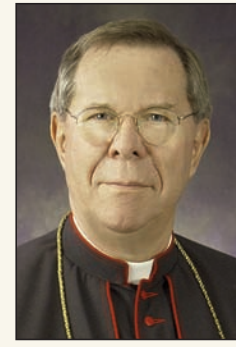




The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Highest honor

Archbishop Daniel M. Buechlein receives the Bishop John England Award, page 2.

CriterionOnline.com

July 1, 2011

Vol. LI, No. 38 75¢

In our hearts



Photo by Sean Gallagher

Members of the softball team of Roncalli High School in Indianapolis crowd around home plate and cheer for teammate Andrea Rodriguez after she hit a three-run home run in the first inning of their June 11 Indiana High School Athletic Association 3A championship game against Andean High School in Merrillville, Ind. The game was played at Ben Davis High School in Indianapolis. Roncalli defeated Andean 8-0.

A friend's death leads softball team on emotional journey to championship

By John Shaughnessy

Everywhere he looked, David Lauck savored the scenes of pure emotion that come from winning a high school state championship.

He watched the girls in the dugout rush across the softball diamond to join their teammates on the field, all of them diving on each other in a joyous, tangled pile of bodies on the pitcher's mound.

He saw the celebration in the bleachers where moms and dads beamed and hugged, and the players' friends and fans clapped and cheered for the Roncalli High School softball team that had just captured the 2011 Class 3A state championship of the Indiana High School Athletic Association.

As the head coach of Roncalli's team, Lauck reveled in every second of the celebration on June 11. But his joy was also touched with a feeling of wistfulness in what may have been the most emotional moment of the day.

That moment joined Lauck with Marty and Kathleen Lynch. Ever gracious, even in their deep pain, the husband and wife hugged Lauck and told him how happy they were for him and the girls on the team.

In that moment, Lauck once again pictured the couple's daughter, Kaitlin "Katie" Lynch. As he thought of her, he knew in his heart that the overflowing joy of this state championship was

See RONCALLI, page 8



Katie Lynch

Same-sex marriage approval by state undermines families, New York bishops say

ALBANY, N.Y. (CNS)—Following passage of legislation to allow same-sex marriage in the state, the Catholic bishops of New York expressed concern "that both marriage and family will be undermined by this tragic presumption of government."

In a June 24 statement, the heads of the state's eight Catholic dioceses said they were "deeply disappointed and troubled" by the approval of a bill that will "alter radically and forever humanity's historic understanding of marriage."

The state Senate passed the measure 33-29 in an evening vote on June 24, and New York Gov. Andrew Cuomo, a Democrat and a Catholic, signed it into law later that night. Unless it is delayed by legal challenges, it will take effect in late July.

See related column, page 4.

New York would then become the sixth state to permit same-sex marriage. It currently is allowed in Connecticut, Iowa, Massachusetts, New Hampshire and Vermont, in addition to the District of Columbia.

The bishops said the true definition of marriage as the union of one man and one woman "cannot change, though we realize that our beliefs about the nature of marriage will continue to be ridiculed, and that some will even now attempt to enact government sanctions against Churches and religious organizations that preach these timeless truths."



Bishop Nicholas DiMarzio

The statement was signed by Archbishop Timothy M. Dolan of New York and Bishops Howard J. Hubbard of Albany, Nicholas DiMarzio of Brooklyn, Edward U. Kmiec of Buffalo, Terry R. LaValley of Ogdensburg,

Matthew H. Clark of Rochester, William F. Murphy of Rockville Centre and Robert J. Cunningham of Syracuse.

But in a separate statement,

See MARRIAGE, page 2

Bishop Gettelfinger reflects on 50 years of ministry

(Editor's note: On May 26, Criterion reporter Sean Gallagher interviewed Bishop Gerald A. Gettelfinger, who recently retired as shepherd of the Diocese of Evansville, for Catholic Radio Indy 89.1 FM's show "Faith in Action." The following is an edited transcript of that interview.)

By Sean Gallagher

Bishop Gerald A. Gettelfinger was ordained a priest of the Archdiocese of Indianapolis 50 years ago.

Born in 1935, he grew up in a farming family in St. Bernard Parish in Frenchtown in the New Albany Deanery.

Bishop Gettelfinger discerned a possible call to the priesthood in the late 1940s, and soon became an archdiocesan seminarian, receiving his priestly formation at Saint Meinrad Seminary in St. Meinrad.

After his ordination on May 7, 1961, he ministered in central and southern Indiana for the next 28 years.

Bishop Gettelfinger spent much time in Catholic education and working closely with three archbishops—Paul C. Schulte, George J. Biskup and Edward T. O'Meara.

In the spring of 1989, Bishop Gettelfinger was ministering as the archdiocese's vicar general and chancellor and as pastor of SS. Peter and Paul Cathedral Parish in Indianapolis when an official with the Vatican's embassy in Washington called to tell him that Pope John Paul II had appointed him the fourth bishop of the Diocese of Evansville.

Bishop Gettelfinger was ordained and installed on April 11, 1989. Archbishop O'Meara was the principal ordaining bishop at the liturgy.

See GETTELFINGER, page 9



Bishop Gerald A. Gettelfinger speaks with Pope John Paul II during the Evansville bishop's 1993 ad limina visit to the Vatican. Bishops make an ad limina visit every five years to meet with the pope. Pope John Paul II appointed Bishop Gettelfinger, a priest of the Archdiocese of Indianapolis, to lead the Church in southwestern Indiana in 1989.

Archbishop Buechlein honored with CPA's highest award for publisher; Criterion staffers win several other awards

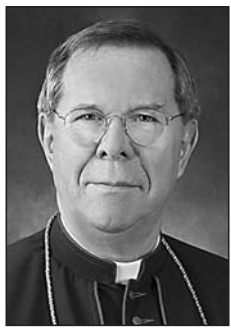
Criterion staff report

Archbishop Daniel M. Buechlein, publisher of *The Criterion*, the archdiocese's newspaper, has received the prestigious Bishop John England Award from the Catholic Press Association. It was one of four awards that the newspaper staff recently won from the Catholic Press Association and the Pontifical Society for the Propagation of the Faith.

The England award is named for the Irish-born bishop of Charleston, S.C., who founded *The Catholic Miscellany*, the oldest Catholic newspaper in the United States in terms of continuous publication.

Presented annually, the award recognizes publishers in the Catholic press for the defense of First Amendment rights, such as freedom of the press and freedom of religion. It is the CPA's highest award for publishers.

The award also recognized Archbishop Buechlein for his longstanding commitment to his column, "Seeking the Face of the Lord," published weekly in *The Criterion*.



Archbishop Daniel M. Buechlein

When the nomination was made, Archbishop Buechlein had never missed a deadline for delivering his column since he became the leader of the archdiocese in 1992.

"Intensive radiation and chemotherapy treatments through much of 2008 to treat Hodgkin's lymphoma did not stop him from meeting his deadline," the nomination read.

"In fact, the archbishop's commitment to *The Criterion* is evident by his regular practice of delivering columns weeks ahead of time."

Archbishop Buechlein's commitment to the Catholic press goes back even further to his days as shepherd of the Diocese of Memphis.

While serving as bishop there, he developed his practice of penning a weekly column for the readers of *Commonsense*, the newspaper of the Diocese of Memphis.

The archbishop published columns for more than 1,000 consecutive weeks in those two Catholic newspapers. That amazing streak came to an end when he suffered a stroke three months ago. He continues to recuperate from his health setback, and continued prayers are appreciated.

When he first became a bishop in 1987, Pope John Paul II asked then-Bishop Buechlein to emphasize his role as teacher.

"This weekly column is an important opportunity to do so," he wrote in his first *Criterion* column in 1992.

Nearly 19 years later, the archbishop continues to do just that. He views the newspaper as his primary tool of evangelization, and his columns touch on important information about our faith and the life of the Church.

Archbishop Buechlein also believes Catholic newspapers have a key role in dealing with the challenges facing the Church.

"In order to provide information pertinent to the Church," he wrote, "a Catholic weekly will not only publish the good news about the Church, but when there is bad news it too is published."

