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Criterion

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Answer to a prayer

Volunteers share occupational therapy outreach that could be model for other schools, page 8.

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A moment that changes two lives

College couple faces difficult choices about their faith and their future

By John Shaughnessy

During the summer before their senior year in college, Lindsey Loffer and Scott Knust faced the questions that challenge many couples who have dated for a few years:

What will our lives be like a year from now?

Where is our relationship headed?

Do I want it to lead to marriage?

At the same time, they each wrestled with a personal choice about where God was leading them in their lives.

At 21, Lindsey struggled with a decision about whether she should continue to live her life of faith as a Baptist, or whether she should follow a growing pull within her to become a member of the Catholic Church.

For Scott, also 21 in the summer of 2008, the choice was even more dramatic: Should he continue to date Lindsey or should he follow his interest in the priesthood—a path that Scott had been considering before he met her?

There were no easy answers for either Scott or Lindsey. Only one point seemed clear to both of them: The choices they would make would change their lives forever.

'We might be more than friends'

Long before they end up in love or heartbreak, all couples experience that moment of first connection that attracts them to the other person. For Lindsey and Scott, that moment came during their freshman year at the University of Indianapolis. Through mutual friends, they became part of a group one night that watched the horror movie classic *Halloween*.

"I remember that she laughed a lot that night, and she smiled a lot, and that attracted me," Scott recalls. "And she screamed a lot during the movie, too."

"From there, we hung out as friends, and

See FAITH, page 12



Before their senior year in college at the University of Indianapolis, Scott Knust and Lindsey Loffer were confronted by several life-altering questions, including whether their relationship would someday lead to marriage or whether Scott would follow his interest in the priesthood.

Obama nominates New York Latina to Supreme Court

WASHINGTON (CNS)—President Barack Obama has nominated federal appeals court



Judge Sonia Sotomayor

Judge Sonia Sotomayor to the Supreme Court. If she is confirmed, the New York native of Puerto Rican descent would become the first Hispanic to serve on the high court.

Obama announced his choice of Sotomayor, 54, at a brief event at the

White House on May 26. If confirmed by the Senate, she would join the court when the next term opens in October, replacing retiring Justice David Souter.

At the White House announcement, Sotomayor described herself as "an ordinary person who has been blessed with extraordinary opportunities and experiences."

Sotomayor has been a judge on the 2nd U.S. Circuit Court of Appeals since 1998, nominated to that post by President Bill Clinton.

Before that, she spent six years as a U.S. District Court judge in New York, nominated to that position by President George H.W. Bush in 1991.

She also served as an assistant New York County district attorney and worked in private practice.

She was joined at the White House by her mother, Celina Sotomayor; her mother's husband, Omar Lopez; her brother, Juan Sotomayor, a New York physician, and his wife and children.

In announcing his choice, Obama called Sotomayor "an inspiring woman," who "has never forgotten where she began," describing her childhood in a housing project in New York's South Bronx section, where she was born in 1954. Her parents moved to New York from Puerto Rico during the Second World War.

Obama noted that Sotomayor's mother had been in the Army during World War II, beginning a family tradition of public service and high aspirations. Sotomayor's father, a factory worker who had only a third-grade education and spoke little English, died when she was 9.

See JUSTICE, page 12

Cardinal George, congressmen urge action by President Obama on conscience protection

WASHINGTON (CNS)—The president of the U.S. bishops' conference and two members



Cardinal Francis E. George

of Congress have called on President Barack Obama to make good on something he said in his May 17 speech to University of Notre Dame graduates, namely that he wished to "honor the conscience of those who disagree with abortion."

In a May 22 statement, Cardinal Francis E. George of Chicago said he was grateful for Obama's promise to support conscience clauses.

At a May 19 press conference in Washington and in a letter sent that day to the

president, Reps. James Sensenbrenner, R-Wis., and Chris Smith, R-N.J., urged Obama to forgo rescinding the Bush administration's conscience-protection regulation. They also asked Obama to "commit to defending conscience protections in future rule-making."

In his statement, Cardinal George said health care professionals and institutions "should know that their deeply held religious or moral convictions will be respected as they exercise their right to serve patients in need." He noted that since 1973 federal laws have protected the conscience rights of health care providers.

Protecting conscience rights "will strengthen our health care system and enhance many patients' access to necessary life-affirming care," the cardinal said.

He said he welcomed working with the administration and other policymakers to advance goals that Obama has set out for

reducing abortions.

"A government that wants to reduce the tragic number of abortions in our society will also work to ensure that no one is forced to support or participate in abortion," Cardinal George's statement said, "whether through directly providing or referring for abortions or being forced to subsidize them with their tax dollars."

Earlier this year, the U.S. Department of Health and Human Services proposed rescinding the conscience clause that gives federal protection to the conscience rights of health care providers.

The rule, which took effect two days before Obama took office, codifies three longtime federal statutes prohibiting discrimination against health professionals who decline to participate in abortions or other medical procedures because of their

See CONSCIENCE, page 3

Archbishop announces clergy, parish assignments

Official Appointments

Effective June 30, 2009

Rev. Julian Peters, O.S.B., administrator pro-tem of SS. Peter and Paul Cathedral Parish in Indianapolis and interim director of liturgy for the archdiocesan Office of Worship, returning to Saint Meinrad Archabbey.

Effective July 1, 2009

Rev. John A. Meyer, pastor of Prince of Peace Parish in Madison and Most Sorrowful Mother of God Parish in Vevay, chaplain of Father Michael Shawe Memorial Jr./Sr. High School in Madison, attending to the spiritual needs of students at Hanover College in Hanover and dean of the Seymour Deanery while continuing as pastor of Prince of Peace Parish in Madison and Most Sorrowful Mother of God Parish in Vevay, chaplain of Father Michael Shawe Memorial Jr./Sr. High School in Madison and attending to the spiritual needs of the students at Hanover College in Hanover.

Rev. Paul D. Etienne, currently pastor of St. John the Evangelist Parish in Indianapolis and vice rector of Bishop Simon Bruté College Seminary in Indianapolis, to dean of the Tell City Deanery, concurrent with his appointment to pastor of St. Paul Parish in Tell City and St. Mark Parish in Perry County.

Rev. Msgr. Paul D. Koetter, currently pastor of St. Monica Parish in Indianapolis and dean of the Indianapolis West Deanery, to dean of the Indianapolis East Deanery, concurrent with his appointment to pastor of Holy Spirit Parish in Indianapolis.

Rev. Kenneth E. Taylor, pastor of Holy Angels Parish in Indianapolis and director of the archdiocesan Office of Multicultural Ministry, to dean of the Indianapolis

West Deanery while continuing as pastor of Holy Angels Parish in Indianapolis and director of the archdiocesan Office of Multicultural Ministry.

Rev. Daniel J. Staublin, currently pastor of St. Malachy Parish in Brownsburg, to dean of the Batesville Deanery, concurrent with his appointment to pastor of St. Lawrence Parish in Lawrenceburg.

Rev. Jonathan Fassero, O.S.B., a monk of Saint Meinrad Archabbey, to associate director of Spiritual Formation for Bishop Simon Bruté College Seminary in Indianapolis.

Rev. John Fink, pastor of St. Michael Parish in Bradford and St. Bernard Parish in Frenchtown, and administrator of St. Joseph Parish in Crawford County, reappointed pastor, for a term of six years, of St. Michael Parish in Bradford, and continuing as pastor of St. Bernard Parish in Frenchtown and administrator of St. Joseph Parish in Crawford County.

Rev. Robert Gilday, pastor of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis and vice vicar judicial of the archdiocesan Metropolitan Tribunal, reappointed pastor, for a term of six years, of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis and continuing as vice vicar judicial of the archdiocesan Metropolitan Tribunal.

Rev. Stephen T. Jarrell, pastor of St. Paul the Apostle Parish in Greencastle, and chaplain of DePauw University in Greencastle and the Indiana State Farm in Putnamville, reappointed pastor, for a term of six years, of St. Paul the Apostle Parish in Greencastle and continuing as chaplain of DePauw University in Greencastle and the Indiana State Farm in Putnamville.

Rev. Vincent Lampert, pastor of SS. Francis and Clare Parish in Greenwood, reappointed pastor of SS. Francis and Clare Parish in Greenwood for a term of six years.

Rev. Msgr. Mark A. Svarczkopf, pastor of Our Lady of the Greenwood Parish in Greenwood, reappointed pastor of Our Lady of the Greenwood Parish in Greenwood for a term of six years.

Rev. Clement T. Davis, pastor of St. Bartholomew Parish in Columbus, reappointed pastor of St. Bartholomew Parish in Columbus.

Rev. John Geis, pastor of St. Mary-of-the-Knobs Parish in Floyds Knobs, reappointed pastor of St. Mary-of-the-Knobs Parish in Floyds Knobs.

Rev. Stanley J. Herber, pastor of St. Gabriel Parish in Connersville and dean of the Connersville Deanery, reappointed pastor of St. Gabriel Parish in Connersville and continuing as dean of the Connersville Deanery.

Rev. Paul F. Richart, pastor of St. Paul Parish in Sellersburg, reappointed pastor of St. Paul Parish in Sellersburg.

Rev. James R. Wilmoth, pastor of St. Roch Parish in Indianapolis, chaplain of Roncalli High School in Indianapolis and dean of the Indianapolis South Deanery, reappointed pastor of St. Roch Parish in Indianapolis while continuing as chaplain of Roncalli High School in Indianapolis and dean of the Indianapolis South Deanery.

Rev. Msgr. Harold Knueven, administrator of St. Mary Parish in Greensburg, reappointed administrator of St. Mary Parish in Greensburg.

Rev. Paul Landwerlen, administrator of St. Vincent de Paul Parish in Shelbyville, reappointed administrator of St. Vincent de Paul Parish in Shelbyville.

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

In Internet age, Church cannot avoid debate, Vatican spokesman says

VATICAN CITY (CNS)—Recent Vatican communications controversies have shown that, in the Internet age, the Church cannot avoid debate and in fact must be prepared to explain its teachings more convincingly through new media, the Vatican's spokesman said.

"In a world such as ours, we would be deluding ourselves if we thought that communication can always be carefully controlled, or that it can always be conducted smoothly and as a matter of course," the spokesman, Jesuit Father Federico Lombardi, said in a lecture on May 18 at the Westminster seminary in London.

Father Lombardi said that, like any great institution today, the Catholic Church is going to come in for frequent criticism. Thanks in large part to the Internet, the "chorus of voices" that takes part in such debates is larger and more diverse, he said.

The Church's strategy should be to enunciate its positions, evaluate criticism, and then give a clearer and more penetrating response, he said.

"It is a mistake to think that we ought to avoid debate. We must always seek to conduct debate in a way that leads to a better understanding of the Church's position—and we must never get discouraged," he said.

Father Lombardi cited three of Pope Benedict XVI's actions that have drawn what he called "sensational" media-driven criticism: his speech on faith and reason that touched on Islam in Regensburg, Germany, in 2006; his lifting of the excommunication of Bishop Richard Williamson, who had denied the extent of the Holocaust; and his more recent comment that condom distribution is not an effective way to stop the spread of AIDS.

The Vatican spokesman said that in each case the criticism had provoked some "real hard thinking" and additional Vatican responses. Although these responses arrived rather late, he said, they were serious, penetrating and well-argued, and in the end enriched the public discussion.

As a result, he said, the question of Christian-Muslim relations has been addressed more frankly, the positions of the pope on the Holocaust are more widely known and Catholic-Jewish relations have been strengthened, and the debate over condoms is leading to better understanding about truly effective AIDS prevention.

Father Lombardi said it is inevitable that the Church's message will sometimes be misunderstood, distorted or rejected by an increasingly secular world.

"We cannot fool ourselves into thinking that a perfect communications strategy could ever make it possible for us to communicate every message the Church has to offer in a way that avoids contradiction and conflict," he said.

"Truth be told, success in this sense would be a bad sign—at the very least, it would indicate ambiguity or

compromise, rather than authentic communication," he said. The courage to speak the truth and "not to become enslaved to the desire for approval" means the Church will often go against the grain of society, he said.

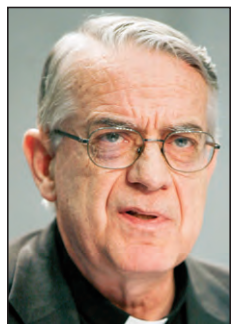
Father Lombardi said the Internet and other new media tools have risks, and "enormous potential for manipulation and moral corruption." But he said the Church cannot ignore the great potential of online media if it wants to "keep the truths of the faith in close touch with the emerging culture and the younger, growing generations."

One of the challenges of the Internet is that it can destroy or confuse the hierarchy of information-providing that Church agencies have worked so hard to set up, he said. Another huge challenge is interactivity, a complex task that requires an enormous commitment of resources, he said.

"Being able to receive comments is not enough. We need to develop a structural capacity to respond clearly and competently to the questions that arise—and that takes manpower, time and money," he said.

At the same time, he said, Catholic communicators cannot ignore "old media" because many less developed countries around the world still rely on traditional technologies.

The Vatican spokesman said the task of Catholic communicators is to keep working harder to develop and use new media to communicate the Gospel and promote a culture of dialogue. If successful, he said, the Church can one day say that "the Internet is truly blessed." †



Fr. Federico Lombardi, S.J.

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Baltimore Archdiocese investigates possible miracle in Seelos cause

BALTIMORE (CNS)—Go home and prepare to die.

That's what Mary Ellen Heibel's doctors at Walter Reed Army Medical Center in Washington told her on May 11, 2004, after they discovered that the cancer that had attacked Heibel's esophagus in 2003 and then a lymph node later that year had spread throughout her body.

Given about six months to live, the longtime member of St. Mary Parish in Annapolis underwent a new form of chemotherapy at the Johns Hopkins Hospital in Baltimore as a palliative treatment to extend her life. But doctors warned it would only postpone the inevitable.

At the suggestion of a Pittsburgh priest, Heibel began praying a novena in 2005 to Blessed Francis X. Seelos, a 19th-century Redemptorist pastor of her parish who died of yellow fever in 1867 in New Orleans.

One week after she began the novena at her parish, Heibel's cancer disappeared. Gone

were tumors in both lungs, her liver, back and sternum. When Dr. Michael Gibson, her doctor at Hopkins, called with the news, Heibel couldn't believe it.

"I was just so excited. I called everyone," the 71-year-old mother of four remembered. "I never thought in a million years this would happen."

Told by her doctors that the unexplained healing could not be the result of her chemotherapy, Heibel is convinced that Blessed Seelos interceded on her behalf.

"I know this had to be a miracle," she told *The Catholic Review*, newspaper of the Baltimore Archdiocese.

Archdiocesan officials are currently investigating whether Heibel might just be right.

Archbishop Edwin F. O'Brien opened an archdiocesan inquiry into the alleged healing with a May 19 Mass at the

Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary in Baltimore. The archbishop also appointed a group to investigate the case and listen to testimony from Heibel, Gibson and other witnesses.

The commission's findings will be sent to Father Antonio Marrazzo, Redemptorist postulator general in Rome, who will then take them to the Vatican's Congregation for Saints' Causes. If the healing is deemed miraculous, Blessed Seelos could be canonized by Pope Benedict XVI.

"It calls to mind the blood, sweat and tears that have gone into the building of the Church of Baltimore,"

'It calls to mind the blood, sweat and tears that have gone into the building of the Church of Baltimore.'

—Archbishop Edwin F. O'Brien

Archbishop O'Brien said before the May 19 Mass.

