as he forgives us.

We do well to consider that God can use hurtful people to redirect our gaze away from them and toward him so that we may learn forgiveness from his example.

We remember that our true family consists of other believers as Jesus taught. This opens us to healing and counsel from fellow believers.

Finally, we meditate on the fact that Jesus forgave his enemies as he hung on the cross and cried, "Father, forgive them, for they know not what they do" (Lk 23:34).

We know we are successfully forgiving someone when we unshackle our anger and bitterness. Joy returns to our lives.

We take a deep breath, release the offender to God's care, then enjoy peace and thanksgiving.

We know we are receiving God's grace to forgive someone when we feel ourselves moving "from resentment to gratitude," as Henri Nouwen said.

Recently, my father had a birthday party surrounded by his large family.

With the help of eager grandchildren, he unwrapped a long red stick.

"Just what I wanted," he exclaimed, "a

backscratcher!"

His little granddaughter shouted, "Let me do it!" He gave it to her, and she scratched his back.

Then she said, "Somebody scratch my back, too!" A grandson leaped to his feet, and everyone spontaneously jumped up to join the others.

A circle formed with everyone laughing and scratching the back of the person in front. The party circulated around the room, knocking into lamps and singing songs with delight. Even the dogs joined in, barking and wagging their tails.

I think this story gives us a glimpse of heaven, the way God originally intended life on Earth.

We find healing when we allow others to scratch our back, and we scratch theirs. We relax and see the world anew with loving eyes. Our cups are filled to overflowing.

We know forgiveness is complete when we "find tongues in trees, books in the running brooks, sermons in stones, and good in everything," as Shakespeare said.

When we forgive others, we experience divine joy. "I will praise God's name in song and glorify him with thanksgiving" (Ps 69:30).

(Rick Hermann is a syndicated columnist and author of *The Spirit Set Me Free*. He is currently writing a screenplay for an original film. His e-mail address is rh222@sbcglobal.net.) †

Faithful Lines/Shirley Vogler Meister

Children are blessings and hope for the future

Last month, my sister, Beverley, sent me an e-mail from my Belleville, Ill., hometown.



She shared precious moments involving a neighbor's child, Lyla, who will be 2 in September.

Lyla and her mother, Caitlin, were visiting on the large backyard deck that Bev and her husband, John, enjoy in warm weather.

Surrounded by nature, it's a peaceful, comfortable area. In fact, one summer years ago when I became seriously ill while visiting them, I found their care, home and peaceful property helped my recovery.

Recently, after Caitlyn and Beverley watched Lyla on the deck, Bev shared this experience.

Lyla knelt by the statue of the Blessed Mother near a birdbath, and proceeded to thoughtfully touch Mary's eyes, nose and feet, correctly identifying each part. Then Lyla gently hugged the statue and patted Mary's back!

The Blessed Mother statue was inherited

from Bev's husband's late mother, Kate. Bev felt sure that Kate observed Lyla's loving gestures, and she was also sure that Kate was well pleased. I knew Kate well enough to know this, too. Kate so loved babies and children!

Bev and I also considered this experience important for Lyla, and we believe that special blessings were given to her.

How fitting that this happened during Mother's Day weekend!

Tears form in my eyes as I write this column—tears of joy and gratitude that Bev shared these moments of grace and blessings!

How often do we take for granted spiritual experiences like that? How often do we take children for granted?

Early on, I realized that children are more insightful than we can imagine!

In Lyla's case, this experience was particularly meaningful for me because I have a special devotion toward the mother of Our Redeemer—as anyone can see when entering the Meister house!

Many of my memories are about situations when I deeply prayed, asking Mary for help, especially when my three daughters were young.

In fact, perhaps my daughters would not

exist if it weren't for deeply felt prayers to the Blessed Mother asking for her intercession to God shortly before my husband and I were married.

Why? Because a hometown doctor told me that I would probably not be able to have children. He was proved wrong. My husband, Paul, and I have three loving daughters and two wonderful grandsons.

June 1 was observed as Children's Day in the U.S. Some places consider June to be Children's Month. I consider every day to be Children's Day because they are our hope for the future.

Readers can "meet" Lyla and her parents, Jarod and Caitlin Thompson, who are members of Tower View Baptist Church in Belleville, by logging on to their family Web site at <http://thankfulforwhatgodgaveus.blogspot.com>. On their site, they share how faith keeps them strong despite the fact that Lyla has a formidable health challenge to overcome. Their blogspot is grace in action!