Archbishop Buechlein has served as consultant for the USCCB Ad Hoc Committee to oversee the use of the *Catechism of the Catholic Church*, co-moderator of the Disciples of Christ-Roman Catholic International Dialogue, member of the USCCB Committee on Evangelization and Catechesis, consultant for the Vatican Congregation for Clergy, and member of the USCCB Committee on Divine Worship.

Assistant editor John Shaughnessy was recognized as a 2010 Archbishop Edward T. O'Meara journalism winner for outstanding world mission coverage. He won first place in the Pontifical Society for the Propagation of the Faith's "Interviews with Missionaries" category for a feature about Indianapolis residents Kelly and Megan Gardner.

The story, "There are so many ways to help": Two sisters share an amazing adventure of hope, faith and caring in a foreign land," focused on the sisters' mission work in an impoverished area of Peru. Graduates of Bishop Chatard High School in Indianapolis, the Gardners are members of St. Thomas Aquinas Parish, also in Indianapolis.

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

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

"There is no doubt that Archbishop O'Meara is smiling right now," said Krokos as he reflected on the staff again being honored. "With the history of the awards and their connection to our late archbishop, we were very pleased to once again be recognized."

The CPA awards that staff members won for material published in 2010 include:

- First place—Best Regular Column, Family Life, reporter Sean Gallagher, for his monthly column "Faith and Family."



Sean Gallagher

"These columns offer depth and good spiritual reflection on everyday life with a family of small children," judges wrote. "Good use of literary and scriptural references entwined with the family life anecdotes that make these columns helpful and inspiring."

- First place—Best Sports Journalism: Sports Feature or Column, assistant editor

Assistant editor John Shaughnessy's story about sisters' Kelly and Megan Gardner's mission work in Peru won first place in the Pontifical Society for the Propagation of the Faith's "Interview with Missionaries" category. The sisters are graduates of Bishop Chatard High School and members of St. Thomas Aquinas Parish, both in Indianapolis. *The Criterion* recently won four awards from the Catholic Press Association and the Pontifical Society for the Propagation of the Faith.

John Shaughnessy, for "Bigger than the game: Special bond forms between Catholic school, public school on Indianapolis softball diamond."

"Great story with a clean, flowing narrative. Touching, without being heavy-handed or corny," judges wrote. "Wonderful quotes. The Gospel comes to life—through sports."

Greg Otolski, *The Criterion's* associate publisher, said the award recognition was well deserved.

"We are especially happy that Archbishop Buechlein was recognized for his strong commitment to his newspaper and the Catholic press," he said. "It is also always affirming when our staff is honored for their excellence in journalism and dedication to the evangelizing mission of the Church." †

MARRIAGE

continued from page 1

Bishop DiMarzio said both Republicans and Democrats had "succumbed to powerful political elites" with their votes, and Cuomo had "opened a new front in the culture wars that are tearing at the fabric of our nation."

He directed Catholic schools in his diocese "to refuse any distinction or honors" bestowed by Cuomo or by any legislator that voted for same-sex marriage, and told pastors and principals "not to invite any state legislator to speak or be present at

any parish or school celebration."

Bishop DiMarzio said the request was intended "as a protest of the corrupt political process in New York state.

"More than half of all New Yorkers oppose this legislation," he said. "Yet the governor and the state legislature have demonized people of faith, whether they be Muslims, Jews or Christians, and identified them as bigots and prejudiced" if they opposed changing the fundamental definition of marriage, he added.

A last-minute amendment to the legislation exempts any clergy members who decline to perform same-sex weddings, and protects any

employee "being managed, directed or supervised by or in conjunction with a religious corporation, benevolent order or a not-for-profit corporation."

It also says failure to provide same-sex ceremonies would not "result in any state or local government action to penalize, withhold benefits or discriminate against such religious corporation, benevolent order, a not-for-profit corporation operated, supervised or controlled by a religious corporation."

Bishop DiMarzio said the amendment showed that "our political leaders do not believe their own rhetoric.

"If they did, how in good conscience could they carve out any exemption for institutions that would be proponents of bigotry and prejudice?" he asked. †

Correction

In the June 24 issue of *The Criterion*, we incorrectly identified Father Michael Van Sloun, pastor of St. Stephen Parish in Anoka, Minn., in the editorial on page 4. †

Phone Numbers:
Main office:317-236-1570
Advertising317-236-1572
Toll free:1-800-382-9836, ext. 1570
Circulation:317-236-1425
Toll free:1-800-382-9836, ext. 1425

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

Postmaster:
Send address changes to *The Criterion*, P.O. Box 1410, Indianapolis, IN 46206-1410

Web site: www.CriterionOnline.com

E-mail: criterion@archindy.org

Published weekly except the last week of December and the first week of January. Mailing address: 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206-1410. Periodical postage paid at Indianapolis, IN. Copyright © 2011 Criterion Press Inc. ISSN 0574-4350.

Staff:
Editor: Mike Krokos
Assistant Editor: John Shaughnessy
Senior Reporter: Mary Ann Wyand
Reporter: Sean Gallagher
Online Editor: Brandon A. Evans
Business Manager: Ron Massey
Executive Assistant: Mary Ann Klein
Graphics Specialist: Jerry Boucher
Print Service Assistant: Annette Danielson

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

1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46206-1410
317-236-1570
800-382-9836 ext. 1570
criterion@archindy.org

Periodical postage paid at Indianapolis, IN.
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POSTMASTER:
Send address changes to:
Criterion Press Inc.
1400 N. Meridian St.
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Indianapolis, IN 46206-1410

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Catholic schools gearing up for voucher program

Criterion staff report

Most of the Catholic schools in the archdiocese plan to participate in the Indiana school voucher program that will start on July 1.

According to archdiocesan officials, 62 of the 68 Catholic schools have already committed to the program.

The voucher program, passed by the 2011 Indiana legislature, is targeted toward students who will be coming from a public school or who received a tax credit scholarship during the 2010-11 school year.

To be eligible for the voucher program, families have to meet certain requirements concerning family income. For a family of four with a total income below \$41,348, the total annual voucher could be up to \$4,500 for students in first grade through eighth grade, and more than \$7,000 for students in high school.

For a family of four with a total income between \$62,022 and \$41,348, the voucher would be for 50 percent of the school tuition amount.

The voucher amount is for each eligible student in the family, and the voucher would be received for each year through a student's senior year in high school.

During an eligible student's 12 years in Catholic schools, a family could receive more than \$60,000 in voucher assistance from the state of Indiana to help pay for tuition, according to archdiocesan officials.

"Vouchers will not change the mission or purpose of our Catholic schools," said Ron Costello, the archdiocese's superintendent of Catholic schools. "Parents who enroll students in our schools need to understand that we are Catholic first and schools second."

For parents interested in the voucher program, Costello recommends that they follow three guidelines.

First, check to see that the Catholic school you are considering intends to accept vouchers. Second, enroll your child in the school. Third, place your name on a list so you can be contacted by the Indiana Department of Education when more information about vouchers becomes available. Enter your e-mail address at www.surveymonkey.com/s/R6Y2777.

For additional information, contact Costello at rcostello@archindy.org or 317-236-1430 or 800-382-9836, ext. 1430.

Here is the list of archdiocesan schools and private Catholic schools in the archdiocese that have committed to the state voucher program as of June 27. Schools from outside of Indianapolis are listed with the names of their community.