"Blessed Seelos is typical of many priests and members of the faithful throughout the archdiocese who have taken their faith seriously, and lived it faithfully and shared it with others in an inspiring way," he said.

Father Gilbert Seitz, the archbishop's episcopal delegate in the inquiry, said members of the investigative group include Dr. Larry Fitzpatrick of Mercy Medical Center in Baltimore, who will serve as a medical expert; Capuchin Franciscan Father William Graham, promoter of justice; and Deacon Neil Crisp and Leslie Engle, notaries.

Redemptorist Father John Kingsbury, pastor of St. Mary Parish, said the possible healing is a "major breakthrough" in the canonization effort.

Two miracles that occur after death are generally needed for a sainthood candidate to be canonized. Acceptance of a first miracle through the intercession of the German-born Redemptorist led to his beatification by Pope John Paul II in 2000.

The confirmed miracle was the cure of a Louisiana woman whose complete

recovery from inoperable liver cancer in 1966 could not be explained by her doctors. The miracle needed for canonization could be the Heibel case.

"We're very happy that the archbishop has opened the investigation," Father Kingsbury said. "I'm glad Mary Ellen was healed no matter what—and, if it's [Blessed] Seelos and it helps his cause, it would be wonderful."

In the nearby Diocese of Metuchen, N.J., another sainthood cause made headlines on May 18 when Bishop Paul G. Bootkoski formally opened an investigation of a possible miracle in the sainthood cause of Mother M. Angeline Teresa McCrory.

She was the foundress of the Carmelite Sisters of the Aged and Infirm and several care facilities in the U.S. and Ireland. She died in 1984 at the age of 91. Her sainthood cause was formally opened in 1992. A confirmed miracle is needed for her beatification.

"This afternoon we are reminded of the important role of the saints in the life of our Church," Bishop Bootkoski said in the chapel of the St. John Neumann Pastoral Center. "This is a very happy occasion and a historic occasion for us in our diocese."

According to diocesan chancellor Lori Albanese, the alleged miracle involves a child who was diagnosed with a genetic condition prior to birth but was then born without the condition. The



Mary Ellen Heibel, a member of St. Mary Parish in Annapolis, Md., sits next to a statue of Blessed Francis X. Seelos at her parish. Heibel believes her cancer was cured through Blessed Seelos' intercession.

possible miracle has been attributed to prayers made for the intercession of Mother Angeline Teresa.

Albanese, who will serve as notary for the investigation, said she could not reveal the identity of the child because of rules of confidentiality, though she did say the child and the family reside in the Metuchen area.

Bishop Bootkoski took an oath to keep the details of the case secret, as did others involved in the inquiry: Msgr. William Benwell, vicar general and moderator of the curia, who will serve as the episcopal delegate for the inquiry; Msgr. David I. Fulton, diocesan promoter of justice; Dr. Palma Formica, medical expert; and Albanese. †

National Institutes of Health plan for embryonic stem cells called objectionable and obsolete

WASHINGTON (CNS)—The National Institutes of Health's draft guidelines for embryonic stem-cell research support "a course of action that is both morally objectionable and, increasingly, scientifically obsolete," the general secretary of the U.S. bishops' conference said in comments to NIH.

Msgr. David J. Malloy submitted the 11-page comments on behalf of the U.S. Conference of Catholic Bishops on May 22, four days before the end of a 30-day period of public comment on the proposed guidelines.

Calling the draft guidelines "more permissive than any policy approved in the past by any branch of the federal government," Msgr. Malloy said NIH "is missing an enormous opportunity to show how sound science and responsible ethics can not only coexist, but support and enrich each other."

The draft guidelines—drawn up at the request of President Barack Obama after his March 9 executive order overturned President George W. Bush's partial ban on federal funding of research involving the destruction of human embryos—would allow the use of federal funds for embryonic stem-cell research only on embryos created for reproductive purposes at *in vitro* fertilization clinics and no longer needed for that purpose.

They specifically ban funding "for research using embryonic stem cells derived from other sources, including somatic cell nuclear transfer, parthenogenesis and/or IVF embryos created for research purposes."

Also prohibited is funding of research in which stem cells "are introduced into nonhuman primate blastocysts" or research "involving the breeding of animals where the introduction of human embryonic stem cells or human-induced pluripotent stem cells may have contributed to the germ line."

Msgr. Malloy said NIH "has prematurely dismissed as being of secondary interest and limited benefit" the advances being made in stem-cell research involving adult and cord-blood stem cells, as well as induced pluripotent cells—which do not require the destruction of human embryos.

He said those advances have prompted leading stem-cell researchers "to declare that this is 'the beginning of the end' of embryonic stem-cell research and its attendant moral controversy."

"Here is a new common ground for Americans of many different moral views, a path to cure we can all live with," Msgr. Malloy said. "Yet this administration seems to be stuck in the ideological battles of the past, as if embryonic stem-cell research must receive priority attention and funding precisely because so many Americans have raised moral objections."

In addition to his general comments that "the guidelines overall are morally unacceptable, medically unnecessary and legally flawed," Msgr. Malloy also cited problems with some specific aspects of the informed consent provisions of the draft guidelines.

For example, he said, there are "no actual safeguards" to prevent researchers from seeking to influence parents' decisions, prior to the creation of embryos for fertilization attempts, about whether they would later donate any "spare" embryos for research purposes.

"Nothing in the guidelines prevents fertility clinics from deliberately overproducing embryos [ostensibly for reproduction] for parents choosing that option, to ensure that a number of embryos will later be available for federally funded research," the USCCB official said. "In practice, then, the guidelines could invite exactly the abuse they claim to prohibit."

(Editor's note: The full text of Msgr. David J. Malloy's comments is available online at www.usccb.org/prolife/NIHcomments.pdf.) †



Msgr. David J. Malloy

CONSCIENCE

continued from page 1

religious or moral objections.

The letter from Sensenbrenner and Smith to Obama stressed that the president should use all the tools at his disposal "to keep conscience protections in place and reduce the number of abortions in the United States."

"The religious and moral views of health care workers should be respected," Sensenbrenner said during the press conference. "Workers should have the right to refuse to participate in an abortion procedure without the fear of losing their job or being discriminated against."

In his speech at the University of Notre Dame in Indiana, Obama called on people with differing views on abortion to find common ground.

"Let's work together to reduce the number of women seeking abortions by reducing unintended pregnancies, and making adoption more available, and providing care and support for women who do carry their child to term," Obama said.

"Let's honor the conscience of those who disagree with abortion, and draft a sensible conscience clause, and make sure that all of our health care policies are grounded in clear ethics and sound science as well as respect for the equality of women," he added.

Smith noted that he and Sensenbrenner were simply asking the president to make sure "that his deeds match his words."

He said that the president could act on the words of his commencement speech by stopping the efforts of his administration to rescind current conscience regulations.

"Protecting conscience is the truly pro-choice position and respects the diversity of opinion in our society as well as the sanctity of life," Smith added.

Dr. David Stevens, president of the Christian Medical Association, said in a May 18 statement that if Obama is "truly concerned about finding common ground, he should meet with doctors and patients who would be affected" by the lack of a conscience-protection clause.

He said the regulation was needed to protect doctors, nurses and other health care professionals from discrimination based on their religious beliefs. †



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

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Editorial



Marble sculptures of angels are seen on the Sant'Angelo bridge in Rome on May 1. The bridge plays a part in novelist Dan Brown's book "Angels & Demons," which was adapted to a film starring Tom Hanks and directed by Ron Howard. The movie premiered in Rome on May 4 at a theater a mile away from Vatican City.

The Church and scientific truths

This editorial was prompted by the release of the movie *Angels & Demons*. It is not a review because we haven't seen the movie. Some who have seen it, though, have criticized it for its attack on Catholic beliefs, especially the canard that the Church is opposed to science.

The movie is an adaptation of a novel by Dan Brown, who also wrote the anti-Catholic *The Da Vinci Code*.

In the book *Angels & Demons*, and apparently also in the movie, he claims that the Catholic Church murdered scientists who were dedicated to scientific truth.

Unfortunately, the idea that the Church opposes scientific truth remains widespread, mainly because, in 1633, the Holy Office condemned the writings of Galileo Galilei for teaching that the Earth revolves around the sun. It was an error on the part of the Church's officials of that era which was officially corrected in 1992.

But the Galileo case is an exception to the norm. For centuries before it and for centuries since then, the Church has been dedicated to the notion that the universe can be understood through scientific research because it came into being through its intelligent Creator.

We are in the midst of the International Year of Astronomy, established by the United Nations to coincide with the 400th anniversary of Galileo's first use of the telescope to observe the cosmos. The Vatican Museums, Vatican Observatory and various other Vatican offices are participating in the observance with special programs.

At the beginning of the astronomy year, the Vatican described Galileo as "a believer who tried, in the context of his time, to reconcile the results of his scientific research with the tenets of the Christian faith."

Pope Benedict XVI praised Galileo as a man of faith, "who saw nature as a book written by God." He said that the discoveries of science and astronomy can help people better appreciate the wonders of God's creation.

The Church's attitude toward science is indicated by the mission statement of the Pontifical Academy of Sciences. It says that it "seeks to pay honor to pure science, wherever it is

found, to assure its freedom and to promote its research." The academy includes 80 of the world's most famous scientists.

The academy has scheduled a symposium from Oct. 31 to Nov. 4 on "Scientific Insights into the Evolution of the Universe and of Life." That will be followed on Nov. 6-11 by a week dedicated to astrobiology, jointly sponsored by the Vatican Observatory and the Pontifical Academy of Sciences.

Astrobiology studies the possibility of life in other parts of the universe. Astronomers are searching for what they call a "Goldilocks planet," one that is not too hot or too cold, but just right to sustain life.

It is not true that most scientists are atheists. Catholic scientists have long been involved in discoveries that unlock the mysteries of creation, including Nicolaus Copernicus, considered the father of modern astronomy in the 17th century. And it's not true that the Church murdered him. He died of a stroke at age 70.

Father Georges Lemaitre, a Belgian priest and astronomer, was one of those responsible for formulating the Big Bang theory for the origin of the universe. After one of his seminars on the theory in 1933, Albert Einstein, who was in the audience, stood up and said, "This is the most beautiful and satisfactory explanation of creation to which I have ever listened."

Fred Hoyle is another scientist associated with the Big Bang theory, and the one who gave it its name. The theory reverses the earlier belief that the universe always existed.

Now scientists know that it is continuing to expand, which also means that it must have had a beginning. Hoyle was converted from atheism when he came to realize that the Big Bang couldn't have come about by accident, but required an intelligent cause.

Don't let anyone tell you that the Church is opposed to scientific truths. It cannot be because it knows that God is the author of all truth, whether it be scientific or theological.

—John F. Fink

Letters to the Editor

Let us pray that spouses be open to God's plan for their family

Millions of women all over the world and in the United States use oral contraceptives.

Sadly, many of these women who would never even consider a surgical abortion are, in fact, causing "silent abortions" in their wombs.

The pill is an abortifacient, that is, a drug that causes an abortion.

According to Dr. John Wilks, an Australian pharmacist who also has earned a Ph.D., the pill retards monthly thickening of the womb's lining. When the lining is too thin, as with pill users, implantation of the fertilized egg will be unsuccessful.

Some researchers, using very conservative figures, have calculated that the pill directly causes between 1.53 million and 4.15 million chemical abortions per year in the U.S. ("The Facts of Life," Human Life International).

Since the beginning of its inception, the Catholic Church has taught that the practice of birth control to render procreation impossible is "intrinsically evil" (*Catechism of the Catholic Church*, #2370).

Committing such an evil is a mortal sin. Until the 1930s, all Christian Churches taught that the practice of birth control was intrinsically evil. Because the Catholic Church is divine, it cannot change or revoke this teaching.

The Church does, however, allow spouses to space the births of their children through Natural Family Planning or NFP.

According to Dr. Sean P. Tierney, "The success of NFP is in the 98 percent range, and those couples who actively practice it have a 3 percent divorce rate." This figure is considerably low as compared to the current U.S. divorce rate of 48 percent.

Let us pray that spouses be open to life and to God's plan for their family.

Let us also pray that God gives the graces needed, through his Blessed Mother, to single people and homosexuals to remain chaste and to resist temptations against purity.

Rhonda Branham
Bloomington

Program provides powerful tools to help Catholic congregations

The April 17 article by Sean Gallagher ("Survey says ... Gallup programs geared to strengthen parishioner engagement") was a wonderful treatment of a successful program for promoting engagement and leadership within many parishes of the archdiocese.

The Clifton StrengthsFinder surveys and the Discover Your Strengths books and resources are powerful tools that are available through the Gallup Faith Practice division to help Catholic congregations discover their innate strengths and unique gifts.

In fact, coinciding with the article's appearance, Sacred Heart of Jesus Parish in Indianapolis received word that our Leadership Excellence program had been funded in part through the Indianapolis-based Center for Congregations.

Like the parishes cited in the article, Sacred Heart worked very closely with the Marian College Center for Catholic Stewardship and the archdiocesan Office of Stewardship Education to apply for the funding support for the Gallup resources.

Unlike the other parishes, however, Sacred Heart included a component to promote youth leadership development.

Working with Saint Meinrad School of Theology's Office of Youth and Young Adult Formation, we are enrolling five of our high school youths in Saint Meinrad's acclaimed "One Bread, One Cup" Youth Liturgical Leadership Conference.

Additionally, our leadership team, which will include the youth graduates of the "One Bread, One Cup" program, will be conducting a retreat at the Saint Meinrad Guesthouse.

We believe strongly that the Holy Spirit is pointing the way to an exciting horizon for Sacred Heart and its members. We believe as well that we are being called to respond positively and urgently to discern that horizon and to begin to act.

These important tools, along with the resources provided by the Center for Congregations, the Marian College Center for Catholic Stewardship, the Office of Stewardship Education and Saint Meinrad School of Theology, will equip us as a community to respond to the call of the Spirit.

Fr. Frank Kordek, O.F.M.
Pastor, Sacred Heart of Jesus Parish
Indianapolis

Notre Dame graduate: Alma mater is true to mission of Catholic Church

Overcome with a tremendous feeling of joy and a profound sense of inner peace, I celebrated my graduation from the University of Notre Dame the weekend of May 16-17.

With exuberance, I joined my classmates in naming Holy Cross Father John I. Jenkins our senior class fellow and in welcoming President Barack Obama as our commencement speaker.

I could not be more proud of my senior class for the level of respect and courtesy they demonstrated toward each other and toward the campus community, even amidst upsetting protests and frenzied media coverage steps beyond our cherished university.

The atmosphere on campus throughout the weekend was not one of discord or division, but was instead wrapped together in the message of that Sunday's Gospel: "Love one another as I love you" (Jn 15:12).

Father Jenkins turned our attention to these words of Christ first at the commencement liturgy, and President Obama continued this theme in his address to the graduates.

If we are truly to be one human family, we must not channel our energy into words and actions that merely glorify our own positions, tear others down, and refuse to engage in conversion with those who think and act

differently.

My formation at Notre Dame and in this archdiocese has only affirmed that as Christians we must always seek to reach out to others with "hearts overflowing with the inexpressible delight of love" (*Rule of St. Benedict*, Prologue).

On May 17, the president named this as our common call as Christians: "The call to treat one another as we wish to be treated. The call to love. The call to serve. To do what we can to make a difference in the lives of those with whom we share the same brief moment on this Earth."

The external obsession on demonizing messages and jeers aimed at our nation's president and the school that I am pleased now to call my alma mater could not be any further from the very simple Gospel directive to love as Christ has loved us. That was not and never will be Notre Dame.