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

Catholic Education Outreach/

Kay Scoville

Fostering vocations in youth ministry

As we come to the close of the Year for Priests, what are we doing to assist young people to discern their vocational call?



As someone who took a long journey from nursing student to director of youth ministry, I often wonder if my journey would have been different had I been influenced by a parish youth ministry program.

Reflecting on my formation has created a passion in me to shape our young people so that we are preparing them for their vocations.

Even though youth ministry is present within many of our parishes today, we continue to face obstacles in the many distractions and options that compete for our youths' time and attention.

According to St. Peter Julian Eymard, "Man has time for everything except for visits to his Lord and God, who is waiting and longing for him in his tabernacle. The streets and houses of amusements are filled with people. The house of God is deserted."

We are challenged in secularized society. Yet, there are many signs of hope as demonstrated at the 2008 World Youth Day in Sydney, Australia. This global celebration with young people gathered for catechesis, prayer and the Eucharist was a time of incredible energy, inspiration and hope.

One memorable moment occurred when Pope Benedict XVI presided at Benediction and adoration of the Blessed Sacrament. Youths were on their knees, and there was a sacred silence from a quarter of a million young people lifting their hearts to God.

A year later, the realization of the impact of this gathering was evident in the following headline: "Australia's Vocations Awareness Week Sees World Youth Day After-Effects."

The article reported that "the wake of World Youth Day has brought an increase in interest in religious vocations as demonstrated in the response to Catholic Australia's National Vocations Awareness Week."

The report noted that the event had sparked an interest in young people inquiring about all vocations, including religious vocations.

Father Francis Kohn, head of the Pontifical Council for the Laity's Youth Section, affirmed that World Youth Day is a great celebration of faith and can have a huge impact on a young person.

For some young people, it may be an opportunity for conversion of heart, serve as a launching pad for evangelization and provide an opportunity to share this new energy of faith. Upon returning home, their passion motivates some of these young people into greater participation in their parish lives, while for others the enthusiasm dwindles.

How can we keep the fire alive?

In youth ministry, we invite youths to find their relationship with Christ and to listen for the call of their vocation. We present our young people with the truth by integrating catechesis and Catholic traditions into all our activities. We encourage them to be engaged in the life of their parish and to serve their community.

Once our youth have a relationship with Christ, hear his message in the word and receive him in the sacraments, we challenge them to follow their baptismal call, discern their vocation and embrace the spirit of servant leadership. We invite them to be open to God's summons, and we provide witnesses for them to discern where he might be calling them.

Indeed, an occasion for youth to be with the larger Church can help foster religious vocations, and the Archdiocese of Indianapolis will have an opportunity to impact more than 20,000 young Catholics when we host the National Catholic Youth Conference in Indianapolis on Nov. 17-19, 2011!

Let us embrace this opportunity to ignite the fires of conversion in our youth.

(Kay Scoville is the director of youth ministry for the archdiocese in the Office of Catholic Education.) †

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

The Sunday Readings

Sunday, June 20, 2010

- *Zechariah 12:10-11, 13:1*
- *Galatians 3:26-29*
- *Luke 9:18-24*

This year, Father's Day is observed on June 20 in the United States.



The national observance was first envisioned by a woman while attending services at an Episcopal church on Mother's Day in May 1909 in Spokane, Wash.

She thought similar recognition was due to

fathers so eventually this day came to be observed in June.

Rare would be the parish liturgy that fails to note Father's Day, but the Liturgy of the Word was composed for the entire world and for many people who do not observe American holidays.

So the readings are not strictly for Father's Day, but they coincidentally—or providentially—have a theme that is not far removed from what we venerate in good fatherhood.

The first reading is from the Book of Zechariah.

Born in Babylon during the Captivity in the sixth century B.C., Zechariah was a member of the priestly caste. He began to prophesy as a young man.

He called the people of his time to faithfulness and to obedience to God's law. He also reminded the people of God's love and goodness.

This reading refers to an unnamed victim of the destruction of Jerusalem. This victim will be greatly mourned. The victim was uncompromisingly true to God.

Pious Christians have seen in the reading a reflection of Jesus, the Son of God and Redeemer, who was loyal to God to the end.

Next, the Church presents a lesson from St. Paul's Epistle to the Galatians.