Archdiocesan schools that have committed to the state voucher program include:

- Bishop Chatard High School
- Cardinal Ritter High School
- Central Catholic School
- Christ the King School

- Father Thomas Scecina Memorial High School
- Father Michael Shawe Memorial Jr./Sr. High School, Madison
- Holy Angels Catholic School
- Holy Cross Central School
- Holy Family School, New Albany
- Holy Name School, Beech Grove
- Holy Spirit School
- Immaculate Heart of Mary School
- Nativity of Our Lord Jesus Christ School
- Our Lady of the Greenwood School, Greenwood
- Our Lady of Lourdes School
- Our Lady of Perpetual Help School, New Albany
- Our Lady of Providence Jr./Sr. High School, Clarksville

- Pope John XXIII School, Madison
- Roncalli High School
- SS. Francis and Clare of Assisi School, Greenwood
- Sacred Heart School, Jeffersonville
- St. Ambrose School, Seymour
- St. Anthony School, Clarksville
- St. Barnabas School
- St. Bartholomew School, Columbus
- St. Charles Borromeo School, Bloomington
- St. Christopher School
- St. Elizabeth Ann Seton School, Richmond
- St. Gabriel School, Connersville
- St. Joan of Arc School
- St. Joseph School, Shelbyville
- St. Jude School
- St. Lawrence School
- St. Louis School, Batesville
- St. Malachy School, Brownsburg
- St. Mark School
- St. Mary-of-the-Knobs School, Floyds Knobs
- St. Mary School, Rushville
- St. Mary School, North Vernon
- St. Mary School, Greensburg
- St. Mary School, Aurora
- St. Mary School, New Albany
- St. Matthew School
- St. Michael the Archangel School
- St. Michael School, Greenfield
- St. Michael School, Brookville
- St. Monica School
- St. Patrick School, Terre Haute
- St. Paul School, Sellersburg
- St. Philip Neri School
- St. Pius X School
- St. Roch School
- St. Rosa of Lima School, Franklin
- St. Simon the Apostle School
- St. Susanna School, Plainfield
- St. Therese of the Infant Jesus (Little Flower) School

File photo by Mary Ann Ward



Cardinal Ritter High School student Jamieson Rhodes holds up his hand to ask a question in a chemistry class taught by Zach Dennis during the 2010-11 school year. In the background are Evan Vinci, left, and Sam Bruns. Cardinal Ritter High School in Indianapolis is among the 62 Catholic schools in the archdiocese that have already committed to the Indiana school voucher program, which starts on July 1.

- St. Thomas Aquinas School
- St. Vincent de Paul School, Bedford
- Seton Catholic High School, Richmond

Three private Catholic schools in the archdiocese have committed to the state voucher program. All these schools are located in Indianapolis:

- Brebeuf Jesuit Preparatory School
- Cathedral High School
- Providence Cristo Rey High School †

Nuclear physicist or priest? How one man chose God over gamma rays

VATICAN CITY (CNS)—Raised Catholic by Jewish and Catholic parents, Msgr. Robert Stern loved his faith but never planned on becoming a priest.

The outgoing head of the international Vatican agency Catholic Near East Welfare Association said that when he was in college, the priesthood seemed like a "gloomy road," and he had his eyes instead on the brighter path of becoming a nuclear physicist.

"It was the 'in' thing at the time," he told Catholic News Service at CNEWA's central office at the Vatican.

But God had different plans for the native New Yorker, and the "temptation" to enter ordained life grew while he was an undergraduate student.

The tall, spritely 78-year-old priest said he only thought about the priesthood because he felt the Holy Spirit calling him strongly, and "I wanted to do what God wanted."

Yet, it was with "fear and trepidation" that he started exploring a priestly vocation in his junior year at college.

However, the increased workload of getting up to speed on Latin and Greek, which were necessary at the time before entering a diocesan seminary, meant that he had to compromise and pursue a less demanding major in mathematics.

"I started out in one direction, and God pushed me in another," he said.

That priestly ministry soon took him on a 24-year-long "fantastic and wonderful learning experience" when he was asked to lead CNEWA from its New York City headquarters in 1987.

Established in 1926 by Pope Pius XI, the association serves the Churches and peoples of the Middle East, Northeast Africa, India and Eastern Europe, areas where

there are indigenous and ancient Eastern-rite Churches, and where Catholics are a minority.

Its programs focus on formation of clergy, religious and lay leaders, building religious and social service institutions, caring for children in need, and humanitarian aid and development.

But when Msgr. Stern came on board in 1987, he did more than just fill in for his successor, the late Bishop John G. Nolan. Msgr. Stern rebuilt and revitalized the agency and expanded its reach.

"The first thing was really going back to the sources and saying what is the mandate of the Holy Father," he said.

He said he discovered that the agency was meant not only to help the Eastern Churches and support the people and institutions under the jurisdiction of the Congregation for Eastern Churches, but also to educate Roman Catholics in the West about their Catholic brothers and sisters in the East and to work for Christian unity.

With the monsignor's guidance, CNEWA embarked on a unique approach to ecumenical cooperation, not by basing relations on theological discussions, but on the concrete contribution of aid and assistance.

"Our policy, almost a mantra we give to our staff, is we say, 'Work as though the Church is one unless you encounter a difference,'" he said.

That approach has opened doors to good relationships with Orthodox and even some Protestant and evangelical communities in the countries that CNEWA serves, he said.

It took years to build up enough trust with some groups because "of course they would wonder what is the real agenda" every time that CNEWA would meet with them and ask how it could be of help, he said.

But eventually someone would ask for funds to fix a leaky church roof or to send an Orthodox priest for graduate studies. "It was in little small steps like that of helpfulness that we started to develop a working relationship" with non-Catholic communities, Msgr. Stern recalled.

"In some places, we almost helped build the first bridges

toward dialogue with some of the Orthodox Churches," he said, citing the agency's work in Ethiopia.

"The spirit is, 'We're your brothers and sisters, and we're one Church,'" he explained. It was an attitude which put people at ease so they would share their needs "because they're not being humiliated by the charity."

Msgr. Stern helped CNEWA extend and strengthen its programs in Egypt, India and Eritrea as well.

Having guided the establishment of field offices and the training of local staff, Msgr. Stern compared his work to being the quartermaster who supplies and manages the logistics of a national army. Such a position calls for someone who is happy working behind the scenes, building "a really good and hopefully enduring management structure and fundraising" with transparent financial operations, he said.

While successful on the ground, Msgr. Stern believes that CNEWA still has "an uphill battle" in enlightening Roman Catholics in North America that Catholicism has deep roots in the East, and that "not everyone who wears a sari and golden bangles is a Hindu," and not everyone who speaks Arabic is Muslim.

The myriad varieties of traditions, liturgies and attitudes within the Catholic Church represent a sort of "ecclesiastical gene pool" in which the more diverse it is, the stronger and more resilient the Church as a whole will be, he said.

Msgr. Stern said he planned to spend the rest of the year helping his successor, Msgr. John E. Kozar, "learn the ropes" and fit into his new role. The priest from Pittsburgh's election by the CNEWA board was approved by the Vatican in June.

Msgr. Stern said he won't be assigned to a new post because of his age. But he is ready for whatever new adventure awaits. He said he hopes to continue to put to good use his knowledge and expertise about the Middle East and Eastern Churches.

"[Or] I can run off and raise tomatoes," he said. "Whatever God wants." †



Msgr. Robert Stern



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

Most Rev. Daniel M. Buechlein, O.S.B., Publisher Greg A. Otolski, Associate Publisher
Mike Krokos, Editor John F. Fink, Editor Emeritus

Editorial

Life in Christ is what the Eucharist is all about

"If it is true—as we believe it is—that Christ is really present in the Eucharist, then this is the event that is at the center of absolutely everything."

—Pope Benedict XVI

Life in Christ is what the Eucharist is all about.

It is about the personal communion with Jesus Christ that is experienced each time we receive the holy Eucharist. It is about the ecclesial communion that takes place whenever we gather as Church around the altar to participate in the Lord's sacrificial meal.

It is about his real presence in the sacrament, and his radical closeness to each of us as we witness to him in our words and actions every day.

At Sunday Mass, we remember and renew the great mystery of our redemption through Jesus Christ. Faithful to the Lord's command, we eat his body and drink his blood. We give thanks for the sacrificial gift of Christ's love, and for the communion of faith that has united us in his name.

But celebrating the Lord's Day includes more than participation in the Sunday Eucharist. Keeping the Lord's day holy—the third commandment—challenges us to extend the Eucharist to the entire day and, ultimately, to the entire week.

For modern Americans, a faithful observance of the Lord's Day is truly countercultural. It challenges us to give top priority to our faith, to our families and to a grateful appreciation of all God's gifts. The Lord's Day is part of the celebration of the Creator's work.

On Sunday, we rejoice in God's accomplishments in creation and salvation, and we share in the rest and joy of the Creator. This rest is not simply physical inactivity, but is fundamentally concerned with contemplation—not working, but taking the time to enjoy what has been accomplished by God for us and through us.

Many of us today feel stressed out because we can't find enough time to do everything that is expected of us. The Lord's Day invites us to experience time differently.