Welcoming the stranger as Christ himself, openly sharing the faith with humility and compassion, and celebrating common ground amidst dissimilarity—this is Notre Dame, and I daresay the mission of the Catholic Church.

Geoffrey Mooney
New Albany
Notre Dame Class of 2009

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



SEEK THE FACE OF THE LORD

SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

The Holy Spirit is working in our lives to draw us closer to God

“In the evening of the first day of the week, the doors were closed in the room where the disciples were, for fear of the Jews” (Jn 20:19).

Tradition has it that the room with closed doors where the disciples waited in fear of the Jews was the Cenacle, the upper room where, the night before he died, Jesus and the Twelve had celebrated the Passover of the new dispensation.

In the Holy Land, there are churches and shrines built at the sites of the Annunciation, the Visitation, the Nativity, Gethsemane, the Holy Sepulcher and the Resurrection, among others.

But at the legendary site of the Cenacle, the upper room that would mark the institution of the Eucharist and the priesthood, the room where the era of the Church began with the descent of the Holy Spirit on the Apostles gathered with Mary, the Mother of the Lord, the legendary site of Pentecost is not marked with a church or shrine.

As I have thought about whatever the reasons might be for that, I can see a certain appropriateness that the place of the institution of the Eucharist at which the Church is sacramentally most visible, and the site where the Holy Spirit descended on Mary and the Twelve and thus empowered the Church to carry on Christ's mandate to evangelize the world, would not be identified with a particular shrine or place.

The eucharistic mystery and the

presence of the Spirit are universal gifts forever present wherever the Church gathers.

Pentecost was one of the three great Jewish feasts. We are told that the feast originated from an ancient thanksgiving celebration, in gratitude to God for the yearly harvest about to be reaped.

Later, another purpose was added: It was the remembrance of the promulgation of the Law given by God to Moses on Mount Sinai. This was celebrated 50 days after the Passover.

By God's design, the harvest which the Jews celebrated with such joy has become a feast of great joy in the new dispensation: the coming of the Holy Spirit, the Counselor and Comforter promised by Jesus.

In fear of the Jews, the Apostles were waiting, in a hidden room, doors closed, John writes. They were waiting for the gift of the Spirit, which Jesus had promised.

In the beginning of their faith journey, the disciples gathered in the Temple to listen to Jesus tell the story of the Father. They were struck by the authority with which he taught them.

At the end, after he had ascended to the throne of the Father as High Priest, after he charged them with the mission of evangelization, they waited in the Cenacle for the gift of his Spirit to help them understand the meaning of his words, to understand the meaning of his life and death and resurrection.

They had been to the mountain with Jesus. They had seen him betrayed and suffer, and they had seen him die. They knew him to be risen. They knew he had gone to prepare a place for them, and they knew he would send the gift of the Holy Spirit to help them.

The feast of Pentecost completes their Passover story. In a room, doors closed, the disciples prayerfully wait for the gift of the Spirit as a community, to guide them as they would walk the way that Jesus walked, and to carry on the mission to the world.

What is the meaning of this feast for us?

First, as I mentioned last week, what an important part of Christian life is the chore of waiting.

After Jesus went to the right hand of the Father, the disciples waited to be empowered by the Holy Spirit to carry out their mission to baptize and to teach and preach the forgiveness of sins.

Secondly, fear is so much a part of life. “They waited behind closed doors” even after the Easter greeting of Jesus to “Be not afraid.”

The role of the Holy Spirit with the gifts of courage and fortitude is central if we are to appreciate the meaning of our lives and

our Christian mission; and the servile fear of human life gives way to an honest and wholesome fear, an awe of the Lord our God.

We have the recurring need to return to the Cenacle, doors closed; we need to go to a place where the Spirit's gift of wisdom and understanding helps us remember what we are about.

We relive the waiting of the Twelve with Mary for the coming of the Spirit. Today, we refresh our understanding and appreciation of the presence of the Holy Spirit among us.

In the Cenacle, we recall that by the grace of the Holy Spirit, our discipleship begins and ends in prayer. †

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 May

Seminarians: that they will be faithful to prayer and study, and persevere in their desire to serve God and the Church as priests.

El Espíritu Santo obra en nuestras vidas para acercarnos a Dios

“Al atardecer de aquel primer día de la semana, estaban reunidos los discípulos a puerta cerrada por temor a los judíos” (Jn 20:19).

Según la tradición, el salón donde los discípulos esperaban con las puertas cerradas por miedo a los judíos era el cenáculo, el salón en la parte superior donde Jesús y los Doce, la noche antes de su muerte, celebraron la Pascua del nuevo orden.

En Tierra Santa hay iglesias y santuarios construidos en los lugares de la Anunciación, la Visitación, el Nacimiento, Getsemaní, el Santo Sepulcro y la Resurrección, entre otros.

Pero el legendario local del cenáculo, el salón localizado en la parte superior donde se instituiría la Eucaristía y el sacerdocio, el salón en el cual comenzó la era de la Iglesia con el descenso del Espíritu Santo sobre los apóstoles reunidos con María, la Madre del Señor, el legendario lugar de Pentecostés, no está señalado con ninguna iglesia ni santuario.

Mientras reflexionaba acerca de los posibles motivos de dicha omisión, pude ver cierta pertinencia en el hecho de que el lugar de la institución de la Eucaristía, en el cual la Iglesia se hace más visible sacramentalmente, y el lugar donde el Espíritu Santo descendió sobre María y los Doce y, en consecuencia, concedió el poder a la Iglesia para sacar adelante el mandato de Cristo de evangelizar el mundo, no estuviera señalado con algún santuario o local.

El misterio eucarístico y la presencia del

Espíritu Santo son dones universales, presentes para siempre dondequiera que la Iglesia se reúna.

Pentecostés era una de las tres festividades judías más importantes. Se sabe que esta fiesta se originó a partir de una antigua celebración de acción de gracias, como muestra de gratitud a Dios por la cosecha anual que estaban a punto de recoger.

Más adelante, se le añadió otra intención: se conmemoraba la promulgación de la Ley que Dios entregó a Moisés en el Monte Sinaí. Esta celebración tenía lugar 50 días después de la Pascua.

Por designio divino, la cosecha que los judíos celebraban con tanto júbilo se ha convertido en una festividad de gran gozo en el nuevo orden: la venida del Espíritu Santo, el Consejero y el alivio prometido por Jesús.

Juan relata que los apóstoles estaban esperando en un salón oculto y con las puertas cerradas, por miedo a los judíos. Esperaban el don del Espíritu Santo que Jesús había prometido.

Al comienzo de su travesía de fe, los discípulos se reunían en el templo para escuchar a Jesús contar la historia del Padre. Les sorprendía la autoridad con la cual les enseñaba.

Al final, después de su ascenso al trono del Padre como Sumo Sacerdote, luego de haberles encargado la misión de la evangelización, esperaban el don del Espíritu Santo en el cenáculo, para que les ayudara a entender el significado de sus palabras, para comprender el sentido de su vida, muerte y resurrección.

Habían estado en el monte con Jesús.

Vieron cómo fue traicionado, le vieron sufrir y morir. Sabían que había resucitado. Sabían que se había ido a preparar un lugar para ellos y sabían que él enviaría el don del Espíritu Santo para asistirlos.

La fiesta de Pentecostés completa la historia de la Pascua. En un salón con las puertas cerradas, los discípulos esperan el don del Espíritu Santo como comunidad en la oración, para que les guíe mientras caminen por la senda de Jesús y para difundir la misión por todo el mundo.

¿Qué significado tiene esta fiesta para nosotros? Primero, como comenté la semana pasada, la importancia de la labor de la espera en la vida cristiana.

Después de que Jesús se sentara a la derecha del Padre, los discípulos esperaron a que el Espíritu Santo les facultara para proseguir con su misión de bautizar, enseñar y predicar el perdón de los pecados.

Segundo, el miedo forma parte de la vida. “Esperaban a puertas cerradas,” incluso después del saludo pascual de Jesús: “No teman.”

El papel del Espíritu Santo con los dones del valor y la fortaleza son cruciales si queremos apreciar el significado de nuestras vidas y nuestra misión cristiana; y el temor servil de la vida humana da paso a un temor honesto e integral: el temor reverencial al Señor, nuestro Dios.

Tenemos la necesidad recurrente de volver al cenáculo con las puertas cerradas. Debemos ir a un lugar donde el don de la sabiduría y el entendimiento del Espíritu Santo nos ayuden a recordar nuestro propósito.

Revivimos la espera de la venida del Espíritu Santo de los Doce junto con María. Hoy refrescamos nuestro entendimiento y la valoración de la presencia del Espíritu Santo entre nosotros.

En el cenáculo recordamos que por la gracia del Espíritu Santo nuestro discipulado comienza y termina en la oración. †

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

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

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

La intención de vocaciones del Arzobispo Buechlein para mayo

Seminaristas: ¡Que ellos sean fieles a la oración y estudien, y continúen en su deseo de servir a Dios y la Iglesia como sacerdotes!

Events Calendar

May 29
Saddlebrook Golf Club, 5516 Arabian Run, Indianapolis. Fourth annual **Catholic Business Exchange golf outing**, Mass, 6:30 a.m., breakfast, shotgun start 8:30 a.m., lunch, \$85 per person. Register: www.catholicbusinessexchange.org.

May 29-31
St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., Indianapolis. **"Summerfest,"** Fri. 5 p.m.-11 p.m., Sat. 3 p.m.-11 p.m., Sun. 11:30 a.m.-5 p.m., rides, games, food, entertainment. Information: 317-357-8352.

May 30
Pike Performing Arts Center, 6701 N. Zionsville Road, Indianapolis. St. Monica Parish and Knights of Columbus, **Christian rock concert, Ceili Rain**, 7-10 p.m., \$7 per person. Information: 317-733-1950.

May 31
SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Catholic Charismatic Renewal, Mass for Pentecost Sunday**, 2:30 p.m. Information: ccrci@holyspirit.org.

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **Monte Cassino pilgrimage**,

"Mary—and the Mystery of Pentecost," Benedictine Brother Christian Raab, presenter, 2 p.m. Information: 800-682-0988 or e-mail news@saintmeinrad.edu.

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 1
Cathedral High School, 5225 E. 56th St., Indianapolis. **"Drama Camp,"** June 15-26, \$150 per student, registration deadline June 1. Information: 317-968-7344 or tffox@cathedral-irish.org.

June 3
St. Mary Parish, 317 N. New Jersey St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles 50 and over, single, separated, widowed or divorced, new members welcome, 6:30 p.m. Information: 317-370-1189.

June 4
Plum Creek Country Club, 12338 Medalist Parkway, Carmel, Ind. (Diocese of Lafayette). **Right to Life of Indianapolis, 10th annual "Respect Life Charity Golf Tournament,"** 10:30 a.m. registration, lunch, 12:15 p.m. shotgun start, Florida scramble, \$150 per player. Information: www.rtlindy.org.

June 4-6
St. Simon the Apostle Parish, 8155 Oaklandon Road, Indianapolis. **Parish festival**, 5 p.m.-midnight, rides, games, entertainment, food. Information: 317-826-6000, ext. 3.

June 4-7
Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. **"Summer Festival,"** Thurs. 5 p.m.-11 p.m., Italian dinner, 5 p.m.-7:30 p.m., Fri. 5 p.m.-midnight, fish fry, 5 p.m.-7:30 p.m., Sat. 2 p.m.-midnight, pork chop dinner, 4 p.m.-7:30 p.m., Sun. noon-9 p.m., fried chicken dinner, noon-3 p.m., rides, games, food. Information: 317-888-2861, ext. 236.

June 5
Our Lady of the Most Holy Rosary Church, 520 Stevens

St., Indianapolis. **Lumen Dei meeting**, Mass, 6:30 a.m., Mass, breakfast and program at Priori Hall, Michael Hurst, program director for Coalition for Homelessness Intervention and Prevention (CHIP), presenter, \$20 per person. Information: 317-919-5316 or e-mail LumenDei@sbcglobal.net.

St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis. **Couple to Couple League, Natural Family Planning (NFP)**, 7-9 p.m. Information: 317-462-2246.

June 5-7
St. Louis School, 17 St. Louis Place, Batesville. **Rummage sale**, Fri. 8 a.m.-7 p.m., Sat. 8 a.m.-4 p.m., half-price sale noon-4 p.m., Sun. 8:30 a.m.-1:30 p.m., \$1 bag sale. Information: 812-934-3204.

June 7
Good Shepherd Parish, 1109 E. Cameron St., Indianapolis. **40th anniversary Mass celebrating Father Jeffrey Godecker's anniversary of ordination**, 11 a.m. Information: 317-783-3158.

June 8-12
Wyandotte School, 3575 E. 79th St., Indianapolis.

Bishop Chatard High School, **instructional youth Lacrosse Camp**, 9 a.m.-noon, \$100 per camper. Information: 317-508-3180 or powerhouse1ax@aol.com

June 9
St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, guest day picnic**, noon. Information: 317-885-5098.

St. Nicholas Parish, 6461 E. St. Nicholas Drive, Sunman. **Pro-life Mass**, 7 p.m., discussion on pro-life matters following Mass. Information: 812-623-8007.

June 11
Marian College, Allison Mansion, 3200 Cold Spring Road, Indianapolis. Catholic Charities Indianapolis **Holy Family Shelter, wine and cheese event**, \$35 per person, 6 p.m. Information: 317-592-4072.

June 12-13
Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. 26th annual **"Italian Street Festival,"** Fri.-Sat. 5 p.m.-11 p.m., Italian foods, music, rides, religious procession. Information: 317-636-4478.

June 12-14
St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis. **"International Festival,"** Fri.-Sat. 5 p.m.-midnight, Sun. 5 p.m.-10 p.m., food, games, rides. Information: 317-291-7014, ext. 27.

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

June 13
St. Roch Parish, Family Center, 3603 S. Meridian St., Indianapolis. **Single Seniors**, meeting, 1 p.m., age 50 and over. Information: 317-784-4207.

St. Ambrose Parish and Our Lady of Providence Parish, 325 S. Chestnut St., Seymour. **"St. Ambrose Kermesse,"** food festival, 9 a.m.-8 p.m. Information: 812-522-5304.

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

Retreats and Programs

June 8-10
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Seventh annual garden retreat, "How Does Your Garden Grow?,"** 9 a.m.-4 p.m., \$45 per person per session, includes lunch, space limited, reservations due May 18. Information: 317-788-7581 or benedictinn@benedictinn.org.

June 13-20
Monastery Immaculate Conception, Kordes Center, 841 E. 14th St., Ferdinand, Ind. (Evansville Diocese). **"Centering Prayer Retreat: Intensive and Post-Intensive."** Information: 812-367-1411 or spirituality@thedome.org.

June 16
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Introduction to the Enneagram,"** St. Joseph Sister Wanda Wetli, 9 a.m.-4 p.m., \$50 per person includes lunch. Information: 317-788-7581 or

benedictinn@benedictinn.org.
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. "Woman Talk: Life Lessons for Women" series, **"Woman Talk: To Your Health,"** 6:30-9 p.m., \$25 includes dinner. Information: 317-788-7581 or benedictinn@benedictinn.org.

June 19-21
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **Retreat, "The Lost Saint: St. Anthony of Padua,"** Benedictine Father Noël Mueller, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

June 20
Oldenburg Franciscan Center, Michaela Farm, Oldenburg. **"100th Anniversary Barn Celebration."** Information: 812-933-6437.

June 23-25
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **Midweek retreat, "Beauty as a Pathway to God: Religious Art and Symbols in the Spiritual Life,"** Benedictine Brothers Silas Henderson and Martin

Erspamer, presenters. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

July 7
Our Lady of Fatima Retreat House, 5353 E.