It states that each person is a child of God because each person, through the Incarnation, is a human brother or sister of Jesus. Each believer has been "clothed" with Christ, intimately and indelibly bonded with God in Christ.

St. Luke's Gospel is the source of the last reading.

In this passage, Jesus asks how the Apostles view him. Peter replies that Jesus is

"the Messiah of God" (Lk 9:20).

Peter's confession on faith in Jesus reveals two important catechetical points.

The first point is that Peter spoke for the Twelve. The Gospel recorded Peter's statement.

Secondly, Peter was inspired and wise enough to recognize Jesus. The four Gospels provide evidence of Peter's importance in the unfolding of salvation in Jesus.

The Lord then declares that true discipleship is more than a warm feeling of somehow vaguely being connected with Jesus or admiring Jesus.

Instead, true discipleship is a wholehearted identification with the Lord, verified by literally walking with Christ through the difficulties of life.

Each true disciple must also carry the cross as Jesus carried the cross.

Reflection

In the United States, we celebrate Father's Day this weekend. The readings provide an idea of the goodness to us of God, the eternal Father.

The first reading was from Zechariah. Born when Jews were held in captivity in a foreign, hostile environment, Zechariah benefited from being in the generation that was released from this captivity and was able to return to the Jewish homeland.

He and his contemporaries never saw this release as the result of mere luck or coincidence. Rather, in their minds, God had rescued them.

Galatians obliquely refers to God's love. God sent Jesus to humanity.

In Jesus, humans can become nothing less than heirs to eternal peace. In Jesus, humans become brothers and sisters of the Son of God—with God their Father in a most special sense.

St. Luke's Gospel further describes Jesus as God's gift.

As spoken by Peter, the Lord is the Messiah. He frees us from our sin.

God loves us as a perfect, loving, forgiving and providing Father. However, God's love does not drag us away from ourselves.

We must turn to God with true conviction. We must even carry the cross on occasion.

Carrying the cross is a struggle. Nevertheless, our loving Father assists us with the divine help of Jesus, and our loving Father awaits us with everlasting life at the end of our earthly struggle. †

Daily Readings

Monday, June 21

Aloysius Gonzaga, religious
2 Kings 17:5-8, 13-15a, 18
Psalms 60:3-5, 12-13
Matthew 7:1-5

Tuesday, June 22

Paulinus of Nola, bishop
John Fisher, bishop and martyr
Thomas More, martyr
2 Kings 19:9b-11, 14-21, 31-35a, 36
Psalms 48:2-4, 10-11
Matthew 7:6, 12-14

Wednesday, June 23

2 Kings 22:8-13; 23:1-3
Psalms 119:33-37, 40
Matthew 7:15-20
Vigil Mass of the Nativity of John the Baptist
Jeremiah 1:4-10
Psalms 71:1-4a, 5-6b, 15ab, 17
1 Peter 1:8-12
Luke 1:5-17

Thursday, June 24

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

Friday, June 25

2 Kings 25:1-12
Psalms 137:1-6
Matthew 8:1-4

Saturday, June 26

Lamentations 2:2, 10-14, 18-19
Psalms 74:1b-7, 20-21
Matthew 8:5-17

Sunday, June 27

Thirteenth Sunday in Ordinary Time
1 Kings 19:16b, 19-21
Psalms 16:1-2, 5, 7-11
Galatians 5:1, 13-18
Luke 9:51-62

Question Corner/Fr. John Dietzen

Scriptural mention of the pronoun 'they' refers to all of God's creatures

The prayer to the Holy Spirit says:

"Send forth your spirit, and they shall be created. And you shall renew the face of the earth."

Who or what are the "they" in the prayer? (Arkansas)

As the word "they" occurs in Scripture, it refers to all of God's creatures.

Psalm 104, from which these words are taken, describes God's providential care for all creation, including animals and human beings.

Some sleep at night, some during the day, but God awakens them, sends his spirit into them, gives them the food they need, and the Earth is renewed.

The writer of the psalm centuries before Christ had no idea of the Holy Trinity, the three divine Persons whom Christians worship.

As it does with many other Old Testament references, however, the Church discerns in the passage an additional meaning.

In this case, it beautifully applies the psalmist's thoughts to the Holy Spirit, whose actions in the hearts of men and women echo in a more spiritual and sublime way the divine actions described in the psalm.

Similar enlargements of meaning are common in Catholic liturgy and prayer.