Sunday is the first day of the week, but it is also the eighth day insofar as it looks forward to the completion of this work of redemption.

On Sunday, we look forward to the day when Christ will come again and bring creation to its perfection in eternal life.

Through our celebration of the Lord's Day, we are invited to experience time not as the hurried, fragmented passage of hours, days and years, but as the beginning of new life in Christ and as the constant renewal of God's creative and redemptive activity in our daily lives.

The Lord's Day is also the day of the Church. In particular, the celebration of the Eucharist in the parish community on Sunday manifests the nature of the Church as the whole mystical body, connected as it is to the universal Church through union with the

—Daniel Conway



Pope Benedict XVI gives a girl Communion as he celebrates Mass at an open-air stadium in Serravalle, San Marino, on June 19. Some 22,000 people attended the Mass.

local bishop.

As modern life tries to pull us farther and farther away from our families and from the community of faith, observance of the Lord's Day helps provide us with the grace we need to keep first things first. We are not isolated individuals struggling to make our way in a hostile world. We are sisters and brothers in Christ, who are united in faith, hope and love and who are called to give witness to the goodness of God's creation.

Archbishop Robert J. Carlson of St. Louis recently offered the following reflections on the Sunday Eucharist:

"Gathering together each week to keep holy the Lord's Day is not optional. It's what's expected of each one of us. Sunday Mass should not be a burden. Celebrating the Sunday Eucharist with our parish community and, indeed, with the whole Church allows us to worship God, to learn about our faith, to open our hearts to the Word of God, to receive the Bread of Life at the table of the Lord, and to be strengthened for the work we must do during the coming week."

On Sunday, we celebrate the joy of the Risen Christ, who reveals in his resurrection the true nature and dignity of humanity. We proclaim the Good News of salvation, and it is therefore fitting to engage in virtuous practices of prayer and works of charity—on Sunday and throughout the week that follows.

If we are true to our calling as disciples of Jesus Christ, Sunday can be so much more than simply one element of the secular holiday we have come to know as "the weekend."

It can truly be the Lord's Day, a day of peace, a day of joy and a day of communion with all those we love in Jesus' name.

Be Our Guest/Cindy Leppert

My cup overflows

I wasn't sure I could do it—attend the funeral of my friend's husband.



It was just a year ago that we stood in that very church, unfolding the pall over my own husband's casket. An exquisite moment—like putting him to bed for the last time . . .

They were sick at the same time. My friend and I had walked the walk together, and then there it was, the dreaded funeral of a gentle, gracious and dear man who had befriended me.

I told myself that I didn't have to go, wouldn't make myself go, and shouldn't go if it would cause anyone more grief, but that morning a deep calm settled over me. I went to the funeral wrapped in my prayer shawl.

I sat in the last pew on the center aisle so she would know that I came. Special friends filtered in and filled the pews, and it began. Music, procession, blessing, special stories, eulogy . . . I started to sink into "Maybe I shouldn't have done this after all."

Then there was the thump of a kneeler, a child's voice interrupting the spell of it.

In the corner of my vision was a short struggle, a streak toward the sanctuary door,

and a mother with an infant on one arm and a diaper bag on the other in hot pursuit. The priest didn't fumble a bit.

It was a moment before I realized that there was nobody to help her there in the hallway of the church. Something stood me up and moved me after them.

"Do you need the cry room? Let me show you."

The child sprinted off in the right direction, thank goodness.

"Would you hold the baby? Here."

She thrust the infant at me, and off she went after the toddler, the baby having been caught up in my shawl-covered arms.

I was stunned. Would I hold your baby?

So that is how it came to be that I sat in the cry room on a folding chair with the funeral liturgy in full sight, perfectly able to hear it all, with the four walls and a challenging toddler providing emotional distance, and cradling a small, warm, breathing bundle snuggled close to my heart.

My cup was full, pressed down and running over.

Only later did it occur to me, "My Lord and my God, how perfect is your Providence for me."

I got to hold the baby!

(Cindy Leppert is a member of St. Christopher Parish in Indianapolis.) †

Consider This/Stephen Kent

Marriage is not a 'Catholic thing'

Those who seek to redefine marriage as anything other than the union of one man and one woman must, by the very long existence of the institution, be held to a high standard of proof rationale to make their case.



There is, instead, manipulation of language.

Their theme is inevitably of same-sex marriage, and "a strategy of incremental erosion of marriage."

A newspaper columnist recently illustrated this.

The attorney general of Washington state, in announcing his candidacy for governor, said that he is against same-sex marriage.

"[Marriage] has to do with families," he said. "It has to do with reproduction of children. It has to do with stability of society," said Rob McKenna.

Right, three for three. Nothing new here.

It rubbed Danny Westneat, a columnist for *The Seattle Times*, the wrong way. Westneat called McKenna's position "discriminatory and divorced from reality."

"Society and science have already recast marriage and remade the family," he wrote.

Right. And how's that working out for you?

The reality that Westneat sees is the status quo.

Noting that married households are now the minority in Washington state, he says, "meaning there is no marriage at the core of the majority of our families anymore."

Westneat is not alone in misunderstanding the intrinsic nature of marriage, seeing it as some sort of legal construct, no more than a state license approval of sexual relations.

It is not a "Catholic thing." It is no more possible to redefine marriage as to redefine water as something other than its elemental constituents.

"Strategies of language are crucial here," said the head of the U.S. bishops' effort for promotion and defense of marriage. "What we see happening in the marriage debate with terms such as

'equality' is similar to the manipulation of language found in the pro-abortion rhetoric of 'choice,'" said Bishop Salvatore J. Cordileone of Oakland, Calif.

The columnist sees the candidate's view as divorced from reality. That reality is far from perfect, one in much need of rehabilitation.

"Our culture is one that often forgets the sacred gift of the child," said Bishop Cordileone, and "fails to recognize the vital importance of a mother and a father together for the life and upbringing of that child."

Bishop Cordileone's committee provides a very good analogy: "The word 'marriage' isn't simply a label that can be attached to different types of relationships. Instead, 'marriage' reflects a deep reality—the reality of the unique, fruitful, lifelong union that is only possible between a man and a woman.

"Just as oxygen and hydrogen are essential to water, sexual difference is essential to marriage. The attempt to 'redefine' marriage to include two persons of the same sex denies the reality of what marriage is. It is as impossible as trying to 'redefine' water to include oxygen and nitrogen."

The columnist urged the candidate to change his position.

"It would get you into the 21st century when it comes to family," Westneat advised.

What flash of brilliance has occurred early in the 21st century to overcome a millennia of an institution?

(Stephen Kent, now retired, was editor of diocesan newspapers in Omaha and Seattle. He can be contacted at Considerks@gmail.com.) †

Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

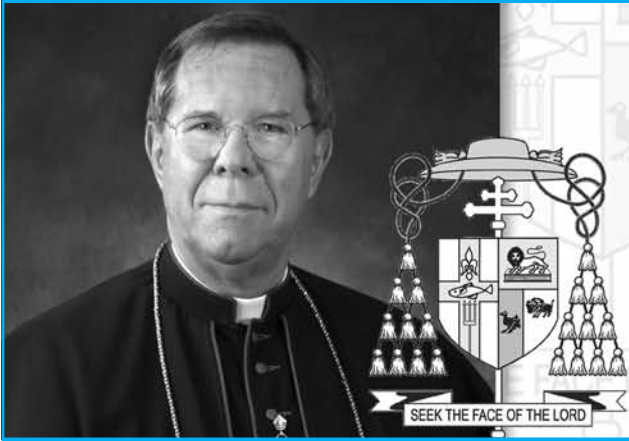
The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to "Letters to the Editor," *The Criterion*, P.O. Box 1410, Indianapolis, IN 46206-1410.

Readers with access to e-mail may send letters to critterion@archindy.org.

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

The Church is a promise of our heavenly home

(Editor's note: While Archbishop Buechlein continues to recover from a stroke, we offer some reprints of his various columns for your enrichment. The following column is from the Sept. 24, 2004, issue of The Criterion.)

“Something very strange has taken place in the last few years: Christians have lost touch with heaven! Of the desire for heaven, our ‘heavenly home,’ we hear hardly a word. It is as if Christians have lost the *orientation* that for centuries defined the direction of their journey.