56th St., Indianapolis. **Silent non-guided retreat, "Come Away and Rest Awhile,"** 8 a.m.-4 p.m., \$25 per person includes continental breakfast and lunch. Information: 317-545-7681 or spasotti@archindy.org. †

Hand-painted religious icons are on display at Providence Center

Religious icons hand-painted by three Sisters of Providence are on display at the Providence Center at Saint Mary-of-the-Woods.

The icons on display were created by Providence Sisters Marilyn Therese Lipps, Marianne McGriffin and Mary Lou Ruck. The sisters are not trained artists, but they were able to develop their skills through the guidance of other Sisters of Providence.

Icons have been used for centuries, and refer to images of holy subjects painted on wood.

The painting and veneration of icons is an ancient tradition, well-developed by the third century A.D., tested by the iconoclastic controversies of the eighth and ninth centuries, then brought to full flower in the Byzantine age and later in the Orthodox Christian Churches of Eastern Europe.

The artistic tradition was developed to communicate theological truths to the faithful and provide in pictures what sacred Scripture provides in words.

Rich in symbolism and meaning, icons attempt to give us a window into the divine rather than a realistic portrayal of earthly scenes. The icons depict religious symbols that help tell a story. Several layers of paint are used to develop each image.

Prayer cards printed with the icons are available in The Gift Shop at the Providence Center.

The icons are available for viewing from 8:30 a.m. to 4:30 p.m. on Monday through Friday, and from 10 a.m. to 4 p.m. on Saturday and Sunday.

The Gift Shop hours are 10 a.m. to 4 p.m. on Monday through Friday and from 11:30 a.m. to 3 p.m. on Saturday and Sunday. †



Historic crucifix

This crucifix was presented to the Sisters of Providence who went to China to begin a mission in that country in 1920. The Sisters of Providence were the first United States religious congregation to serve there. A visual story of pictures and anecdotal stories about the mission can be viewed in the Heritage Museum at the Providence Center at Saint Mary-of-the-Woods. The mission continues today in Taiwan, where the sisters moved when Communist rule took over China. The Heritage Museum is open on Monday through Friday from 8:30 a.m. to 4:30 p.m. and on Saturday and Sunday from 10 a.m. to 4 p.m. It is open to the public without charge.

NCEA honors two grade schools in center city of Indianapolis

Two center city grade schools of the Archdiocese of Indianapolis were honored during the recent National Catholic Educational Association (NCEA) Convention in Anaheim, Calif.

St. Joan of Arc School and St. Andrew and St. Rita Catholic Academy were recognized with national education awards.

St. Joan of Arc School's Families Supporting Faculty received the NCEA 2009 Distinguished Home and School Association Award.

The school's parent and teacher organization sponsored a project to create and fund "Monarch Parc" to replace the school's old playground equipment.

More than 50 school families, parishioners and neighbors contributed over \$40,000, and more than 50 people volunteered to help with installation of the new playground equipment.

St. Andrew and St. Rita Catholic Academy received the NCEA 2009 Catholic Schools for Tomorrow Award for innovations in education from *Today's Catholic Teacher*.

The honor was for their innovative service-learning program titled "Jesus' Helping Disciples."

The school is part of the Mother Theodore Catholic Academies, a consortium of Catholic urban schools. The student group integrated the social teachings of the Church with acts of service. †

St. Luke School students' 'Wax Museum' project raises money to help feed the hungry in Indianapolis

By Kamilla Benko

A boy in suspenders, white cotton shirt and straw hat stands frozen in a school gymnasium. He leaps to life when two kindergartners drop a nickel and two dimes into a collection box

"AAH! AAH!" I heard all the screamin' so I ran out to the back yard to find the problem," shouts Max Habegger, a student portraying Indiana hero Levi Coffin, a conductor on the Underground Railroad.

"I saw three black men in a blacksmith's shop being beaten by a burning anvil," Max continues as he raises his voice to be heard over students portraying St. Theodora Guérin, John Purdue, Gene Stratton-Porter and other notable people from Indiana history.

Max was one of 69 fourth-grade students who participated in St. Luke School's "Wax Museum" on May 14 in Indianapolis.

The Wax Museum was a chance for the students to demonstrate their knowledge of Indiana history and raise money for The Food Link, a hunger relief organization based in Indianapolis.

The "wax" figures in the museum were students who had spent weeks researching important historical figures with Indiana ties.

The fourth-graders dressed as their characters and stood frozen in place until coins were dropped into collecting cans placed in front of them. Only then did they move from their position and give a two-minute presentation about the life of their character.

Tara Land, fourth-grade teacher and coordinator of the Wax Museum, said she

came up with the idea after seeing street performers in New Orleans.

"People would be frozen in a position, and when you dropped coins in their basket they came to life," she said. "So I decided to take that idea and turn the coins into a charity."

This year, the wax museum donated \$5,128.36—enough money to feed 1,500 families, said Wynn Tinkham, co-founder of The Food Link.

"I really think the money will make a difference for all the hungry people in Indianapolis," said Sam Dattilo, a fourth-grade student.

Standing in a Larry Bird jersey, Sam said the Wax Museum experience had been fun. Not only do the students get to help people through donations, he said, but "we also get to teach everyone

about Indiana history."

Mary Grace Marxer, a seventh-grade student and one of nearly 1,000 people who attended the Wax Museum, said she enjoyed the interactive learning.

"I've learned a lot about people you usually don't learn too much about in regular school and how they affected Indiana," Mary Grace said.

"If you live in Indianapolis or Indiana," Max said, "you should know about what has happened in our state and who has made a difference."

But the Wax Museum shows a person doesn't have to be featured in the pages of history books to impact the community.

"This project," said Land, "is about seeing the kids realize the difference they're making and seeing how proud they are of what they've accomplished." †

'I really think the money will make a difference for all the hungry people in Indianapolis.'

—Sam Dattilo



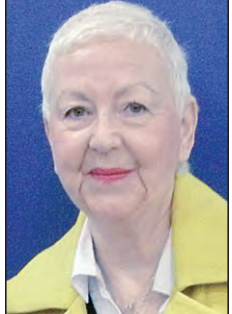
Above, Avalin Senefeld, left, impersonates Gene Stratton-Porter, the author of *A Girl of the Limberlost*, during the St. Luke School Wax Museum on May 14. Fourth-grade students researched Indiana historical figures and presented two-minute speeches about their lives while students and parents listened.

Left, fourth-grader Camille Urbanski gets a few minutes of rest before resuming her speech about Olympic gold medalist Wilma Rudolph. Money earned by the students' presentations was donated to The Food Link, a local hunger relief organization founded by Camille's grandparents.

Couple's idea provides food to thousands of people in local area each month

By Kamilla Benko

A date at a dinner theater is the reason that 1,000 people in Indianapolis are fed every month.



Wynn Tinkham

"My husband and I found out God's calling for us at the Beef and Boards Dinner Theatre one night," said Wynn Tinkham.

After watching a show, Dick and Wynn Tinkham wondered what

would happen with the uneaten food. When they discovered that the company threw away the leftovers, the Tinkhams asked if

they could take the food.

The couple, who are members of St. Luke the Evangelist Parish in Indianapolis, loaded the food into a small van and took it to city shelters. That was the beginning of The Food Link.

Now, 25 years later, The Food Link serves more than 10,000 people in the Indianapolis area and relies on a truck from Gleaners Food Bank to carry 10,000 pounds of food to inner-city churches twice a month.

"We always have to have food coming in constantly," Tinkham said. "Our biggest

problem is not getting food on a daily basis, which we need to do in order to keep stocked."

'God gives each of us a job to do on Earth. If you find that job, it's wonderful because you just take off with it. You never stop until you are finished.'

—Wynn Tinkham

The Food Link needs food and money to help the hungry during these tough economic times, Tinkham said.

"The people in line are not on welfare," Tinkham explained. "These are people who have just lost their jobs."

The Food Link also depends on volunteers to distribute the food. Thirty-five St. Luke fourth-grade students took part in a recent Saturday distribution.

Jessica Vaughan, a St. Luke fourth-grade

student, said working at The Food Link made her happy, but she was saddened by the long lines of hungry people.

"Service is a big part of the Catholic faith," Jessica said. "When you serve, you help people. And that's what God wants you to do."

And Tinkham believes that with The Food Link, she is doing exactly what God wants.

"God gives each of us a job to do on Earth," Tinkham said. "If you find that job, it's wonderful because you just take off with it. You never stop until you are finished."

Since that night at Beef and Boards, the Tinkhams have never stopped serving.

The next Food Link distribution will be June 13 at the Jubilee Center. Learn more about The Food Link by logging on to www.thefoodlinkindy.org. †

Kamilla Benko is summer intern at *The Criterion*

In this week's issue, Kamilla Benko contributes three articles as a new staff member of *The Criterion*.



Kamilla Benko

The first two stories by our summer intern feature an interesting look at a fun and unusual "wax museum," an event in which the fourth-grade students at St. Luke the

Evangelist School in Indianapolis dress and act as noteworthy figures in Indiana history to raise money for local hunger relief efforts.

Feature writing is an area of emphasis for Benko, who recently finished her freshman year at Indiana University in Bloomington, where she is one of 18 Ernie Pyle Scholars in the honors journalism program.

A 2008 graduate of Bishop Chatard High School in Indianapolis, Benko was the co-features editor and design editor for her high school newspaper, *The Trojan Tribune*. During high school, she also was a "Fresh Thoughts" columnist for *The Indianapolis Star*.

Discussing her goals for her internship, Benko says, "I hope to improve my writing technique, but I also hope to learn more about the archdiocese—the parishes, organizations and people who connect the community together."

That focus shows in her third story in *The Criterion* this week—a story on page 13 about two women who have increased their faith and the faith of others by completing the Ecclesial Lay Ministry formation program.

She is the 19-year-old daughter of Marguerite and Zoltan Benko, and a member of St. Luke the Evangelist Parish in Indianapolis. †

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Answer to a prayer

Volunteers share occupational therapy outreach that could be model for other schools

By Mike Krokos

BLOOMINGTON—When Janie Kabrick heard Dr. Kevin Kathman speak at a Parent Teacher Organization meeting at St. Charles Borromeo School in Bloomington in November of 2007, it was an answer to a prayer.



Dr. Kevin Kathman

Kathman, who began volunteer-based occupational therapy at the school in the fall of 2006, was concerned that a new job he had just accepted might limit his volunteer schedule at the school.

Enter Kabrick, a stay-at-home mom with children enrolled at St. Charles Borromeo School, who also happens to be a licensed occupational therapist interested in helping with Kathman's volunteer ministry.

"For a person of faith, that was a complete answer to prayer," Kathman said, "of how we could do more."

"I just thought it was really amazing, that he [Kathman] had the passion and initiative to kind of start this on his own," said Kabrick, who has a daughter, Katie, in the sixth grade, and another daughter, Hannah, in kindergarten, at the school.

The school-based occupational therapy at St. Charles Borromeo is designed to enhance students' ability to fully access and be successful in their learning environment, reads the mission statement for occupational therapy on the school's Web site.

"This might include working on fine motor skills, such as handwriting, helping organize the working environment, and working with the student and teacher to modify or adapt learning materials to facilitate successful participation in the classroom," the Web site notes.

An occupational therapy pre-referral form is available as a guide to see how a student compares to other children of similar age and experience. It is meant to help teachers and parents refer students to the appropriate occupational therapy service.

Some of the areas of question on the pre-referral form include:

- Ability to stay in seat.
- Legibility of handwriting.
- Waiting/walking in line.
- Frequency of letter/number reversals.
- Ability to tie shoes.
- Paper management skills.

Parents must sign a permission slip to

allow their child to participate in the occupational therapy program, which is provided at no cost to the family or school.

The occupational therapists work with students in first- through eighth-grade, and Indiana University students who are considering careers in occupational therapy or education are also part of the volunteer effort, said Kathman, who is employed by Orthopedics of Southern Indiana in Bloomington and earned a doctorate at Creighton University.

Kathman's son, William, 7, is a special-needs student, and the second-grader works with Kabrick through the volunteer occupational therapy outreach at the school.

Though his son attended a public school for kindergarten, Kathman said William feels very much at home in a parochial school. The lessons of faith that are part of the curriculum are evident to the father of seven, too.

"I feel like the Catholic school environment, and this one in particular, has been positive at making it a community responsibility to educate," he said. "I think the teachers and many of the parents have not lost sight that that education is not just that child with a special need, or anyone that's different, but for the quote 'normal' or the exceptional person that is very gifted because now they learn that they are responsible for their brother. That's the big lesson."

Jennifer Urbanski, who teaches the combined second- and third-grade class at St. Charles Borromeo School, said having the occupational therapists and IU students volunteer at the school is a plus for St. Charles students and teachers.

"It alleviates a lot of stress for kids who need extra help," she said. "We can also utilize them [the volunteers] for the things that we just don't have time to do," like helping a small group of students with a certain skill that they don't understand, she said.

"It just gives us [teachers] more time, which I never have enough of," Urbanski added.

Students love the volunteers, Urbanski said, because "it's a new person with a new smile, somebody else to love."

Though Kathman admits the volunteer ministry is still "a program in development," people like Principal Alec Mayer are impressed with

Photo by Mike Krokos



Volunteer Janie Kabrick helps William Kathman, a second-grade student at St. Charles Borromeo School in Bloomington, with a handwriting lesson on April 1. Kabrick is an occupational therapist who works with first- and second-graders one day a week at the school.

the outreach.

"I am impressed because Dr. Kathman and Mrs. Kabrick are two people that really know their profession, but more importantly, in my eyes, they truly profess the volunteerism of the Catholic faith," he said. "Giving of their time to help students improve their skills is a true asset to the St. Charles community."

Parents and teachers are grateful for the program, Mayer said, and the ministry is an example of building community.

"Collaboration between teachers, parents and volunteers is what makes us so successful at St. Charles Borromeo," he said. "We could not do all the things we do without parents and volunteers."

Father William Stumpf, pastor of St. Charles Borromeo Parish, agreed.

"It's [this program] a wonderful gift to our school and our children. We really can't provide this on our own," he said.

The pastor said the school community is grateful to Kathman, Kabrick and all the people who have volunteered with the program "for starting this and following through on it."

Father Stumpf added that he hopes other schools use it as a model.

"I really hope they start this [type of program] in other schools," he said. "I

know there is really a need."

Kathman and Kabrick, who are members of St. Charles Borromeo Parish, are committed to continuing to help build community through their volunteer ministry.

"Teachers are becoming more comfortable [with us]," said Kabrick, who earned a bachelor of science degree in occupational therapy at Indiana University. "Kevin has done talks to the PTO, and I've done one in-service [program] for the teachers on a very developmental approach to handwriting. From that, it's amazing how many times somebody will catch you in the hallways and say, 'What do you suggest in this situation?'"

While St. Charles Borromeo has become a more diverse school and parish in recent years, the respect and acceptance shown for programs like the occupational therapy volunteer outreach has grown as well, Kabrick said.

"That's what community is supposed to be," Kathman said.

(For more information on the volunteer occupational therapy outreach at St. Charles Borromeo School, log on to www.stcharlesbloomington.org/school/ot.php?n=1.) †

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Graduation marks family's ties of 50 years to Shawe

By John Shaughnessy

Like many parents and grandparents at this time of year, Janet Jones knows she will experience a range of emotions when she watches one of her granddaughters graduate from high school.

The grandmother expects to react with pride and joy when Hailey Jones receives her diploma from Father Michael Shawe Memorial Jr./Sr. High School in Madison on May 31.