In the book of Genesis, for example, Joseph, son of Jacob, is placed in charge of all the food in Egypt in a time of famine. Pharaoh instructs the people to "go to Joseph and do whatever he" tells you (Gn 41:55).

On the feast of St. Joseph and in other devotions seeking his prayers, the Church applies this idea and these words to the father of our Lord—"Go to Joseph" and ask his intercession with Jesus and the heavenly Father.

At Mass, the bread and wine each become the living Christ.

Why do eucharistic ministers say "the body of Christ" when ministering the host and "the blood of Christ" when ministering the cup?

Why not just say "the body and blood of Christ?"

The present practice can imply that the bread is the body only and the wine is the blood only. (Wisconsin)

By far, most Catholics are sufficiently well-founded in their eucharistic faith not to be confused by these words.

The way they readily accept the host and the cup, separately or together, as the body and blood of the Lord is proof enough of that.

For at least the first 12 centuries of Christianity, people regularly received Communion under both species of bread and wine. It was assumed to be a response to our Lord's command to eat his flesh and drink his blood (Jn 6:53).

For reasons too complex to discuss here, Communion under the appearance of bread alone later became common.

Some leaders of the Reformation then contended that this restricted form of Communion was invalid since Jesus said we must eat his body and drink his blood.

In response, Catholic authorities discouraged, even forbade, Communion with both forms to emphasize that Christ is wholly present under each species—bread and wine.

The Second Vatican Council restored the option of the practice of Communion under two species, noting among other things that Communion with both bread and wine better reflects Catholic eucharistic theology and spirituality.

The "one bread and one cup" we share form us into and declare that we are the body of Christ.

The U.S. bishops' Committee on the Liturgy (BCL) explains this as the reason why ministers of the Eucharist say simply "the body of Christ" and "the blood of Christ" (*The Body of Christ*, BCL, 1977, pages 22-23).

The seemingly trivial difference is significant.

As St. Augustine noted, we believe that what we receive in Communion we ourselves already are—the body of Christ, a belief we proclaim when we respond with our "Amen."

In giving the Eucharist, Jesus said: "This is my body given for you and my blood shed for you" (1 Cor 11:24-25).

The words of the eucharistic ministers before Communion reflect that truth.

(A free brochure in English or Spanish, answering questions that Catholics ask about baptism practices and sponsors, 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.) †

My Journey to God

God of the Dawning Day

Oh God of the dawning day,
You loved me into existence;
It is by Your very will that I am.

Oh God of the morning,
You gave me loving parents,
Rich in simple wisdom and appreciation
of Your gifts.

Oh God of the noontide,
When I wandered, you did not forget me;
You whispered my name and called me
back unto Yourself.

Oh God of the advancing day,
You chose for me a partner to love,
And You blessed our love with the gift of
children.

Oh God of the evening hour,
You ease my pains and give me rest;
Grandchildren surround me as little
echoes of Your love.



CNS photo/Alessandro Bianchi, Reuters

Oh God of the setting sun,
I fear not Your loving summons
For I know you still—as God of the
dawning day!

By Jack Ferkinhoff

(Jack Ferkinhoff is a member of St. Maurice Parish in Napoleon. A pilgrim holds rosaries to be blessed as Pope Benedict XVI leads his weekly general audience at St. Peter's Square at the Vatican on May 19.)

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.

BEATY, John C., 61, St. Joseph, Rockville, May 24. Husband of Dorothy Beaty. Father of Jennifer Rausei. Brother of Barbara Glasson, Cindy Malory, Josephine Venturella, Bryan, Jimmy and Robert Beaty.

BORHO, Raineldes, 83, St. Paul, Sellersburg, May 28. Father of Donna Adams, Diane Shaver, Patrick and Randy Borho. Brother of Margaret Mathies, Betty Lou Wollenman and Norman Borho. Grandfather of eight. Great-grandfather of five.

BROWN, William K., 51, Annunciation, Brazil, May 29. Son of Lucille Brown. Brother of Jack Brown. Uncle of several.

CALKINS, Robert D., 80, St. Joseph, Shelbyville, June 3. Husband of Joan (Ankenbruck) Calkins. Father of Linda Alspaugh, Kathleen Simpson, Michelle Wrenn, Dan and Terry Calkins. Brother of Jerry Calkins. Grandfather of 13. Great-grandfather of eight.