“We have forgotten that we are pilgrims, and the goal of our pilgrimage is heaven. Connected with this is another loss: We largely lack awareness that we are on a *dangerous* pilgrim path, and that it is possible for us to miss our goal, to fail to reach the goal of our life. To put it bluntly: we do not long for heaven; we take it for granted that we shall get there. This diagnosis may be exaggerated, overstated. The trouble is, I am afraid it is essentially true.”

These words were spoken by Cardinal Christoph Schönborn of Vienna in a retreat conference to Pope John Paul II and his curia during their annual retreat (*Loving the Church*, San Francisco, Ignatius Press, p. 177). This theme struck me as I read this publication of the cardinal's retreat conferences while I was on my

annual retreat with the bishops of Indiana, Illinois and Wisconsin a couple weeks ago.

The cardinal speaks of the image of our Church as “home” on the way to the kingdom of heaven. Are we forgetting that life as we know it on this Earth is not our destination? In that sense, the Church is a gift to us as “our home on the way home.” It would be good to use our imagination in thinking about our desire—and our need—to be with Christ, to live with him and to be at home with him.

In his retreat conference, the cardinal evokes the image of people who have lost their homes or their homeland. For them, the word “home” is a word of longing. The word “home” has a strongly emotional, almost devotional, resonance. “‘Home’ is not just a particular landscape, not just its language, its familiar landmarks, but above all the people who live there. When the people we were familiar with [friends, neighbors, acquaintances] no longer live there, then ‘home’ has died, even if the landscape remained” (Ibid, p. 178). We older folks sense the meaning of that.

The Church is the *promise of home*. The person who has found the Church has found a way home. St. Paul speaks on this theme: “Our home is in heaven” (Phil 3:20). Our home is in heaven, because it is in heaven that we find *our true family*. He told the people of Ephesus: “You are no longer strangers and travelers, but fellow citizens

with the saints and members of the household of God” (Eph 2:19).

Cardinal Schönborn remarked, “Hope for heaven, for full communion with Christ ‘and all the angels and saints,’ is the very *motor*, the driving force, of Christian engagement in this world” (Ibid). He is concerned that there is an alarmingly pragmatic and horizontal understanding of the Church that has become widespread. It is seen too much as a human work, too little as the place of grace. To that I would add that life itself has become so fixed and preoccupied with our hectic day-to-day activities with little thought—or even time for thought—about the goal of this life.

Are we forgetting that we are a pilgrim people on our way to a destination beyond this worldly life? Are we tending to forget that we need God's grace to arrive in heaven, that we can't get there on our own? Have we lost sight of the need of our Church and the sacraments of our Church as the way we receive the grace to make this pilgrimage?

Some people want to say, “God, yes. The Church, no!” The problem with that sentiment is the fact that it wants to ignore the way home that Jesus himself left for us.

He gave us the Church as the way home. He gave us the seven sacraments of the Church as the way home. The Church and the sacraments are not *our* arbitrary inventions.

Many people have not only lost sight of heaven, but also of the meaning and value of the way to get there. Of course, it is a question of faith. And our culture wants to accept only what it can see. Grace, of course, is not visible. But the sacraments are. The divinity of Christ was not visible when he walked the Earth and launched this way home. But his humanity was.

We need to pray for the gift of faith and our hearts must be open to accept it in order to satisfy our deepest longings for home. †

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 July

Men Religious: that the special gifts their communities bring to the Church may be more widely appreciated and encouraged.

La Iglesia es promesa de nuestro hogar celestial

“En los últimos años ha sucedido algo muy extraño: ¡los cristianos han perdido contacto con el cielo! Casi nunca se oye hablar sobre el deseo de alcanzar el cielo, nuestro ‘hogar celestial’. Pareciera que los cristianos hubiesen perdido la *dirección*, que durante siglos definió el rumbo de su travesía.

“Hemos olvidado que somos peregrinos y la meta de nuestra peregrinación es el cielo. Vinculada a ésta, hay otra pérdida: en general, no nos damos cuenta de que estamos en una senda de peregrinación *peligrosa* y que es posible perder de vista la meta, no alcanzar la meta de nuestra vida. Para hacerlo más claro: no ansiamos el cielo; damos por sentado que llegaremos allí. Puede que el diagnóstico sea exagerado, desmesurado. El problema radica en que, me temo que es esencialmente cierto.”

Estas fueron palabras pronunciadas por el cardenal Christoph Schönborn de Viena en una conferencia de retiro ante el Papa Juan Pablo II y su curia durante su retiro anual (*Amor por la Iglesia*, San Francisco, Ignatius Press, p. 177) Este tema me impactó al leer la publicación de las conferencias de retiro del cardenal, mientras me encontraba en el retiro anual con los obispos de Indiana, Illinois y Wisconsin, hace un par de semanas.

El cardenal habla de la imagen de nuestra Iglesia como el “hogar” en nuestro camino hacia el reino de los cielos. ¿Acaso hemos olvidado que la vida, tal y como la conocemos en la Tierra, no es nuestro destino final? En

este sentido, la Iglesia es un obsequio, por ser “nuestro hogar, camino al hogar”.

Sería bueno que pusiéramos a funcionar nuestra imaginación, pensando en nuestro deseo y nuestra necesidad de estar con Cristo, de vivir con él y de estar en casa con él.

En su conferencia de retiro, el cardenal evoca la imagen de aquellas personas que han perdido sus hogares o sus patrias. Para ellos la palabra “hogar” es una palabra llena de melancolía. La palabra “hogar” encierra una fuerte connotación emocional, casi devota. “El ‘hogar’ no es simplemente un cierto lugar, no es solamente su idioma, sus hitos familiares. Es, por encima de todo, la gente que lo habita. Cuando aquellas personas que conocemos (amigos, vecinos, conocidos), ya no se encuentran allí, el ‘hogar’ ha muerto, aunque el terreno permanezca en el mismo lugar” (Ibid, p. 178). Las personas mayores sienten este significado.

La Iglesia es la *promesa del hogar*. Aquellos que han hallado a la Iglesia, han hallado su camino a casa. San Pablo habla sobre este asunto: “Nosotros somos ciudadanos del cielo (Flp 3: 20). Nuestro hogar está en el cielo, porque es allí donde encontramos a *nuestra verdadera familia*. Él le dijo a los efesios: “Así pues, ya no sois extraños ni forasteros, sino conciudadanos de los santos y familiares de Dios” (Ef 2: 19).

El cardenal Schönborn señaló: “la promesa del cielo, de la comunión total con Cristo ‘y todos los ángeles y santos’ es el *motor*, la fuerza que impulsa el

compromiso cristiano en este mundo” (Ibid). Le preocupa la concepción alarmantemente pragmática y llana de la Iglesia, tan ampliamente difundida. Se le percibe más como una obra humana y cada vez menos como un lugar de gracia. A lo cual agregaré que la vida misma se ha vuelto tan rígida y dedicada a las ajetreadas actividades cotidianas, que ya no se piensa, o se dedica tiempo para pensar, sobre el objetivo de esta vida.

¿Acaso olvidamos que somos peregrinos con rumbo a un destino más allá de esta vida mundana? ¿Estamos olvidando que necesitamos de la gracia de Dios para llegar al cielo, que no podemos llegar allí por cuenta propia? ¿Hemos perdido de vista nuestra necesidad de la Iglesia y los sacramentos de nuestra Iglesia, como la forma de recibir la gracia para realizar dicha peregrinación?

Algunas personas dirían: “Dios, sí. ¡La Iglesia, no!” El problema con este sentir es el hecho de que ignora el camino a casa que el propio Jesús nos dejó. Él nos entregó la Iglesia como el camino a casa. Él nos entregó los siete sacramentos de la Iglesia como el camino a casa. La Iglesia y los sacramentos no son *nuestra* invención arbitraria.

Muchas personas han perdido de vista, no sólo el cielo, sino también el significado y el valor del sendero para llegar hasta él. Por supuesto, es una cuestión de fe. Y nuestra cultura acepta sólo lo que puede ver. La gracia, ciertamente, no es visible. Pero los sacramentos sí. La divinidad de Cristo no era evidente cuando anduvo por la Tierra y lanzó este sendero de vuelta a casa. Pero su calidad humana sí.