Jones also figures she will be sad, too. That's because Hailey's graduation from Shawe will mark the end of a special connection that the 67-year-old Jones has had with the school for more than 50 years.

First, she graduated from Shawe in 1959. Then she made sure her three children—Kevin, Keith and Kim—also benefited from a Catholic education in high school. And she has savored the time that Hailey and her older sister, Paige, a 2007 Shawe graduate, have spent at the school.

"Shawe has always been an important part of my life," says Janet Jones, a member of Prince of Peace Parish in

Madison. "It's been a very good school for my family. We have so much talent in our school. It's because of the teachers, the principal and Father John [Meyer]. They have a special outpouring for the children there. The children are the No. 1 priority. It's so sad that I'm not going to have any more grandchildren go through Shawe."

At 18, Hailey Jones is dealing with her own emotions as she nears graduating with her 23 classmates.

"I've been excited to this point, but I'm starting to realize I'm leaving all my friends and all the things I've known the past four years," Hailey says. "So it's been bittersweet lately."

She will also miss the guiding influence of her high school teachers.

"I really enjoy being around all the teachers," she says. "We appreciate all the time they've given us. They've always taught us to be different and to accept ourselves as who we are, as individuals. I'm not afraid to be myself."

She's also proud of her family's longstanding connection to Shawe. Her parents, Kevin Jones and Lisa Dattilo Morgan, both graduated from the school in

1980. Hailey's great-grandfather on her mother's side helped raise money to build the school. And she's always felt a special bond to her grandmother, Janet Jones.

"I'm graduating 50 years after her. It's a neat thing to talk about," Hailey says. "She is a wonderful woman. I love spending time at her house. It's always fun. She loves me unconditionally. She sees me through the hard times. It's nice to have a grandmother like her."

While Hailey will continue her education at the University of Evansville, her grandmother hopes to continue her connection to Shawe.

After Hailey's graduation, Janet Jones plans to return to the school in August to support her son, Kevin, the coach of the girls' volleyball team. She's also

Photo by Maria Bell



For Janet Jones, left, and her granddaughter, Hailey Jones, the May 31 graduation ceremony at Father Michael Shawe Memorial Jr./Sr. High School in Madison will create another bond between them. Hailey will be graduating from Shawe 50 years after her grandmother did.

considering another approach to stay connected to the high school that means so much to her.

She laughs and says, "I think I'm going to have to adopt a student there next year." †

Aid agency heads say economic crisis increases suffering of refugees

ROME (CNS)—The global economic crisis is having a doubly negative effect on migrants and refugees. Low-wage jobs are disappearing and resentment of foreigners is growing, said the head of Caritas Internationalis.

Lesley-Anne Knight, secretary-general of the umbrella organization of Catholic Charities, said, "As the world sinks deeper into economic recession, borders are closing, jobs are disappearing and life is becoming harder for refugees and migrants everywhere."

Knight and Jesuit Father Peter Balleis, international director of the Jesuit Refugee Service, spoke on May 20 in Rome at the opening of an exhibition of photographs of

refugees titled "Respecting Strangers: Replacing Fear With Welcome."

Father Balleis, whose agency organized the exhibit with Loyola University of Chicago's Rome Center, said the photographs show the dignity and courage of the refugees.

"They are just normal people who have been thrown into abnormal circumstances by powers beyond their control, driven by economic and political interests, often far removed from their lives," the Jesuit said.

While they are seeking safety and protection in a foreign land, refugees too often are greeted with fear and hostility,

he said.

Knight cited U.N. statistics which indicate that one in every 50 people—more than 150 million people around the world—lives outside his or her homeland as a migrant or refugee.

She said that while the Rome photo exhibit visually narrates stories of courage in the face of hardship, if the exhibit had a soundtrack, unfortunately it would consist of "the sound of doors slamming shut."

"As people become fearful for their own futures, the stranger becomes the target of anger and resentment," she said. †

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BREBEUF JESUIT

FAITH

continued from page 1

then we reached the point where we were thinking we might be more than friends. We talked together late one night about where we felt God was leading us. At that point, we didn't know. We just felt there was something there. It was a time of discernment about whether we should be more than friends."

Two hurdles complicated their relationship. "One was that he had been discerning the priesthood for a while," Lindsey says. "Another one was because I was not a Catholic. If he was going to get married some day, he wanted to be married to a Catholic. So there were some things we needed to cross there."

Three weeks later, they still couldn't deny the attraction. They decided to become a couple. But the two challenges stayed a part of their relationship until they each knew they had to confront them in the summer of 2008.

'I had tears in my eyes'

Lindsey had grown up as a Baptist, but her interest in the Catholic faith grew the more she was with Scott, who was the president of the Catholic Student Association at the University of Indianapolis.

"He's such a huge advocate for the faith, and he's so knowledgeable," she says. "From the beginning, I was open-minded, but I wasn't going to change my faith for a guy. We had a lot of good talks. I went to Mass with him every Sunday, and then we went to whatever service I went to. After a while, I became hungrier and hungrier to become part of the Catholic faith, but I was afraid of what my family would say."

Her choice became clear when she was part of a group of mostly non-Catholic friends that started debating the Catholic faith one time last summer—a group that didn't include Scott.

"A lot of times, we'll get into theological discussions with friends," Lindsey recalls. "We started talking about the Catholic faith, and I found myself really standing up for the faith for everything. I had tears in my eyes. I was so hungry for the Eucharist, and to be a part of everything. I decided I

would go for it."

She became a member of the Church during the Easter Vigil on April 11 at St. Mark the Evangelist Church in Indianapolis.

"Going to Communion the first time, it was like, 'I'm home. I'm finally here,'" Lindsey says. "Afterwards, I was crying. It was really exciting."

Scott's decision took more time. He spent part of the summer at the University of Notre Dame.

"I was still discerning whether to be in the priesthood," he recalls. "I had a lot to think about. I still didn't decide until we came back to school. I did a lot of praying in the adoration chapel at Our Lady of the Greenwood [Church in Greenwood]."

His answer came as he was praying, an answer that gave him great peace and joy. He just worried about whether Lindsey would feel the same way when he told her.

A moment that changes two lives

Scott shared his decision with Lindsey on Sept. 25, 2008.

It came at the end of a long day when Lindsey's dog died.

It came at the end of a long day when Scott planned a late-night picnic for the two of them, a day when he bought her a container of her favorite ice cream, a day when he kept looking at the engagement ring he had chosen to offer Lindsey.

After giving a faith-related talk that night at the university, Scott asked Lindsey if she would come with him to pray at the adoration chapel at Our Lady of the Greenwood Church.

"It was 11:30 at night and my dog had died that day. I was tired and I was ready to be done with the day," Lindsey recalls. "Scott said, 'Why don't we go to OLG and pray?' I said, 'Honey, I'm really tired. I want to go to bed.'"

Scott told her he had made a picnic for her. So they went to the chapel, they prayed, and then he set up the picnic in a grassy area near the chapel.

"I thought he packed me a nice little picnic to pick me up," Lindsey says. "He had my favorite ice cream—mint chocolate chip. We were sitting there eating it and he told me to close my eyes because he had made something else for me. Finally, he had me open my eyes and he was down on one knee. He wrote a really sweet poem for me. He said, 'Will you be my best friend forever? Will you be my wife?' Then he pulled out a ring."

Stunned, Lindsey said, "Wait a minute, are you proposing?"

Scott told her yes. And she told him yes.

'It's a match made in heaven'

The couple will be married on July 18 at Sacred Heart of



After struggling with questions about their faith and their relationship, Lindsey Loffer and Scott Knust rejoiced when they made one decision that will shape their future: the decision to marry each other. Their wedding is planned for July 18 at Sacred Heart of Jesus Church in Indianapolis.

Jesus Church in Indianapolis. The wedding Mass will be celebrated by Father Rick Nagel, associate pastor of Our Lady of the Greenwood Parish.

Father Nagel laughed when he heard about the way Scott proposed to Lindsey.

"When I first heard about it, I was surprised she didn't hit him," Father Nagel says. "She had a rough day and she was done with the day, but he's a guy. He has a plan, and he's going to get his plan done. The fact that she came down to pray with him shows the depth of their relationship."

It's why Father Nagel rejoices in their decision to marry even though he is the associate director of vocations for the archdiocese.

"It's a match made in heaven," Father Nagel says. "They both have this great sense of the sacredness of married life. They were friends first. I think that's always a great indicator of a relationship, with God at the center of it. Then they gave each other space to decide what needed to be done. It's beautiful how God works when we're faithful like that."

Scott and Lindsey can't wait for their wedding day and the beginning of a new life together.

"I have great love for Lindsey and for God, seeing how he's worked things out for us," Scott says. "I'll really be filled with love when we marry."

Lindsey touches Scott on the arm and says, "I think it's going to be wonderful. It's been a long journey of discernment and prayer. It really has been God-centered as we've tried to focus on what God's will is for us. It's apparent that God wants us to be together." †

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JUSTICE

continued from page 1

That left her mother often working two jobs to be able to afford to send her two children to Cardinal Spellman Catholic School, Obama said.

They had "the only set of encyclopedias in the neighborhood," he said.

Her success in high school led to a scholarship to Princeton University, where she graduated at the top of her class, and Yale Law School, where she was editor of its law journal.

Although some critics of Obama were quick to decry Sotomayor as "a liberal activist," her judicial record does not reflect that approach on some issues, including religious liberty and restrictions on federal funds being used for abortion.

For instance, in a 2002 case challenging the so-called Mexico City policy, Sotomayor upheld the government's right to prohibit the use of U.S. foreign aid funds in overseas family planning programs that provide or refer for abortions.

"The Supreme Court has made clear that the government is free to favor the anti-abortion position over the pro-choice position, and can do so with public funds," she wrote in *Center for Reproductive Law and Policy v. Bush*. Obama reversed that policy shortly after taking office in January.

In a case in which a rabbi was denied permission to display a menorah in a city park, Sotomayor in 1993 struck down the city regulation barring the display, saying it discriminated against religious free speech.

In other cases, she has upheld the rights of a Muslim

prisoner to participate in an Islamic religious feast and of followers of Santeria to wear prayer beads under their clothing.

Anthony Picarello, general counsel of the U.S. Conference of Catholic Bishops, said he was still studying Sotomayor's judicial rulings, but that "on first blush, her religious freedom decisions are encouraging. But there are other fundamental, court-driven issues—especially abortion and marriage—where we'll need to take a closer look at the record."

A notice on the Web site of Cardinal Spellman said she graduated from the New York archdiocesan school in 1972 and had come back as guest speaker for career day two years earlier.

Sotomayor married in 1976 while attending Princeton, but has been divorced since 1983. She has no children.

She has been described on background by the White House as someone who was "raised as Catholic and attends church for family and other important events."

Jesuit Father Joseph O'Hare, the retired president of Fordham University who served with Sotomayor on a New York City campaign finance review council, said when he knew her beginning in the late 1980s she was indeed a practicing Catholic. He said he has no reason to think that has changed.

She would become the sixth Catholic on the current court, joining Chief Justice John Roberts and Justices Antonin Scalia, Anthony Kennedy, Clarence Thomas and Samuel Alito.

Confirmation hearings will likely be held in the Senate this summer. †

California high court affirms voters' right to define marriage

SAN FRANCISCO (CNS)—The California Supreme Court upheld the constitutionality of the state's Proposition 8, declaring that "only marriage between a man and a woman is valid or recognized in California," but said the estimated 18,000 same-sex couples married before the initiative passed would remain legally married.

In the 136-page majority decision made public on May 26, the court said its role was not to determine whether Proposition 8 "is wise or sound as a matter of policy or whether we, as individuals, believe it should be part of the California Constitution," but to determine "the scope of the right of the people, under the provisions of the California Constitution, to change or alter the state

constitution itself through the initiative process."

On that question, the opinion written by Chief Justice Ronald M. George concluded that "Proposition 8 constitutes a permissible constitutional amendment" rather "than an impermissible constitutional revision" and "does not violate the separation of powers doctrine."

In a Nov. 4, 2008, vote, 52 percent of the state's electorate approved Proposition 8, which the California Catholic bishops had strongly supported.

The majority decision drew immediate praise from the Campaign to Protect Marriage, a coalition that had included the state's Catholic bishops and other Catholic groups. †

'A Promise to Keep' chastity program marks 15th year

By Mary Ann Wyand

A promise to practice sexual abstinence until marriage continues to grow in strength and numbers among young people in the Archdiocese of Indianapolis.

This promise dates back 15 years, and has changed the lives of tens of thousands of adolescents, teenagers and young adults in central and southern Indiana who have said "yes" to God's call to live a chaste life.

Their lives changed for the better thanks to the "A Promise to Keep: God's Gift of Human Sexuality" program initiated by Archbishop Daniel M. Buechlein and archdiocesan Office of Catholic Education staff members in 1994.

On April 23, the archbishop and Office of Catholic Education staff members honored the high school peer mentors who presented the "A Promise to Keep" program to middle school students at Catholic schools and parish religious education classes during the 2008-09 academic year.

"This annual 'Promise to Keep' luncheon is quite a tribute to this ministry, to the [chastity] message, and to the commitment that all of you have made to serve God and our archdiocese," Margaret Hendricks, coordinator of adolescent growth programs, told the teenagers during the recognition luncheon



Keynote speaker Kevin Tichenor of Indianapolis, the first faith-based coordinator for the Marion County Prosecutor's Office, encouraged the teenagers to leave a lasting legacy by living a Christian life.

at the Archbishop O'Meara Catholic Center in Indianapolis.

"The early mentors really cleared a path for you," Hendricks said, "and they have challenged you to continue [to share] that [abstinence] message. That's what we are celebrating today. We're here to celebrate you."

Archbishop Daniel M. Buechlein thanked the teenagers for their dedicated service to God and the Church as chastity peer mentors.

"Thank you for your time to help our youth," the archbishop said, "helping them to understand and to appreciate the importance of the virtue of being chaste. I hope you're aware that God gave us the help to be people who respect the dignity of other people. I think you're aware that the grace of the sacraments of our Church, especially the Eucharist and the sacrament of reconciliation, strengthen us to live out our love for God through chastity.

"A young man recently told me that when he is faced off and on with the challenges, with the temptations, of safeguarding his chastity, he thinks about all the good things that God has given him and he thanks God for giving him those gifts," Archbishop Buechlein explained. "He said this act of thanksgiving [to God] is a very, very helpful way for him to protect the challenge of remaining chaste in his own life. I thought that was a very interesting and very effective way [to make the right decisions in life] because it reminds us that God is with us, God loves us and God graces us."

Keynote speaker Kevin Tichenor of Indianapolis, the first faith-based coordinator for the Marion County Prosecutor's Office, helps connect the area faith community with the criminal justice system to minister to at-risk youths and adults. He also serves as an associate minister at Victory Tabernacle of the Apostolic Faith in Indianapolis.

"I want to leave a lasting legacy as a Christian," Tichenor said, "which is something that everyone is able to do, whether young

or old."

Stay true to your core values as a Christian, he urged the teenagers, in order to live a happy, healthy and successful life.

Overcoming challenges and adversities in life helps people become stronger, Tichenor said, and more faithful to God.

As a teenager, he volunteered as a chastity peer mentor for the Peers Educating Peers abstinence education program, a secular version of "A Promise to Keep," coordinated by Eve Jackson for the Indianapolis Public School System.

"I'm so happy I had these [ministry] encounters," Tichenor said. "I want to leave a legacy to all my peers and loved ones and people that are around me, even in my job, that I can be a Christian and I can stand up for what is right. ... You can be a virgin, and feel free and feel happy about who you are."