CASEY, Roscoe V., 85, Nativity of Our Lord Jesus Christ, Indianapolis, May 27. Husband of Rosemary (Dant) Casey. Father of Rebecca Schlecht, Brenda Toney and Steve Casey. Grandfather of eight. Great-grandfather of four.

FERGUSON, Dr. Edmund, 81, St. Joseph, Rockville, May 26. Husband of Donna Ferguson. Father of Jamie Baird, Jana Hopf and Dr. Jon Ferguson. Brother of Marceline Richardson and Dr. Dennis Ferguson. Grandfather of nine. Great-grandfather of five.

GRIFFIN, Mary R., 67, Holy Spirit, Indianapolis, May 24. Sister of John Griffin. Aunt of several. Great-aunt of several.

HAASE, Tyler, 20, Sacred Heart, Clinton, May 27. Son of Doug Haase and Susie Nestler-Myers. Stepson of Jim Nestler-Myers and Sheila Haase. Stepbrother of Meredith Myers-Baker, Nate Myers, Brittany, Kendall, Kyla and Whitney Kirby. Grandson of Don and Minnie Milani-Haase and Roberta Nestler.

HARDWICK, Clarice J., 79, St. Bartholomew, Columbus, May 26. Mother of Jenelle and Sean Hardwick. Sister of Marguerite Cain. Grandmother of two.

HILL, Irma J., 78, Most Sacred Heart of Jesus, Jeffersonville, May 7. Wife of Robert Hill. Mother of Lisa Scott and Alan Hill. Sister of Frank and Wayne Stemle. Grandmother of three. Great-grandmother of one.

HILL, Ruth V. (Hegner), 89, St. Therese of the Infant Jesus (Little Flower), Indianapolis, May 29. Mother of Donald, Kenneth Jr. and Lawrence Hill. Grandmother of four. Great-grandmother of eight.

HUBER, Robert L., 83, St. Lawrence, Lawrenceburg, June 8. Husband of Rosemary Huber. Father of Monica Murray, Anna Seymour and Gregory Huber. Grandfather of four.

JOHNSON, Curtis L., 22, Immaculate Conception, Millhousen, June 1. Son of Archie and Veronica (Brancamp) Johnson. Brother of Michaela and Jordan Johnson.

MATTINGLY, David, 63, St. Bernadette, Indianapolis, June 1. Husband of Casey Mattingly. Father of Jodi, Kelly, Mary, Patty, Stacy, Teresa and Michael Mattingly. Son of Joseph and Mary Mattingly. Brother of Angela, Patricia, James and Joseph Mattingly. Grandfather of nine.

MOTTA, Evelyn, 90, Holy Spirit, Indianapolis, May 30. Mother of Gail Hintz. Grandmother of two. Great-grandmother of four.

OELKER, Hubert Lawrence, 73, St. Lawrence, Lawrenceburg, May 30. Husband of Marilyn Oelker. Father of David and Michael Oelker. Brother of Johanna Jarvis, Clifford and Maurice Oelker. Grandfather of one.

REYNOLDS, Agnes, 94, St. Malachy, Brownsburg, May 23. Mother of William Goff. Grandmother of six. Great-grandmother of 10. Great-great-grandmother of two.

RICHMOND, June B. (Rhudy), 81, St. Christopher, Indianapolis, June 3. Mother of Mary Ann Barlow, Christian, Donald and Thomas Richmond. Sister of Thomas Rhudy. Grandmother of 12. Great-grandmother of seven. †

Franciscan Sister Rosita Purler was a teacher and principal

Franciscan Sister Rosita Purler, a member of the congregation of the Sisters of the Third Order of St. Francis in Oldenburg, died on June 2 at St. Clare Hall, the sisters' health care facility at the motherhouse, in Oldenburg. She was 93.

The Mass of Christian Burial was celebrated on June 4 at the Church of the Immaculate Conception in Oldenburg. Burial followed at the sisters' cemetery. The former Irene Anna Purler was born on Dec. 18, 1916, in Old Monroe, Mo.

She entered the Oldenburg Franciscan community on June 10, 1931, and professed her final vows on July 2, 1938.

Sister Rosita served as a teacher and principal at Catholic grade schools and as a superior for her order during 56 years of ministry.

In the archdiocese, she taught at the former St. Francis de Sales

School in Indianapolis for 16 years, Little Flower School in Indianapolis for six years and St. Louis School in Batesville for seven years.