Debemos rezar por el obsequio de la fe y nuestros corazones deben estar abiertos a aceptarla, para así poder satisfacer nuestras más profundas añoranzas del hogar. †

¿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 julio

Hombres Religiosos: Que los dones especiales que sus comunidades traen a la iglesia sean más apreciados y alentados por todas partes.

Events Calendar

July 1-2
St. Bridget Parish, 404 E. Vine St., Liberty. **Yard sale**, Fri. 1-5 p.m., Sat. 8 a.m.-5 p.m. Information: 765-458-6818.

July 3
Queen and Divine Mercy Center, Rexville, located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles. Mass, 9:30 a.m., on **third Sunday holy hour and pitch-in**, Father Elmer Burwinkel, celebrant, daily Mass, 9 a.m. Information: 812-689-3551.

July 4
St. Mary Parish, 317 N. New Jersey St., Indianapolis. **"Fourth of July ;Ole! Festival,"** music, food, games, downtown fireworks, 3-11 p.m. Information: 317-637-3983.

July 5
St. Luke the Evangelist Parish, 7575 Holliday Drive E., Indianapolis. **Marriage and vocations enrichment, "Man and Woman He Created Them,"** three-week series, 7 p.m., no charge. Information: 317-259-4373 or sschmidt@stluke.org.

July 6
Archbishop O'Meara Catholic Center, 1400 N. Meridian 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.

July 7-9
Holy Spirit Parish, 7243 E. 10th St., Indianapolis. **Parish festival**, Thurs. 6-11 p.m., Fri. 6 p.m.-midnight, Sat. 1 p.m.-midnight, rides, food, music, entertainment. Information: 317-353-9404.

St. Andrew the Apostle Parish, 4050 E. 38th St., Indianapolis. **Rummage sale**, 9 a.m.-6 p.m. Information: 317-546-1571.

July 8-9
St. Benedict Parish, 111 S. Ninth St., Terre Haute. **"Community Festival,"** 5 p.m.-midnight, games, food, \$2 adults, children free. Information: 812-232-8421.

July 8-10
St. Lawrence Parish, 542 Walnut St., Lawrenceburg. **Parish festival**, food, music, rides, Fri. 5:30 p.m.-midnight, Sat. 4 p.m.-midnight, German dinner, Sun. 11 a.m.-6 p.m., chicken dinner. Information: 812-537-3992.

July 9
St. Roch Parish, Family Life Center, 3603 S. Meridian St., Indianapolis. **Single Seniors**, meeting, 1 p.m., age 50 and over. Information: 317-784-4207.

Oldenburg Academy, Oldenburg. **Alumni Association, "Theater Camp,"** three sessions, ages 7-22, ages 14-22, 9 a.m.-1 p.m., ages 7-13, 1:30-4:30 p.m. Information: 812-934-4440, ext. 240, or slamping@oldenburgacademy.org.

July 10
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Disalced Carmelites Secular Order meeting**, noon. Information: 317-545-7681.

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, meeting, 2:30 p.m. Information: 317-885-5098.

Harrison County Fairgrounds, 341 Capitol Ave., Corydon. **St. Joseph Parish, parish picnic**, 10 a.m.-3:30 p.m., food, games. Information: 812-738-2742.

July 13
St. John the Evangelist Parish, crypt, 126 W. Georgia St., Indianapolis. **Theology on Tap series, "Are You Prepared for the End of the World?"** 7 p.m. Information: www.indydot.com or indytheologyontap@gmail.com.

July 14-16
St. Christopher Parish, 5301 W. 16th St., Indianapolis. **"Midsummer Festival,"** Thurs. 4:30 p.m.-10 p.m., Fri. 4:30 p.m.-11 p.m., Sat. noon-11 p.m., food, games, rides. Information: 317-241-6314.

July 15
Ironwood Gold Club, 10955 Fall Road, Fishers, Ind. (Lafayette Diocese). **Little Sisters of the Poor and St. Augustine Home for the Aged, "Swing Fore Seniors" golf tournament**, shotgun start, noon. Information: 317-872-6420 or devisindianapolis@littlesistersofthepoor.org.

St. Vincent Cancer Care, parking lot, 8301 Harcourt Road, Indianapolis. **St. Vincent Women of Hope, rummage sale**, 7 a.m.-4 p.m. Information: 317-415-6760 or <http://stvincencet.org>

womenofhope.org.
Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program, **"Your Life Is Not Your Own,"** Ken Beckley, presenter, 6:30-8:30 a.m. \$14 members, \$20 non-members. Reservations and information: www.catholicbusinessexchange.org.

July 16
St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants, pro-life Mass**, Msgr. Joseph Schaedel, celebrant, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Shop INNspired gift shop, summer social and sale**, free ice cream cones, 9 a.m.-3 p.m. Information: 317-788-7581 or benedictinn@benedictinn.org.

St. Mary Parish, Navilleton, 7500 Navilleton Road,

Floyds Knobs. **Family Fun Run/Walk**, 8 a.m., \$15 adults, \$7 children 12 and under. Information: 812-923-5419.

July 16-17
St. John the Baptist Parish, 25743 State Road 1, Dover. **"Summer Festival,"** Sat. 6:30 p.m.-midnight; Sun. 11 a.m.-9 p.m., Sun. chicken dinner, 11 a.m.-5 p.m., food, games, entertainment. Information: 812-576-4302.

July 17
St. Mary Parish, Navilleton, 7500 Navilleton Road, Floyds Knobs. **Parish picnic**, 10 a.m.-4 p.m., chicken dinner, games, quilts. Information: 812-923-5419.

Richmond Catholic Community, 701 N. "A" St., Richmond. **Charismatic prayer group**, 7 p.m. Information: dicksoncorp@parallax.ws.

July 18
Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Peer ministry listening skills training**, 7-9 p.m. Information: 317-236-1586 or dvanvelse@archindy.org.

Retreats and Programs

July 8
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Come Away and Rest Awhile,"** 8 a.m.-4 p.m., \$25 per person. Information: 317-545-7681 or spasotti@archindy.org.

July 9
Oldenburg Franciscan Center, Oldenburg. **"Prayer Day—A Time for Guided Prayer,"** Franciscan Sister Kathleen Mulso, presenter, 9-11:30 a.m., \$25 per person. Information: 812-933-6437 or center@oldenburgosf.com.

July 10
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pre Cana Program,"** 1:30-6 p.m. Information: 317-545-7681, ext. 15, or cmcsweeney@archindy.org.

July 12-14
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Beauty As a Pathway to God—Religious Art and Symbols in the Spiritual Life, Part 2,"** mid-week retreat, Benedictine Brother Martin Erspamer, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

July 15-17
Rachel's Vineyard Retreat, Indianapolis. **Post-abortion healing, confidential retreat program and location.** Information: 317-236-1521, 800-382-9836, ext. 1521, or 317-831-2892.

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Reflections on the Richness of Old Testament Biblical Wisdom,"** Benedictine Father Eugene Hensell, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

July 16
Oldenburg Franciscan Center, Oldenburg. **"Just Us Girls!"** for girls 10-15 and their mothers, grandmothers, godmothers and aunts, Franciscan Sister Joan Miller, presenter, 10 a.m.-3 p.m., free-will offering, bring a brown bag lunch. Information: 812-933-6437 or center@oldenburgosf.com.

July 17-24
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Directed Retreat,"** three-, five- or eight-day retreat. Information: 317-545-7681 or spasotti@archindy.org.

July 20-22
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"A Step 11 Retreat for Recovering Alcoholics and Alanons,"** Dave Maloney, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

July 22-23
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Leadership Blast!"** for students entering the sophomore year of high school, \$50 per student includes room, board, materials and cookout. Information: 317-788-7581 or www.benedictinn.org.

July 22-24
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Of Signs and Symbols—The Sacraments of the Church,"** Benedictine Father Vincent Tobin, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

August 1-5
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Bringing to Life the Word of God in Song,"** session one, Benedictine Father Columba Kelly, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

August 8-12
Oldenburg Franciscan Center, Oldenburg. **"Franciscan Preached Retreat—Becoming a Dangerous Memory of the Gospel in the 21st Century,"** Franciscan Sister Norma Rocklage, presenter, \$95 per day. Information: 812-933-6437 or center@oldenburgosf.com.