Several "A Promise to Keep" peer mentors also spoke during the program.

Bishop Chatard High School senior Sarah DeNardin of Indianapolis told the teenagers that her parents, teachers and coaches taught her about morals and values, and she enjoys sharing the abstinence message with adolescents.

"I want the best for all of these kids," Sarah said. "I find it helpful ... to encourage them to choose sensible paths in their life."

Serving as a chastity peer mentor "has strengthened my morals and values," she said, "so that I will be able to uphold them throughout my life."

Cardinal Ritter High School senior Josh Miller of Indianapolis said completing four years of high school has helped him



Sarah DeNardin



Josh Miller



Archbishop Daniel M. Buechlein talks with "A Promise to Keep" chastity peer mentors during the annual recognition luncheon on April 23 at the Archbishop O'Meara Catholic Center in Indianapolis.

"realize that the epitome of a person's character shines through what [he or she] stands for."

Now, more than ever, he said, "it is vital that we rise to the occasion and speak out, promoting a life of physical integrity and respect. ... That is why the teaching of abstinence is so essential to the creation of a promising future. That is why I am so grateful to this program for providing students like myself with direction."

Teenagers are called "to defend each other's lives, even when we make mistakes," Josh said. "... True love will wait. ... We must make the right choices. By age 18, over 50 percent of people have had premarital sex. Don't be a statistic. Be yourself." †

Two women complete Ecclesial Lay Ministry formation program

By Kamilla Benko

After hundreds of hours and thousands of miles, two women received a certificate and an archdiocesan lapel pin for completing the Ecclesial Lay Ministry (ELM) formation program.

Family and friends surrounded Darlene Cole and Paula Slinger at the Blessed Sacrament Chapel at SS. Peter and Paul Cathedral in Indianapolis as they were honored during a prayer service on May 14.

Cole is a pastoral associate at St. Michael Parish in Bradford. Slinger is the music director at Holy Spirit Parish in Indianapolis.

ELM, a program led by Edward Isakson, archdiocesan director of human resources, and Marcia Hodde, associate director of lay programs at Saint Meinrad School of Theology, provides theological, spiritual and pastoral formation for lay ministers in the dioceses of Lafayette and Evansville and the Archdiocese of Indianapolis.

Participants attend many retreats and workshops in different locations throughout Indiana. Saint Meinrad School of Theology provides the instructors and leadership for most of the required elements of the program.

Isakson addressed the women, and said that the ceremony had two purposes.

"In addition to recognizing your hard work over many years in the lay ministry foundation program," he said, "today is about sending you forth for many years of continued service to the Church."

After the ceremony, Slinger's eyes brimmed with tears, but she said they were tears of joy.

"Getting to know people in the archdiocese," Slinger said, "and seeing how we all are working together to reach out to everyone is wonderful."

Cole said she traveled 25,000 miles over her eight years in the program. While the program was a lot of hard work, she said, ultimately her faith was strengthened.

"I participated in ELM so I would be better prepared to



serve others," Cole said.

With her new understanding of the Church, Cole said she hopes to put her knowledge to work by developing programs at St. Michael Parish.

Slinger said she took the classes in order to become closer with the Scriptures. She said she looks forward to putting her learning into action by sharing Scripture with others.

Isakson referenced Scripture to describe the impact that Slinger and Cole have had on the community.

"As the reading from Romans 16 says so well, the greatest treasure is the people," he said. "We are blessed by the people we minister to and the people we minister with. Paula [Slinger] and Darlene [Cole], the Church has been blessed by your devotion."

(For more information about ELM, log on to www.archindy.org/layministry or call 317-236-7325 or 800-382-9836, ext. 7325.) †

Standing with Msgr. Joseph F. Schaedel, vicar general, in the Blessed Sacrament Chapel at SS. Peter and Paul Cathedral in Indianapolis on May 14 are Paula Slinger, left, and Darlene Cole, right, the most recent graduates of the archdiocese's Ecclesial Lay Ministry formation program.



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Family Day



Sunday, June 14, 1 5 p.m.
Saint Mary of the Woods, Ind.



Visit the Sisters of Providence and Saint Mary-of-the-Woods College for this family event to remember!

Bring your camera and your picnic blanket! Ample parking. All activities and food are free. Free-will donations accepted.

Refreshments: hot dogs and condiments, popcorn, cookies and Pepsi products (while supplies last).

Shopping: The Gift Shop at Providence Center will be open 11:30 a.m. to 3 p.m.

Family fun activities

- Alpaca visits
- Balloon Clown
- Bean Bag Toss
- Chair and hand massage for adults
- Craft activities
- Duck Pond
- Eco-obstacle course
- Face-painting
- Golf Marshmallow Drive
- Hay wagon rides
- Puppet performance
- Sidewalk Chalk Art



Performances

In the Church of the Immaculate Conception

- 1:30 p.m. Maple Avenue United Methodist Church Choir, Terre Haute, Ind.
- 2:15 p.m. Anne Bunch and A Bunch of Bells handbells
- 2:45 p.m. Storytelling with Vanita Moore, Brazil, Ind.
- 3:45 p.m. Anne Bunch and A Bunch of Bells handbells
- 4:30 p.m. Holy Angels Gospel Choir, Indianapolis

Questions?
Call 812 535 2800.

www.SistersofProvidence.org
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Vatican II fostered ongoing interreligious dialogue

By Joseph Kelly

Pope John XXIII had a strong dedication to ecumenism, wishing to approach non-Catholics in a positive and appreciative way.

In 1960, he created the Secretariat for Promoting Christian Unity to further ecumenism. When the pope opened the Second Vatican Council in 1962, he made this a major focus. He died a year later, however, and was succeeded by Pope Paul VI, who also favored ecumenism.

The council put the issue of relations with other Christian communities and non-Christian religions in a decree on religious freedom, that is, a decree which would recognize the right of all people to worship according to the promptings of their conscience.

However, while this met general approval, some bishops believed that more was needed, specifically, a statement on the Church's relationship with the Jews.

Some bishops from some Spanish-speaking countries had reservations about such a statement, based upon the belief that the Jews had responsibility for Jesus' death. Biblical scholars pointed out that the Gospels teach that the sins of humanity caused the death of Jesus, who had to die to redeem all people from their sins.

But opposition persisted, so to the podium went Jesuit Cardinal Augustine Bea, a German and president of the Secretariat for Promoting Christian Unity.

He spoke meaningfully about the anti-Semitism which had caused the Holocaust. He vigorously insisted that the Church could not take any action which could be seen as supporting anti-Semitism, but instead must take a

positive approach.

Cardinal Bea also insisted that this approach would focus upon religious issues and not with Zionism or the state of Israel, a concern of bishops from Arab countries.

But as the council moved toward a statement on the Jews, bishops from the Middle East and Asia asked: Should not the Church speak about its relationship to all non-Christian religions, including Islam, Buddhism and Hinduism?

The council fathers agreed, and instead of a statement just on the Jews, they produced "Nostra Aetate," formally approved by Pope Paul on Oct. 28, 1965. "Nostra Aetate" means "in our time," an approach to other faiths fitted for the contemporary situation.

Concerning the Jews, the document recognizes Abraham as the spiritual father of Christians and Jews. It also emphasizes the Jewishness of Jesus, his mother and all his first disciples. It wishes "to foster and recommend mutual understanding and respect," and "deplores the hatred, persecutions and displays of anti-Semitism directed against the Jews at any time and from any source."

In short, it says, "What happened in Christ's Passion cannot be blamed upon all the Jews then living, without distinction, nor upon the Jews of today."

While these statements did not eliminate anti-Semitism, no more could bigots claim the support of the Catholic Church for their attitudes.

After Vatican II, Catholic leaders and institutions around the world engaged in

CNS photo / Catholic Press Photo



Bishops fill St. Peter's Basilica in Rome as Pope Paul VI presides over a meeting of the Second Vatican Council. Sessions were held in the later months of 1962, 1963, 1964 and 1965. In "Nostra Aetate" ("In our Time"), the bishops fostered the Church's dialogue with non-Christians around the world.

interreligious activities with Jews, doing so with a new attitude.

In 2000, Pope John Paul II visited Israel and said in a prayer he placed at the Western Wall of the Temple, "We are deeply saddened by the behavior of those who in the course of history have caused these children of yours to suffer, and, asking your forgiveness, we wish to commit ourselves to genuine brotherhood with the people of the Covenant."

Pope Benedict XVI, in his pilgrimage earlier this month to the Holy Land, said that anti-Semitism "is totally unacceptable. Every effort must be made

to combat anti-Semitism wherever it is found, and to promote respect and esteem for the members of every people, tribe, language and nation across the globe."

Two millennia of history do not go quietly away, and Catholic-Jewish relations will encounter the occasional bump in the road, but the strong commitment of both groups to fraternity and understanding shows every sign of prevailing.

(Joseph Kelly chairs the Department of Religious Studies at John Carroll University in Cleveland.) †

Second Vatican Council's Declaration quotes from 'Nostra Aetate'

By Catholic News Service

Following are excerpts from the Second Vatican Council's Declaration on the Relationship of the Church to Non-Christian Religions ("Nostra Aetate"):

• The Catholic Church rejects nothing that is true and holy in [other] religions. She regards with sincere reverence those ways of conduct and of life, those precepts and teachings which, though differing in many aspects from the ones she holds and sets forth, nonetheless often reflect a ray of that Truth which enlightens all men.

• The Church of Christ acknowledges that, according

to God's saving design, the beginnings of her faith and her election are found already among the patriarchs, Moses and the prophets.

• God holds the Jews most dear for the sake of their fathers; he does not repent of the gifts he makes or of the calls he issues. ... In company with the prophets, ... the Church awaits that day, known to God alone, on which all peoples will address the Lord in a single voice.

• Since the spiritual patrimony common to Christians and Jews is thus so great, this sacred synod wants to foster and recommend that mutual understanding and respect which is the fruit, above all, of biblical and

theological studies as well as of fraternal dialogues.

• True, the Jewish authorities and those who followed their lead pressed for the death of Christ; still, what happened in his Passion cannot be charged against all the Jews, without distinction, then alive, nor against the Jews of today.

• Furthermore, in her rejection of every persecution against any man, the Church, mindful of the patrimony she shares with the Jews and moved, not by political reasons, but by the Gospel's spiritual love, decries hatred, persecutions, displays of anti-Semitism, directed against Jews at any time and by anyone. †

Discussion Point

Catholics are called to respect Jewish faith

This Week's Question

Vatican Council II, in its text "Nostra Aetate," said that, "although the Church is the new people of God, the Jews should not be presented as rejected or accursed by God, as if this followed from the Holy Scriptures." Did this affect your view of Jews?

"Popes Benedict XVI and John Paul II have been trying to make gestures toward both Judaism—as it stands in Israel—and the Eastern Orthodox Churches. ... Once they stop talking, there is nothing. So as long as they keep talking, there's ... forward movement." (Brian Benjamin, Red Bank, N.J.)

"[Our] Church came from [the Jews'] foundation so much of their beliefs are seen in the New Testament. I wouldn't look down at them. God expects us to live together peacefully." (Judy Gruel, Baltimore, Md.)

"I never had a quarrel with the Jews. After all, Jesus

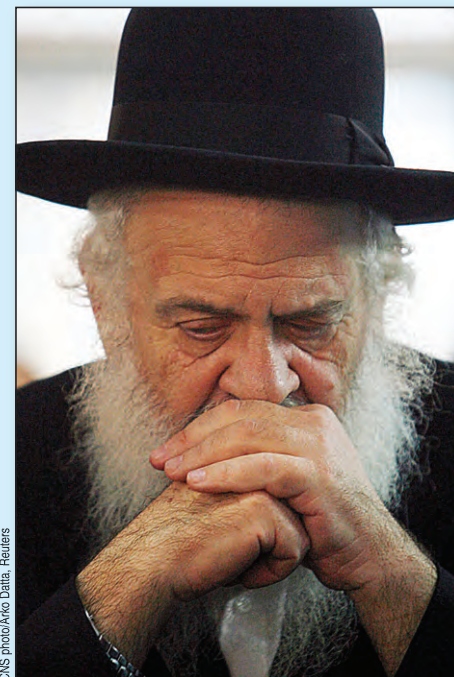
was a Jew. ... Those not converted ... just don't believe the Messiah has come." (Evelyn Hamilton, Brandon, Fla.)

"The Catholic catechism [updated after Vatican II] reminds us that the old covenant was not cancelled out for Jews faithful to God under that covenant. ... The Jews definitely should not be considered rejected by God for their 'unbelief.' And we should remember that faith is a gift." (Tess Schoen, Shoreline, Wash.)

Lend Us Your Voice

An upcoming edition asks: As one whose children are now adults living on their own, what advice would you give to families with young children and teenagers?

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



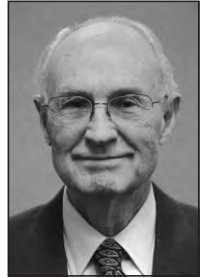
CNS photo/Arco Datta, Reuters

From the Editor Emeritus/John F. Fink

Basic Catholicism: The marks of the Church

(Sixteenth in a series of columns)

I was asked once to give a talk on why I'm a Catholic.



I said that I'm a Catholic because I've learned through the years that the Catholic Church is what it claims to be in the Nicene Creed: one, holy, catholic and apostolic.

It is one Church in its teachings—always the same whether you're in the United States, Europe, South America, Asia or anyplace else in the world. Every Catholic church is ultimately under the jurisdiction of the pope.

It is holy because it has the Eucharist and the other sacraments that help us to become holy. To receive the body and blood of Jesus is the ultimate in intimacy with God this side of heaven.

The Church also makes available numerous opportunities for those who want to become closer to God—to become holy—through prayer.

The Church can present a large list of

saints who have shown us how to follow Christ. These people found their holiness in the Catholic Church, and we can do likewise. They are our role models as well as our intercessors.

The Church really is catholic, or universal. It really does exist everywhere in the world. It has both great diversity and unity in its universality.

The Catholic Church is apostolic. It alone can trace itself back to the Apostles. Many converts to Catholicism have been converted mainly for that reason.

One of the most famous is John Henry Newman, who was a leader in the Anglican Church's Oxford Movement in the 19th century. He began to write a book showing that the Anglican Church was the *via media*—the middle way—between Catholicism and Protestantism.

But as he studied the Church's history, he had to acknowledge that Catholicism was indeed the same Church founded by Christ and spread by the Apostles. Newman went on to become the greatest theologian in the Catholic Church in the 19th century, and eventually was named a cardinal.

The Bottom Line/Antoinette Bosco

Bishops underscore ending the death penalty

Once again, I have been surprised and saddened that all too many Catholics are unaware that the U.S. bishops have been calling for the end of the death penalty for many years now.



In February, I was honored to be part of a Catholic Awareness Day in my state of Connecticut. It dealt

with life issues: abortion, domestic violence, adequate health care for all and the death penalty. I was there as a member of the Connecticut Network to Abolish the Death Penalty.

The gathering was sponsored by the Connecticut Catholic Conference, and the bishops who head the four dioceses in Connecticut were a major presence.

In May 2005, Connecticut carried out the first execution in New England in 45 years. It now has 10 men on death row.

A few months after that execution, I was invited by the U.S. bishops to go to Washington to participate in their Catholic Campaign to End the Use of the Death Penalty.

Bishop Nicholas A. DiMarzio of Brooklyn set the tone then, asking: "What does the death penalty do to us?"

What kind of society do we want to be?"

The death penalty, Bishop DiMarzio said, is "not a liberal issue, but a life issue. ... In the matter of life and death, no mistake is acceptable. Death is irreversible."