In 1974, Sister Rosita was elected the assistant reverend mother of the Oldenburg Franciscans by her sisters, and served two years in this leadership position.

In 1982, she returned to her educational ministry and served as a teacher and principal at Catholic schools in Ohio and Missouri.

In 2004, Sister Rosita retired to the motherhouse, where she lived at St. Clare Hall.

Surviving are a sister, Norma Burkemper of Lake St. Louis, Mo., and several nieces and nephews.

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

Want and Need don't take the summer off

The Society of St. Vincent de Paul serves the needy year-round. Your donations of money and usable household items help us assist nearly 3,150 families every week.

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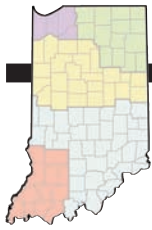
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Compiled by Brandon A. Evans

DIocese OF LAFAYETTE-IN-INDIANA

100 years later, plans for landmark chapel look to the future

RENSELAER—A century ago this spring, on May 17, 1910, hundreds gathered to dedicate the resplendent new chapel at Saint Joseph's College. Bishop Herman Alderding preached. The guest of honor was Indiana Gov. Thomas Marshall, a Protestant who praised Catholic education.

The \$100,000, 15-month construction project was the costliest in the history of the college, but the result was one of the most beautiful churches in northwest Indiana.

Its two 130-foot towers could be seen for miles across the Jasper County prairie and the gilded, shimmering interior was filled with columns, statues, artwork, candlestick holders, Communion rails, a forest of varnished oak and nine altars.

Today, 100 years later, the chapel still symbolizes the

The chapel at Saint Joseph's College, dedicated in May 1910, has remained "the religious and spiritual heart of our campus," says Precious Blood Father Kevin Scalf, director of campus ministry at the school.



Photo by Kevin Cullen

college, and its image appears on logos and publications. The centennial was marked in conjunction with an induction luncheon for college fellows on June 5. Fundraising and planning are under way this year for renovations needed for a second century of service.

"It's a beautiful old building, but it certainly needs some restoration," said Bess Thomas of Chicago, who walked through the building before attending her nephew's commencement exercises. "It really is a diamond in the rough and I'm glad to know they're going to do something with it."

The building is structurally sound, but it is not accessible to people with physical disabilities. It also needs mechanical upgrades and major redecorating.

A "Chapel Complex Endowment" fundraising campaign ended on June 30, 2008. Under its provisions, when all pledges were paid in full and the fund balance reached \$1 million, 5 percent of the endowment, or \$50,000 a year, was to be used for maintenance and renovation of the structure.

The goal of \$1 million in pledges has been reached, but more donations are being sought to create a larger endowment and greater interest earnings.

The college is working with architect Andrew Guljas, diocesan facilities management coordinator, to solicit information from architectural firms experienced in church restoration. The Missionaries of the Precious Blood, the founders and sponsors of the college, will be involved in deciding what to do and when the work will begin.

(For this story and more news from the Diocese of Lafayette, log on to the Web site of The Catholic Moment at www.thecatholicmoment.org.) †

DIocese OF FORT WAYNE-SOUTH BEND

Bishop Rhoades visits Center for the Homeless

SOUTH BEND—Service to God and country was celebrated this past Memorial Day as the feast of the Visitation also fell on May 31.

In South Bend, Bishop Kevin C. Rhoades spent part of his day with some of the area's neediest people, and those who serve them, at South Bend's Center for the Homeless. Arriving in time for the center's Monday evening meeting, he met with folks from a variety of backgrounds. Some shared their stories, and everyone listened as Bishop Rhoades talked about some of his experiences as a priest and bishop.



Bishop Kevin C. Rhoades of the Fort Wayne-South Bend Diocese chats with Danny Forrest, center, and John Peepers before a Memorial Day gathering at South Bend's Center for the Homeless.

"I wanted to be here tonight because I think this is an extremely important mission of the Church," said Bishop Rhoades. "Not only financially, which we do support, but also spiritually, through our prayers and our outreach. I'm just so proud of people who are here to provide service, to help people who, for whatever reason, might be down and out. We've all had times like that in our lives, where we experience some troubles and challenges. Sometimes we need someone who's going to be there for us ... providing us a place or whatever kind of support we need."

Bishop Rhoades had the attention of everyone in the room, which included people from many different religious backgrounds or no religious background at all. He talked about the three greatest virtues, beginning with faith.