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Bringing to Life the Word of God in Song,"** session two, Benedictine Father Columba Kelly, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

August 10-31
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"A Thomas Merton Seminar: Bridges to Contemplative Living—Living Your Deepest Desires,"** Vol. 3, four-session workshop, Benedictine Sister Julie Sewell, presenter, Mass, 5:15 p.m., simple supper, 6 p.m., session 6:30-9 p.m., \$85.95 per person includes book and simple supper. Information: 317-788-7581 or www.benedictinn.org.

August 14
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pre Cana Program,"** 1:30-6 p.m. Information: 317-545-7681, ext. 15, or cmcsweeney@archindy.org.

August 16
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Catholic Identity and Doctrine—The B and b of Baptism,"** session one, Mary Lynn Cavanaugh, presenter, 6:30-9 p.m., \$25 per person. Information: 317-788-7581 or www.benedictinn.org.

Terre Haute Carmelites to host novena services

The Carmelite nuns of the Monastery of St. Joseph, 59 Allendale, in Terre Haute will sponsor their annual public novena in preparation for the feast of Our Lady of Mount Carmel from July 8 to July 16. The novena services begin with the

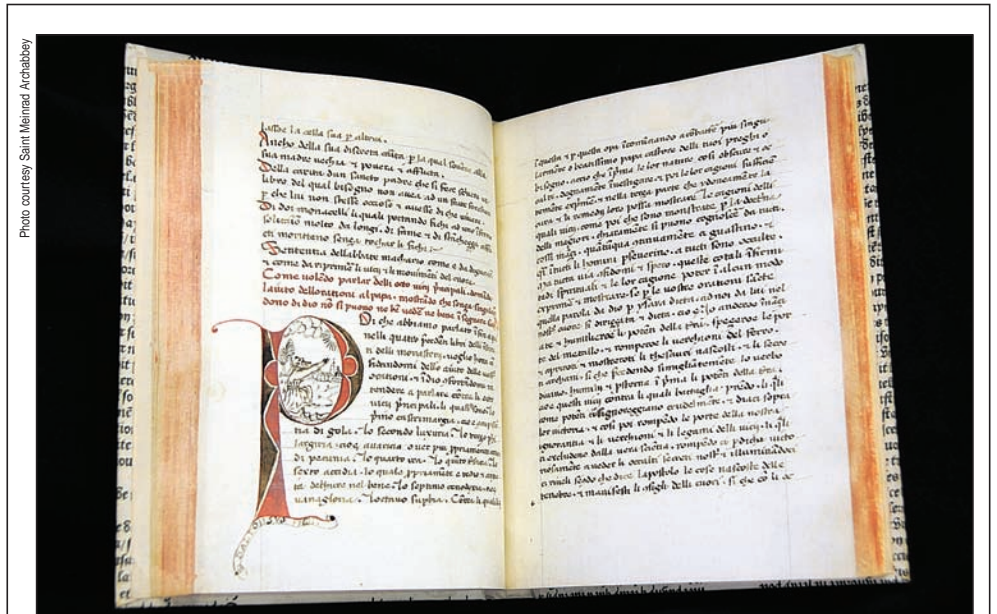
praying of the rosary and the novena prayer at 7:30 p.m. followed by Mass. The sacrament of reconciliation also will be available each evening. Carmelite Father Adam Gregory Gonzales will preach during each night of the novena. †

VIPs



Christine White, a recent graduate of Cathedral High School in Indianapolis, recently placed 13th among competitors from across the nation in the history paper category of the Kenneth E. Behring National History Day contest, which took place from June 12 through June 16 at the University of Maryland in College Park, Md.

Christine's paper was titled "An Unprecedented Peace: A Change of Order at the Paris Peace Conference, 1919." Christine, a member of St. Michael the Archangel Parish in Indianapolis, was one of four valedictorians at Cathedral High School this year. She will attend Indiana University in Bloomington this fall. †



Rare manuscripts exhibit

This mid-15th century handwritten manuscript of John Cassian's Institutes of the Coenobia is one of several rare manuscripts related to monastic rules on display at the Saint Meinrad Archabbey Library in St. Meinrad through mid-December. The manuscripts, which are from the library's collection, include printed copies of the Rule of St. Benedict from 1500 and 1579, examples of modern critical editions and modern scholarship on the Rule, and facsimile editions of some of the earliest manuscript versions of the Rule. For library hours, call 812-357-6401 or 800-987-7311, or log on to the Archabbey Library's website at www.saintmeinrad.edu/library/library_hours.aspx. The exhibit is free and open to the public.

Sister Sharon Bierman retires after 33 years of ministry at St. Paul Hermitage

By Mary Ann Wyand

A prayer service, a party and a pilgrimage.

Benedictine Sister Sharon Bierman, longtime administrator of St. Paul Hermitage in Beech Grove, began her retirement celebration on June 25 with a prayer service in the Hermitage chapel followed by a party where she greeted friends from three decades of ministry at the retirement home adjacent to Our Lady of Grace Monastery.

On Sept. 5, she will embark on a two-week pilgrimage to Benedictine monasteries and other holy sites in Italy with Benedictine Sisters Mary Luke Jones and Joan Marie Massura.

June 30 was Sister Sharon's official retirement date, but she said a part of her heart will always remain at the Hermitage where she enjoyed ministering for 33 years.

She began working at the Hermitage on Aug. 7, 1978, and served as a physical therapist and director of rehabilitation until Jan. 1, 1999.

On April 3, 2000, she was named the seventh administrator, an assignment that she cherished because it gave her daily opportunities to interact with residents and their families.

"I have loved being here," Sister Sharon said. "The elderly bring me to life. They have taught me so much. I have gone through a spiritual transformation just being a part of their wonderful lives. The residents are also friends."

Benedictine Sister Rebecca Marie Fitterer, a registered nurse and former director of nursing at the Hermitage, begins her new ministry as the health care facility's eighth administrator on July 1.

Currently, there are 110 employees and 104 residents.

Among her other duties, Sister Rebecca will oversee a new capital campaign in 2012 to raise an estimated \$2.4 million for necessary facilities improvements to the Hermitage,

which also houses a retirement wing for priests and a health care center for residents with medical challenges.

Benedictine Sister Juliann Babcock, prioress of Our Lady of Grace Monastery, said Sister Sharon's love for the elderly has enriched the sisters' ministry at the Hermitage, which was founded at the request of the late Archbishop Paul C. Schulte in 1960.

"Sister Sharon certainly reflects a compassionate presence and a caring manner for each resident and each staff person," Sister Juliann said. "She is very dedicated, and I know loves each person that is presently at the Hermitage and has been there throughout those 33 years. It's amazing that she remembers their names and their families.

"She has a great reverence for the elderly," the prioress said. "St. Benedict says in the *Rule* that care of the sick should come before all else, and I think Sister Sharon has certainly embodied that spirit and that part of our *Rule* as she has cared for the residents as a physical therapist and an administrator."

During 11 years as administrator, Sister Sharon was instrumental in coordinating plans for resident-centered care as well as raising funds to hire a residential nurse, buy a 14-passenger bus, and renovate the Hermitage entrance, dining room, rehabilitation department, recreation room and beauty shop.

She also arranged for each resident to receive an emergency pendant, installed a code alert system on doors, began weekly news updates, and published comprehensive handbooks for health care, employees and residents.

Sister Sharon also served her sisters as the physical therapist at the monastery.

Later this year, she will complete a clinical pastoral education course for certification as a chaplain.

"I want to become a chaplain for either a hospital or a hospice," Sister Sharon said. "I've helped a lot of Hermitage residents transition from this life to the



Benedictine Sister Sharon Bierman, left, longtime administrator of St. Paul Hermitage in Beech Grove, poses for a recent photograph with her mother, Irma Bierman, who is a Hermitage resident, and Ave Maria Guild members Sharon Gartrell, center, and Linda Augenstein. Guild members honored her at their monthly meeting in June, and gave her yellow roses and a money tree to help with travel expenses for her pilgrimage to Italy in September.

next. ... My dream would be that I could be on call for God. I would visit people in the hospital and in health care facilities, and be present when God may be calling them home.