The bishops also requested testimonies from two other lay people, David Kaczynski and Kirk Bloodworth. Kaczynski's brother, Ted, is the murderer called the Unabomber. (Imagine what he had to go through when he had to tell his mother about her son's crimes.)

And Bloodworth was an innocent man wrongly convicted for the rape and murder of a 9-year-old girl. He spent nine years on Maryland's death row, became a Catholic and was exonerated when the real killer claimed another child victim.

I am the mother of murder victims. My son, John, and his wife, Nancy, were killed as they slept in their newly purchased home in Montana, blown away by the 18-year-old son of the people from whom they had just bought the house.

The three of us were faced with the results of murder in different ways, but all three of us held to the same bottom line: Unnatural death is an evil, no matter whose hand stops the breath. Regardless of the circumstances or the horror, the sanctity of life is never to be

The Church has had a checkered history, to say the least. It has survived some simply awful popes in the 15th century, who thought more of enriching their families than in being spiritual leaders, or who fathered illegitimate children and plotted to murder their opponents.

There have been 37 antipopes in the Church's history, men who claimed or exercised the papal office in an uncanonical manner.

During one period of history, 1378 to 1417, there were two and sometimes three men claiming to be pope, each with followers who thought that their man was the legitimate pope.

My feeling is that, if the Church could survive all of that, and more, it must be divinely protected in order to last all these centuries.

One, holy, catholic and apostolic—those are what we know as the four marks of the Church.

There's also a fifth: The Catholic Church fosters and promotes devotion to Mary, the mother of God. I feel that only the Catholic and Orthodox Churches give to Mary the devotion to which she is entitled. †

discarded.

I well remember when the bishops first called for an end to the death penalty 25 years ago. I was proud of my Church then, and I am now for its unwavering stand on how we must be people who always affirm life.

Now our bishops have been "renewing this call to seize a new moment and a new momentum ... to bring about an end to the use of the death penalty in our land." They have published a booklet titled "A Culture of Life and the Death Penalty." In it, they stress why the United States should forgo the use of the death penalty:

"The sanction of death, when it is not necessary to protect society, violates respect for human life and dignity.

"State-sanctioned killing in our names diminishes all of us.

"Its application is deeply flawed and can be irreversibly wrong, is prone to errors and is biased by factors such as race, the quality of legal representation and where the crime was committed.

"We have other ways to punish criminals and protect society."

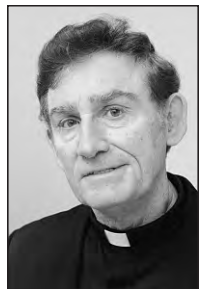
Our bishops deserve our gratitude and attention!

(Antoinette Bosco writes for Catholic News Service.) †

The Human Side/Fr. Eugene Hemrick

To kiss or not to kiss? That is the question

When dioceses notified parishioners to keep a distance from each other at the kiss of peace because of the swine flu, I began to wonder about the future of the kiss.



As word of a pandemic spread, it was as if all kissing was forbidden. Even the French took precautions to avoid the traditional cheek-

to-cheek kiss.

And, too, the business world is now requiring employees and employers to attend sexual harassment sessions that counsel: better not to kiss, no matter the circumstances.

Are we entering an age in which any kind of kissing is suspect?

To answer this, let's look at its many sides.

The "*bacio della morte*" is one kiss you definitely don't want to receive because it indicates you are going to die at the hands of the mob.

In Scripture, the betrayal kiss of Judas reflects deceit and hypocrisy.

Kisses like these are demeaning and without value.

On the other hand, a proper kiss is heavenly. Take, for example, Pope John Paul II kissing the ground upon entering a country as a sign of respect and gratitude.

How often did our mother kiss a painful bump we received to acknowledge she also felt it and was trying to make it go away?

Then there is the life-changing kiss. "He kissed me and now I am someone else" by Chilean poet Gabriela Mistral.

British poet Robert Browning pictures a kiss as a sigh: "What of the soul was left, I wonder, when the kissing had to stop?"

Irish writer Samuel Beckett would

point us to all the warm, loving kisses we received throughout life: "All those lips that had kissed me, those hearts that had loved me [it is with the heart one loves, is it not, or am I confusing it with something else?]."

The lingering power of a kiss is played in a heart-wrenching song in the movie *Casablanca*: "You must remember this, a kiss is still a kiss, a sigh is just a sigh; the fundamental things apply as time goes by."

Most important of all, a kiss is imperative to our spiritual life.

Mary Magdalene washes the feet of Christ and then kisses them out of love for Christ.

No matter the present suspicions surrounding a kiss, it will always have a future because of its divine origins.

(Father Eugene Hemrick writes for Catholic News Service.) †

Faith and Family/Sean Gallagher

Forget yourself in serving others

My family recently celebrated the seventh birthday of our oldest son,



Michael, and the second birthday of our youngest son, Victor. Their birthdays are four days apart.

Grandparents, godparents and a few aunts, uncles and cousins were on hand for the party. After dinner, my wife,

Cindy, cut up a cake while I dished out ice cream. Everyone gathered around the dining room table to get their serving.

At one point, as Cindy was handing out slices of cake, she asked, "Have I forgotten anyone?" In response, our 4-year-old son, Raphael, said, "You forgot yourself, Mommy."

Now Raphael literally meant that Cindy hadn't given herself any cake or ice cream yet. But although he probably didn't know it at the time, he offered us an important spiritual lesson in his four little words, a lesson that runs distinctly counter to the wisdom of the world.

This lesson, rooted firmly in the Gospel of Jesus Christ, is simple but challenging: true happiness is found not in "looking out for No. 1," but in forgetting yourself.

Believe it or not, when you put the needs of others before your own, you don't end up on the losing end. You discover a joy that you never imagined possible and learn that the happiness the world offers is short-lived, like a wispy cloud that fades away on a summer day.

Such a perspective borders on being viewed as absurd, perhaps even evil, by many in a society where wealth and fame are treated like idols, and freedom divorced from responsibility is its guiding light.

How else can you explain the results of a 2008 study by Harvard psychology professor Daniel Gilbert which showed that contentment in many married couples is high early on before children are born, takes a noticeable dip once children arrive and only increases once the couples become empty nesters?

If you're a parent and you live your life with this mindset, you're going to have a hard time making your own what Jesus said of himself: "... the Son of Man did not come to be served but to serve ..." (Mt 20:28).

No, the path to happiness that Jesus set before us is the way of the cross:

"Whoever wishes to come after me must deny himself, take up his cross, and follow me. For whoever wishes to save his life will lose it, but whoever loses his life for my sake will find it. What profit would there be for one to gain the whole world and forfeit his life? Or what can one give in exchange for his life?" (Mt 16:24-26).

There's the haunting paradox of the Christian faith: You find your life by losing it, by forgetting yourself.

We live in a culture where a different wisdom is trumpeted from the mountaintops of our media. It challenges us every day. Having to choose in the little and big things of everyday life, whether to follow the world's wisdom or Jesus', can be like standing on the edge of a cliff looking down into an endless abyss.

Jesus tells us to step off that precipice, and has promised that he'll hold us up. But our minds tell us such a choice is madness, that it's much safer to be on solid ground.

If you bring your reason and faith together, though, you'll see that millions of souls before you have taken that step. They not only didn't fall. They were lifted up by grace to the heights of happiness.

So take that step each day by forgetting yourself while serving cheerfully the needs of those around you. †

Pentecost/Msgr. Owen F. Campion

The Sunday Readings

Sunday, May 31, 2009

- Acts 2:1-11
- 1 Corinthians 12:3b-7, 12-13
- John 15:26-27

This weekend, the Church celebrates the great feast of Pentecost.



It corresponds with, and builds upon, an ancient Jewish feast. As such, it is the only Jewish feast still, albeit indirectly, commemorated by the Church.

The Jewish feast celebrated the gathering together of the Hebrew people into

one nation, God's Chosen People.

Acts again is the source of the first reading.

It is a passage abundant in meaning. The believers are assembled together. They hear a noise similar to a strong wind—an image the Old Testament used on occasion to indicate the presence of God—then tongues of fire appear before them. Fire was another image found in the Old Testament to describe God's presence. The burning bush, seen by Moses on Mount Sinai, was one such appearance of God in fire.

All the Apostles received the Holy Spirit. The Apostles then went out to the public. In Jerusalem for the feast of Pentecost were devout Jews from many places. There was no common language, yet everyone was able to understand what the Apostles were saying about God.

First Corinthians provides the next reading.

The reading is frank. Faith is God's gift. No one can sincerely and earnestly say that Jesus is Lord unless prompted by the Holy Spirit. The same Holy Spirit gives believers many gifts. All have special talents and instincts. Everything comes together in the common vocation to love God, in Christ, and to serve God.

No accidentals mar the absolute unity among all people who love the Lord. Ethnicity means nothing. Gender means nothing. Advantage, in the earthly sense, means nothing.

As its last reading, the Church proclaims a passage from the Gospel of John.

It is a Resurrection Narrative, and it is very compelling in its lesson for us.

The disciples had locked the doors. They quivered and retreated in their fear. The barred doors meant nothing to Jesus. He simply passed through them and stood among the disciples.

He bid them to be at peace. He showed them the marks of the Crucifixion. He had survived Calvary. He truly had died, but had risen again to life. With such power to protect them, the disciples had no cause for fear.

Then the Lord breathed on the disciples, employing another Old Testament symbol of transmitting divine power. He then empowered the disciples to forgive sins. Sin was, and is, an act defying God. Only God can forgive sin. Now the disciples, through Jesus, possess such power.

Reflection

This weekend, the Church celebrates Pentecost. In so doing, the Church celebrates its own identity as the instrument by which redemption reaches humans, and the one vine from which Christians receive the nourishment of eternal life and bond with God in Jesus. It celebrates its own beginnings.

The Church is not simply an organization. It is the body of people whose faith bonds them with Christ and therefore with each other. They share the one life of Christ, given to them in grace. They share the Holy Spirit.

The Church's magisterium has called this great company "The Mystical Body of Christ."

As a body, the believers represent Christ on Earth. In this body of believers, they live with Christ, hearing the word, receiving the grace of the sacraments. Their holy lives bear witness to the Lord, obedient unto the death of the cross and risen to everlasting life.

We are the bearers of divine love. Indeed, as awesome as it is, we bear the Lord into our world.

In this body, Jesus still speaks through those whom the Lord commissioned to teach us, namely the Apostles.

First Corinthians calls us to be open to the Spirit. And it calls us all to remember that we—individually and in the community of the Church—must continue the redemption of Christ, with its mercy, justice and peace. †

My Journey to God

Come, Holy Spirit!

Come, Holy Spirit, to end abortions by which life is drawn and asunder torn,
That we may all rise up and be heard in defense of the helpless unborn.
Come, Holy Spirit, to avoid the temptation of indiscreet "posting" our face,
That we may be spared the torment of painful pitfalls in cyberspace.
Come, Holy Spirit, to halt the plague of trafficking in the least,
That we stop innocents' abduction and exploitation by the "beast."
Come, Holy Spirit, to cleanse us from obsessive idolatry of goods,
That we embrace His gift of discomfort for the common good.
Come, Holy Spirit, for insight to spurn the distorting lens of drugs,
That we may see eternal truth and beauty in the simplest shrubs.
Come, Holy Spirit, to block the siren's call in the pop culture bard,
That we applaud the honest labor of daily

toil in the vineyard.
Come, Holy Spirit, that embraces the greater family with whom we are raised,
That for the gift of life we unite in giving universal thanks and praise.
Come, Holy Spirit, that our heart, mind and soul proclaim Your mighty deeds,
That it may be done not for selfish wants, but for Your insightful needs.
Come, Holy Spirit, that we disavow and decry chaos among the nations,
That everyone may see the sign of the Cross as the way to salvation.
Come, Holy Spirit, that all in His image seek with faith and conviction His Way,
That we shall not be eternally confounded, but embrace His Cross,
We humbly pray.

By Gary D. Vestermark

(Gary D. Vestermark is a member of St. Louis de Montfort Parish in Fishers, Ind., in the Lafayette Diocese. The descent of the Holy Spirit upon the Apostles is described in Acts 2:1-41.)

Daily Readings

Monday, June 1

Justin, martyr
Tobit 1:3; 2:1a-8
Psalm 112:1-6
Mark 12:1-12

Tuesday, June 2

Marcellinus, martyr
Peter, martyr
Tobit 2:9-14
Psalm 112:1-2, 7-9
Mark 12:13-17

Wednesday, June 3

Charles Lwanga, martyr
and his companions, martyrs
Tobit 3:1-11a, 16-17
Psalm 25:2-9
Mark 12:18-27

Thursday, June 4

Tobit 6:10-11; 7:1bcde, 9-17;
8:4-9a
Psalm 128:1-5
Mark 12:28-34

Friday, June 5

Boniface, bishop and martyr
Tobit 11:5-17
Psalm 146:2, 7-10
Mark 12:35-37

Saturday, June 6

Norbert, bishop
Tobit 12:1, 5-15, 20
(Response) Tobit 13:2, 6-8
Mark 12:38-44

Sunday, June 7

The Most Holy Trinity
Deuteronomy 4:32-34, 39-40
Psalm 33:4-6, 9, 18-20, 22
Romans 8:14-17
Matthew 28:16-20

Question Corner/Fr. John Dietzen

Dispensation is required for marriage outside the Church

Q My grandson, who is Catholic, will be married in a Methodist church to a girl of that denomination.



Will this marriage be valid in the Catholic Church? Or does there need to be a priest present? (Iowa)

A Normally, as you know, a Catholic must be married before a priest or deacon for the marriage to be valid according to Church law.

However, the bishop of the diocese may grant a dispensation allowing that marriage to take place before a judge, minister or other licensed official for marriages in that state. This is referred to as a dispensation from the canonical form of marriage.

Even when such a dispensation is obtained, the couple is required to participate in whatever marriage preparation programs are offered by the diocese.

The dispensation would be requested through the priest or other parish staff helping the bride and groom prepare for marriage.

If your grandson and his bride have obtained this dispensation, a priest might attend, but his presence is not required for the marriage to be valid.

If the couple has not obtained the dispensation, the marriage before a Methodist minister or other civil official would not be valid.

The presence or absence of a priest at the ceremony would not be relevant in that situation.

Q Why is there a difference between the Catholic and Protestant listings of the Ten Commandments? (Indiana)

A What we know as the Ten Commandments, or Decalogue (literally "10 words"), are some of more than 600 laws of ancient Judaism, believed to have been given to the Jews by God through Moses.

They are embodied in the Pentateuch, the first five books of the Old Testament. Obedience to this Torah was the great

joy and pride of the Hebrew people, cementing their covenant with the Lord.

The Decalogue appears in two major forms in the Bible—the Book of Exodus (Ex 20:2-17) and the Book of Deuteronomy (Dt 5:6-21).

Their content is similar, but there are a few differences, especially in the motivation for the commandment about observing the Sabbath.

Exodus bases the law on God's rest on the seventh day of creation in Genesis (Gn 2), while Deuteronomy bases it on a humanitarian motive. Because the Jews were slaves in Egypt, they should now give a day of rest to their own slaves as well as to themselves.

In addition, Exodus lists a man's wife as merely part of his property along with the rest of his possessions, while Deuteronomy names her separately, as one not to be coveted by another.

Apart from the commands not to worship false idols and honoring the Sabbath, the Ten Commandments reflect the common wisdom of human experience and are found in other ancient cultures as well.