"Number two is hope," explained Bishop Rhoades. "Even if things are really tough, there can always be a brighter day because the Lord is on our side. He's always there to pick us up. ... I've experienced that in my own life."

"And, of course, the greatest of the virtues, the third one, is love. God created us in His image, and if we're ever going to be fulfilled in our lives it's through love that we're fulfilled," he said. "That's our vocation. I'm a bishop, and that's my vocation. But whatever we're called to do, we're called to be self-giving. ... I think everyone knows it's through love that we find meaning in our lives. It's the way God made us."

The group, which included several veterans, responded with lengthy applause. Sapphire Marks, who hopes to return to her military career in the National Guard, called the bishop's talk "inspiring." Bishop Rhoades said he would keep everyone there in his prayers.

(For these stories and more news from the Diocese of Fort Wayne-South Bend, log on to the Web site of Today's Catholic at www.todayscatholicnews.org.) †

ARZOBISPO

seguido de la página 5

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DREAMS

continued from page 1

Bernadina Okpalannaka tried to get Jude into the Cristo Rey High School in Baltimore, but it wasn't accepting new sophomores at the time. Then a family friend in Indianapolis told her that a new Cristo Rey High School was opening there in August 2007, and that sophomores were being accepted, too.

After a drive of 600 miles from his home in Maryland, Jude arrived just in time for the dedication of Providence Cristo Rey High School in Indianapolis. At 15, he started the school year living with a host family he had never met.

While Jude seemed to be starting with almost nothing but a dream in those first few days, he mirrored the situation of the school itself when Sister Jeanne was hired as its president in 2005.

At the time, Providence Cristo Rey High School didn't have a staff, a building or any students. But it did have a commitment from the Sisters of Providence of Saint Mary-of-the-Woods to make the school one of its ministries. And, in Sister Jeanne, it had a leader whose non-stop energy is matched by an undaunted resolve to make a difference in the lives of young people.

In 2007, she and her staff opened the school doors to about 90 freshmen and a small number of sophomore students, including Jude, Simon, Quincy, Angietoria, Shatera and Janata.

As they walked across the stage on June 9 to receive their diplomas, the six seniors shared the special bond that develops when a small group overcomes odds and earns success. They also shared the triumph of being accepted into college.

"I feel very pleased by that," Sister Jeanne said. "For me, watching these seniors, particularly over the past few weeks, shows the bond we hope to have at Providence Cristo Rey. I see them latching on to the values we've tried to instill in them. They've risen up and held on to a steadfast faith."

The theme of steadfast faith resounded through the Baccalaureate Mass that preceded the graduation ceremony. As the main celebrant of the Mass, Msgr. Joseph F. Schaedel used his homily to instruct the graduates about their approach to the future.

"The Lord says we are light for the world," said Msgr. Schaedel, the vicar general of the archdiocese. "Every single Christian is meant to be a light for the world. Your light must shine before others. Your light must glorify God."

The graduation ceremony was a special blessing for



Moments before the first graduation at Providence Cristo Rey High School in Indianapolis on June 9, most of the graduating class posed for a photo with their senior adviser, Providence Sister Maureen Fallon. From left, Quincy Bryant, Janata Williams, Shatera Madding, Simon Arteaga and Jude Okpalannaka pose in their caps and gowns. Missing from the photo is the sixth graduate of the class, Angietoria Lynem.

Photos by John Shaughnessy



For Providence Cristo Rey High School student Jude Okpalannaka, graduation on June 9 was also a family reunion. His family moved from Nigeria to the United States in 2000. In 2007, Jude left his family home in Maryland to become a sophomore at Providence Cristo Rey High School in Indianapolis. The Okpalannaka family member in the back row, from left, are Elvis, Jude, Jude, Roseline and Bernadina. The family members in the front row, from left, are Afoma and Michael.

Msgr. Schaedel and Annette "Mickey" Lentz, the archdiocese's chancellor and the executive director of Catholic education and faith formation. In 2002, Msgr. Schaedel and Lentz approached the Sisters of Providence about sponsoring a Cristo Rey school.

Still, the evening belonged to the graduates. As the class valedictorian, Shatera thanked everyone who made the dream of Providence Cristo Rey High School a reality. As salutatorian, Jude spoke from the heart about the way the school changed him and his classmates.

Their words were savored by Providence Sister Maureen Fallon, the adviser for this senior class.

"We've shared so many stories," she said. "They all have stories of personal hardship, but you don't see that. They've learned to *be* with their hardships and not be overcome with them. I remember when they came to us as sophomores. I thought how young they looked then, and how mature they are now. I have great admiration for their persistence."

When her thoughts turned to Jude, she mentioned how it would have been easy for him to return to Maryland after his sophomore year—an offer his parents made to him. But he came back because he saw the changes in himself that his parents wanted for him, and that he wanted for himself.

"What holds him together is his faith," Sister Maureen said. "He comes to school each morning at 6:30. When you see him down in the cafeteria before school, he's praying the rosary on his beads."

It's one of the many memories of the first graduating

class at Providence Cristo Rey High School. Everyone associated with that class will hold onto their own memories of the "six pioneers."

On the night of their graduation, the seniors also held on to each other, their teachers, their friends and their families.

Jude was surrounded by his mother, his father and his four siblings after the ceremony. The joy and the pride flowed.

"It's been a long journey for him," Jude's mother said. "As fate would have it for him, it turned out well. I'm very, very proud of him."

Jude felt pride, too, especially for the bond of his classmates.

"We're the first graduating class," said Jude, who will attend Indiana State University in Terre Haute to become a nurse. "It's a huge milestone. It shows, with the right people and the proper guidance, anything is possible. Anything is achievable."

On a night when so many dreams came true, Sister Jeanne often fought back tears through the graduation ceremony. Through tears, she shared one more thought about the members of the school's first graduating class.

"It's our founding group of kids who are off to college," she said. "If it had been easier for them, it would be easier to say goodbye. But they've had struggles and they've continued to persist. When you see that determination, it's hard to say goodbye to them."

(To learn more about Providence Cristo Rey High School in Indianapolis, log on to www.pcrhs.org.) †

Rustenburg bishop keeps humor after vuvuzelas keep him up all night

CAPE TOWN, South Africa (CNS)—The sound of vuvuzelas made for a sleepless night for Rustenburg's bishop as soccer fans watched then celebrated the U.S.-England tie, and a Detroit-born priest now working in rural South Africa cheered the U.S. performance.

Bishop Kevin Dowling of Rustenburg, who lives less than a mile from the 44,000-seat Royal Bafokeng Stadium, said there was "an incredible sense of celebration" among local residents and visiting fans, who included U.S. Vice President Joseph Biden.

Rustenburg, a mining town in North West province whose name means "Town of Rest" in Afrikaans, is one of the smallest of nine cities hosting the World Cup.

"It is amazing that sport is able to unite the nation like this, and I hope we can build on this spirit of unity when the tournament is over," said Bishop Dowling in a June 13 telephone interview. He laughed about how the sound of thousands of people blowing one-meter-long plastic horns deprived him of sleep.

Vuvuzelas are said to be based on kudu horns and rooted in African history.

Mariannahill Father Casimir Paulsen, a Detroit priest who has worked in southern Africa for more than

40 years, said he was "very happy" with the U.S. team's performance against England, though he said he "did feel sorry for England's goalie," Robert Green, whose fumble helped the United States tie the June 12 game, 1-1.

Father Paulsen's pride in the U.S. team was matched by his pride in South Africa's team, known as "Bafana Bafana" [Boys, Boys], "who did so well against a tough team" in the tournament's opening match in Johannesburg on June 11. South Africa tied Mexico, 1-1.

Father Paulsen, who is responsible for two parishes, said that in homilies on June 13, designated World Cup Sunday by the Southern African Catholic Bishops' Conference, he drew comparisons with the Immaculate Heart of Mary beating in tune with her Son's Sacred Heart and the "hearts of all South Africans beating as one" in their support of their soccer team.

In a June 13 telephone interview, Durban Cardinal Wilfrid Napier said the South Africans "will need to be at our best" on June 16 to have a chance of beating Uruguay.

In a statement released as the World Cup opening ceremony began in Johannesburg on June 11, the cardinal assured the South African players of his prayers and said the "collective breath of a nation is held" for them.

CNS photo/Ka Pfaffenbush, Reuters



South African fans blow their vuvuzela horns before the 2010 World Cup opening match between Mexico and South Africa at Soccer City stadium in Johannesburg on June 11.

He urged South Africans to "welcome the world, encounter the world, learn from the world so that the world will know that we remain the Rainbow Nation, diverse and united." †