Jesus did not wipe them out, of course, but developed them in his teachings, particularly summarizing all ancient laws in his two "greatest commandments" of love of God and of neighbor (Mt 22:36-40).

For reasons too complicated to discuss here, some Protestant Christians, in accord with the above background, split the prohibition against false worship (our first Commandment) into two, and joined the two "coveting" commandments into one, forming the Protestant list of the Ten Commandments.

The Catholic Church, however, and Lutherans traditionally use the form that we are familiar with, as noted in the *Catechism of the Catholic Church* (#2066).

(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.) †

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.

ALLEY, Phyllis Louise, 72, Most Holy Name of Jesus, Beech Grove, May 16. Mother of Susan Belcher and Paul Alley Sr. Grandmother of nine. Great-grandmother of 12.

BARNES, Leanna G., 86, Holy Spirit, Indianapolis, May 11. Mother of Kathy Bryan, James, John, Robert, Thomas and William Barnes. Grandmother of 13. Great-grandmother of one.

BECKER, Eugene J., 79, St. Louis, Batesville, May 9. Cousin of several.

BEDEL, Martha L., 90, St. Anthony of Padua, Morris, May 8. Sister of Alma Armstrong. Aunt of several.

BIRCHLER, Edith F., 83, St. Margaret Mary, Terre Haute, May 16. Sister of Staley Rhodes. Grandfather of three.

BUENNAGEL, Charles, 83, Holy Spirit, Indianapolis, May 5. Father of Donna Scott, Steve and Tim Buennagel. Grandfather of five.

CAHILL, Jerry P., 77, St. Margaret Mary, Terre Haute, May 16. Husband of Jo Ann Cahill. Father of Nanetta Banion, Frances Goodwin, Dennis and Shawn Cahill. Brother of Thomas Cahill. Grandfather of 13. Great-grandfather of six.

CONDON, Rose Ellen, 81, Mary, Queen of Peace, Danville, May 9. Mother of Lois Gallagher-Ball, Beth Haver, Fran Simmerman, Bob, John, Mark, Mike, Philip, Ray and Sean Condon. Sister of Martha Roseman. Grandmother of 18. Great-grandmother of 16. Great-grandmother of two.

DIEBOLD, Simone D., 89, St. Pius X, Indianapolis, May 10. Mother of Alain, Marc and Paul Diebold. Sister of Rosette Del Rue. Grandmother of five.

HEADLEE, Martha L., 94, St. Joseph, Shelbyville, May 15. Sister of Gertrude (Roell) Nickles. Stepmother of Nancy Huber and Jack Headlee. Step-grandmother to several. Step-great-grandmother to several.

FRENGEL, James L., 81, Most Holy Name of Jesus, Beech Grove, May 7. Husband of Nora (O'Shea) Frengel. Father of Jacqueline Dunham and James Frengel. Stepfather of Donna Gunn, Julie Winters and Jeff Nichols. Brother of Lois Ann Waterman and Robert Frengel. Grandfather of five. Great-grandfather of eight. Great-great-grandfather of six.

JENKINSON, Martha, 84, Most Holy Name of Jesus, Beech Grove, May 6. Mother of Debra Foster, David and Mark Jenkinson. Grandmother of four. Great-grandmother of two.

JOHNES, Leona M., 90, Good Shepherd, Indianapolis, May 13. Mother of Bob, Dave and Jerry Johnes. Grandmother of two. Great-grandmother of one.

LEX, Joseph R., 83, St. Roch, Indianapolis, May 16. Father of Laura Martin, Martha Wheeler, Amy, Cynthia and Joseph Lex. Grandfather of three. Great-grandfather of four.

LUEBKE, George, 86, Christ the King, Indianapolis, May 14. Father of Linda Collins, Jeanne Cox, Mary Anne Jaynes, Jane Kirkpatrick and Diane Marschke. Brother of Mary Margaret Glynn. Grandfather of 11. Great-grandfather of three.

MARTIN, Kimberly, 53, St. Mary, Rushville, May 12. Mother of Jennifer Simmons and Michael Martin. Sister of Mike Coffin. Grandmother of one.

NORD, Mary M., 46, Holy Family, New Albany, May 19. Daughter of Robert and Mary Ann Nord. Sister of Angela, Andrew, Joseph and Thomas Lord. Aunt of several.

O'BRIEN, Edna M., 88, Holy Family, Oldenburg, May 11. Mother of Maria Berger, Tara O'Brien-Cockson, Cathy, Peggy, Bill, Dan, Terry and Tom O'Brien. Sister of Rita Schuler, Stella Tertinsky, Albert and Howard Roth. Grandmother of two.

O'BRIEN, Rose, 72, St. Agnes, Nashville, May 5. Wife of Terrence O'Brien. Mother of Christiana and Stephen O'Brien. Sister of Joanne Partipilo. Grandmother of three.

ONOCHIE, Stephen, 83, St. Michael, Indianapolis, March 18. Husband of Felicia Onochie. Father of Mrs. Nzekuw, Josephine, Rosemary, George, Henry, Michael, Richard, Stephen and Victor Onochie. Grandfather of 24.

RUSH, Ray, 54, St. Joseph, Shelbyville, March 25. Brother of Jay Rush. Cousin of several.

SAUER, Joseph W., 88, St. Therese of the Infant Jesus (Little Flower), Indianapolis, May 3. Brother of Mary Scott.

SIEFERMAN, Mary B. (Howard), 97, Prince of Peace, Madison, May 8. Aunt of several.

SULLIVAN, Jean A., 90, Christ the King, Indianapolis, April 28. Mother of Sylvia Gray and Patricia Witt. Grandmother of 10. Great-grandmother of 14.

THOMAS, Mary Jo (Litsey), 68, St. Mary, New Albany, May 15. Mother of Angie Brown, Patty Browning, Mary Nolan, Judy Sapp and James Thomas. Sister of Judy McGaughey, Ernest and James Litsey. Grandmother of 20. Great-grandmother of 18.

TURNER, Lillian M., 88, St. Augustine, Jeffersonville, April 30. Mother of Linda Andersen, Barbara Conlin, Betty Huffman, Mary Lou Weber and Thomas Turner. Sister of Patricia Bauerla, Mildred Leezer and Jo Ann Leuthart. Grandmother of 16. Great-grandmother of 26. Great-great-grandmother of three.

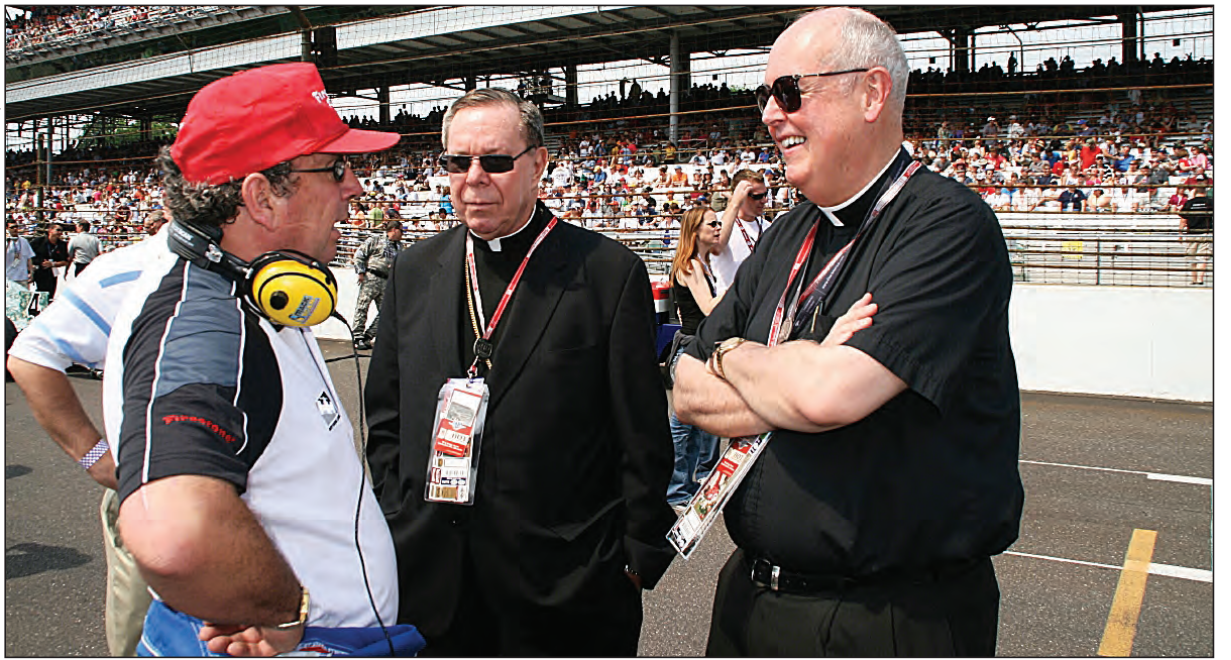
UPDIKE, Rachel, 98, Holy Trinity, Indianapolis, May 5. Aunt of several.

VEA, Virginia Y., 72, St. Lawrence, Indianapolis, April 15. Mother of Elizabeth Vea-Smith, Gwendolyn, Rosemarie and Gilbert Vea. Grandmother of six.

VOLK, Raymond J., 90, St. Louis, Batesville, May 17. Uncle of several.

WALTERS, Naomi Ruth, 86, St. Jude, Indianapolis, May 14. Mother of Chuck, John, Joseph and Larry Walters. Sister of Donna Van Winkle, Carl, Curt, Doyle, Mike and Tony Elliott. Grandmother of six. Great-grandmother of eight.

WARNER, Lynette, 37, St. Anthony of Padua, Morris, May 7. Mother of Kelsey and Zakary Warner. Daughter of Dick and Karen Dunaway. Sister of Deanna Slay. Granddaughter of Dorothy Dunaway. †



Race fans

Father Glenn O'Connor, left, pastor of St. Joseph and St. Ann parishes in Indianapolis, talks with Archbishop Daniel M. Buechlein and Msgr. Joseph F. Schaedel, vicar general, before the 93rd running of the "Indianapolis 500" on May 24 at the historic Indianapolis Motor Speedway. Father O'Connor, who also serves as the Catholic chaplain at the Indianapolis International Airport, works as a mechanic on a driver's pit crew every May. This year, he helped driver A. J. Foyt IV as a member of the A. J. Foyt Racing crew. Foyt finished the race in 16th place. Archbishop Buechlein delivered the prayer before the start of the 500-mile race, which was broadcast all over the world. This year marks the 100th anniversary of the famous racetrack.

New Vatican document again encourages Chinese Catholic communities to reconcile

VATICAN CITY (CNS)—Pope Benedict XVI knows the full structural unity of Catholic communities in China will take time, but the spiritual reconciliation of Chinese Catholics "can and must take place now," said a new Vatican document.

Marking the second anniversary of Pope Benedict's 2007 letter to Chinese Catholics, the Vatican published a reading guide and summary of the letter to clarify certain points and help people understand it better.

The 2007 letter established new guidelines to favor cooperation between clandestine Catholic communities and those officially registered with the government.

The papal letter strongly criticized the limits placed by the Chinese government on the Church's activities. But on several key issues, including the appointment of bishops, it invited civil authorities to a new and serious dialogue.

The new compendium of the papal letter, released at the Vatican on May 24, used a question-and-answer format quoting the original letter, but it also included several new footnotes and appendixes to clarify questions raised in the past two years.

The original letter contained directives aimed at bridging the gap between Catholic communities that have registered with the Chinese authorities—and therefore operate under certain official limits—and Catholic communities that have practiced the faith in a more clandestine fashion, professing full loyalty to the pope.

The compendium said Pope Benedict was urging Chinese Catholics to begin a process of spiritual reconciliation even before "a structural merger of official and unofficial Catholic communities can take place."

Reconciliation is a journey that will not be concluded overnight, the compendium said, but the necessary steps cannot "be postponed because—or on the pretext that—they are difficult since they require the overcoming of personal positions or views."

In addition to praying for one another, Catholics in China must take concrete steps, including sharing pastoral projects and undertaking common initiatives, it said.

"It is by means of practical steps that spiritual reconciliation, including visible reconciliation, will gradually occur, which will culminate one day in the complete structural unity," the compendium said.

The compendium also reaffirmed Pope Benedict's insistence that some aspects of the official Chinese Catholic Patriotic Association "cannot be reconciled with Catholic doctrine," particularly its claim to be above the individual bishops in guiding the Catholic community and its professed independence from the Vatican.

At the same time, the compendium—like the 2007 letter—opened the door to registration with the government by bishops and Catholic communities, saying this was acceptable as long as it does not compromise principles of the faith and Church communion, and as long as it does not force Church leaders to perform actions contrary to their consciences as Catholics.

CNS Photo/Vincent Du, Reuters



Chinese Catholics hold candles during the Easter Vigil Mass at a church in Xiaohan village of Tianjin municipality, China, on April 11.

When dealing with government agencies, "the pope recommends bishops and priests to do all possible to avoid giving rise to situations of scandal," it said.

The compendium emphasized once again Pope Benedict's position that determining whether or not to cooperate with the government is a decision that must be made by the local bishop in consultation with his priests, since government officials in different parts of China place different conditions on cooperating bishops.

"The pope neither excludes the possibility of accepting or seeking government recognition nor encourages doing so. The ideal would be to abandon the clandestine condition, but everything depends on the constraints imposed," the compendium said.

It also reaffirmed the pope's plea to Chinese Catholics to avoid making "judgments and mutual condemnations" of those who do not make the same choices regarding cooperation with the government and official registration with the Chinese Catholic Patriotic Association.

The compendium gave individual Catholics wide latitude in deciding whether or not to receive the sacraments from bishops and priests who are recognized by the government but have not requested recognition from the pope.

"If the bishop or the priest celebrant is in communion with the pope, the faithful 'should not hesitate' to receive the sacraments from him," it said.

If Catholics cannot find pastors in communion with the pope and if they feel they need the sacraments at that moment for their spiritual good, the final decision on whether or not to receive them is up to the individual, it said.

In addition to affirming or explaining points contained in the 2007 letter, the compendium also clarified that priests are authorized to celebrate Mass in the homes of the faithful if a church or chapel is not available, and it called on priests to follow canon law regarding accepting monetary stipends for the celebration of Masses for special intentions.

(The English text of the new compendium is posted online at http://www.vatican.va/chinese/pdf/7Compendium_en.pdf.) †

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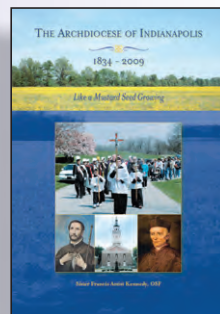
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The Bishop Chatard High School Class of 2009 has left an indelible mark. Through their commitment to faith, learning, leadership and service, BCHS seniors have enhanced the lives of those in their school, church and civic communities.

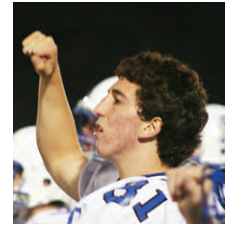
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- 52 seniors were inducted into the National Honor Society.
- 158 units of blood were donated during the 2009 Senior Blood Drive.
- \$36,400 was raised to fight childhood illness during the Dance Marathon for Riley Hospital.
- More than 20,000 cans and boxes of food were donated to local charitable organizations through the Thanksgiving food drive.
- BCHS newspaper and yearbook staffs earned state and national honors.
- 37 fall and winter athletes earned Academic All-State status. Spring awards are expected to increase that number.
- BCHS students visited North Deanery grade schools, tutoring and exploring their faith with young students.
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 Christopher R. Brown
 John R. Brumleve
 John M. Bryant
 Kathryn R. Burkert
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