"Death is not scary," she said. "It's a transition. Life is changed, not taken away. A man whose wife died four years ago told me that, 'Each year that passes, I'm one year closer to being with her again.'"

Sister Sharon's legacy will continue at St. Paul Hermitage thanks to six core values that she introduced for employees and residents—respect and dignity, teamwork, hospitality, community building, honest communication, and personal and professional growth.

"When you treat each person with respect and dignity, that loving spirit permeates the whole building," she said. "We are a family."

Perhaps the greatest lessons she has learned in her ministries at St. Paul Hermitage, Sister Sharon said, are that "God works miracles in everyday life,



Benedictine Sister Sharon Bierman, longtime administrator of St. Paul Hermitage in Beech Grove, talks with Hermitage resident Harold Dwenger, who is 102. Sister Sharon retired on June 30 after 33 years of ministry at the retirement facility operated by the Sisters of St. Benedict of Our Lady of Grace Monastery. "This is their home," she said. "The residents feel safe and loved here."

and intervenes in the human condition to make things work out and solve problems that seem insurmountable." †

Carolyn Woo named president and chief executive officer of Catholic Relief Services



Carolyn Y. Woo

BALTIMORE (CNS)—Carolyn Y. Woo, dean of the Mendoza College of Business at the University of Notre Dame, has been named president and chief executive officer of Catholic Relief Services.

Woo, 57, will succeed Ken Hackett, who is retiring after 18 years as head of the bishops' international relief and development agency.

She will begin the job on Jan. 1.

"Dr. Woo is a woman of deep faith with a strong commitment to the mission of the Church," Bishop Gerald F. Kicanas of

Tucson, Ariz., chairman of the CRS board of directors, said in a statement from the Baltimore-based agency. "She will bring exceptional abilities and gifts to the task of serving the poor around the world in the name of Catholics throughout the United States."

Born and raised in Hong Kong, Woo served on the CRS board of directors from 2004 until 2010, and traveled to observe the agency's program in Africa and Asia, including Banda Aceh, Indonesia, soon after the Indian Ocean tsunami.

She immigrated to the United States to attend Purdue University in Indiana, where she received bachelor's, master's and doctoral degrees. She held various positions at Purdue, ultimately serving as associate executive vice president for academic affairs.

Her teaching and research interests include corporate and competitive strategy, entrepreneurship, management of innovation and change, and organizational systems.

Woo and her husband, David Bartkus, live in South Bend, Ind. †

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RONCALLI

continued from page 1

inspired by the devastating heartbreak of Katie's death.

Setting an example for living life

When Katie died at age 17 on May 20, the news rocked the Roncalli community and everyone who knew and loved her. After an announcement about her sudden and unexpected death was made at the school on that Friday morning, shocked, grief-stricken students looked for understanding and comfort from each other and their teachers—teachers who needed understanding and comfort, too.

A Roncalli teacher, Lauck was at home on that morning, helping his wife, Kara, with their newborn baby, Aubree, who had entered the world just five days earlier. When Lauck received the phone call about Katie, the news took away the breath of the father of four.

Similar to everyone familiar with Katie's story, Lauck knew that she had been battling Hodgkin's lymphoma—a type of cancer—for three years. But the expectations and the medical percentages were always high that she would eventually recover.

Her doctors believed that she was getting better every day after she received an adult stem-cell transplant at Riley Hospital for Children in Indianapolis on May 12. She was even dancing and laughing in her hospital room on the night before she died of a blood clot.

"She was happy-go-lucky, always smiling on the field and off the field," Lauck recalls. "She was a very confident player. Softball was going to be her sport in high school."

In her freshman year, she played for Roncalli even as she received radiation treatments for the disease. When she couldn't play in her sophomore year, she served as a manager for the team. She also attended as many games as she could this season. Even more telling, she reached out to nearly everyone at Roncalli, making special efforts to connect with students who are quiet, shy or doubted themselves.

That helps explain why more than 4,000 people attended her wake in the Roncalli gym.

"She had a fighter's personality," Lauck says. "She went around nationally speaking about cancer awareness. She was also involved in the St. Baldrick's Foundation [an effort in which people agree to shave their heads for donations that benefit research for a cure of childhood cancer]. A number of kids at Roncalli shaved their heads every year because of her."

As he thought of Katie, Lauck also focused on some of the girls who knew her well—the members of the softball team.

'We came together'

Since the beginning of the softball season in March, Lauck believed he had a state championship-caliber team. But the team just wasn't playing like it or acting like it as the season moved deeper into May.

"There were some trust and chemistry issues with the team," Lauck says. "It wasn't a united team."

Looking back now, everyone connected with the team says the change in attitude came with the news about Katie.

On the afternoon of the day that she died, the team was scheduled to play against a team from Whiteland High School. The players all told Lauck that they still wanted to play. When he met with them before the game, he noticed the depth of their shared sadness. He also noted that the air of invincibility that marks many teenagers had been shaken. As the players took the



Above, Roncalli pitcher Kendra Lynch, no relation to Katie Lynch, winds up for a pitch during her team's June 11 state championship game against Andean High School in Merrillville, Ind.



Right, members of the softball team of Roncalli High School in Indianapolis jump and cheer together moments before the start of their June 11 state championship game against Andean High School in Merrillville, Ind.

field that day, they all had written Katie's initials—K.M.L.—on their upper right arms.

"After Katie passed away, everyone was so impacted," says Kristen Thomas, a senior pitcher on the team. "It brought the team closer together. Everyone was so inspired by her efforts to fight off the cancer."

Roncalli won the game against Whiteland, but it was a scene afterward that was more memorable.

"We came together at home plate with Whiteland's team and offered a prayer for Katie, for her energy and her personality," Lauck recalls. "All the fans were on the field, too. It was a touching moment [that] I'll never forget and the players won't ever forget."

In the days that followed, Lauck used the tragedy of Katie's death to talk about the priorities and foundations of life—family, faith, relationships, trust, forgiveness and support for others. He had stressed those themes throughout the season. This time, the players embraced them.

The team also set a goal: "Win State for Kate!"

"We wanted to show her what she meant to us, the whole softball program and all of Roncalli," Kristen says.

Nine straight wins later, the team made it to the state championship game.

'They never forgot her'

Before the championship game against the team from Andean High School in Merrillville, the Roncalli players hung Katie's softball jersey in their dugout, just as they had before every game throughout the state tournament. They also once again displayed her initials on their upper right arms.

In the stands, the majority of the Roncalli fans wore special T-shirts honoring the team and Katie. On the right sleeve of the shirt was Katie's name. There was also the symbol of a cross within a heart. Beneath the symbol were the words, "In Our Hearts."

Katie's parents were among the fans wearing the shirts. So were her three older siblings, Sean, Daniel and Kerry. Their presence during the team's tournament run touched the players and their families.

"They actually drove down to Jasper the week before for the semi-state championship," says Kathy George, the mother of senior player Melanie Keyler. "I know this is so

hard on them, but they keep giving their support because they know that's how Katie would have wanted it. Their entire family has been such a witness to the power of faith and Christian community. It leaves many of us in awe."

Roncalli's 8-0 victory in the championship left their fans in complete joy.

After the pile-up on the pitcher's mound and countless rounds of hugs, the team posed for a photo with the state championship trophy. Someone remembered to take down Katie's jersey from the dugout and placed it near the championship trophy. That touch was noticed and appreciated by Katie's family.

"She's a special kid," says Katie's mother, Kathleen Lynch, about the youngest of her four children. "This was very emotional because those kids were playing their hearts out with her in mind. They felt that she was their angel, carrying them. They never forgot her. People's lives go on, but they haven't forgotten her. It's so important to us that people don't forget her and what she is about. That's why these girls and their parents and their coaches are so special to us."

Marty Lynch especially appreciated what Lauck told him following the game.

"When we stood there and talked, Dave said that the team changed after the unfortunate incident with Kaitlin," her father recalls. "I was very thankful to know that even though she wasn't able to be there, she was still providing an influence on her peers. It hurt, but it was a proud moment, too."

After the celebration on the field, Lauck stressed one last point to his players about their championship run.

"I kept reflecting on the journey of our season," Lauck says. "I told them the championship feeling will come and go, but the journey we made together will last."

That journey has led to two important reminders for everyone who was a part of it:

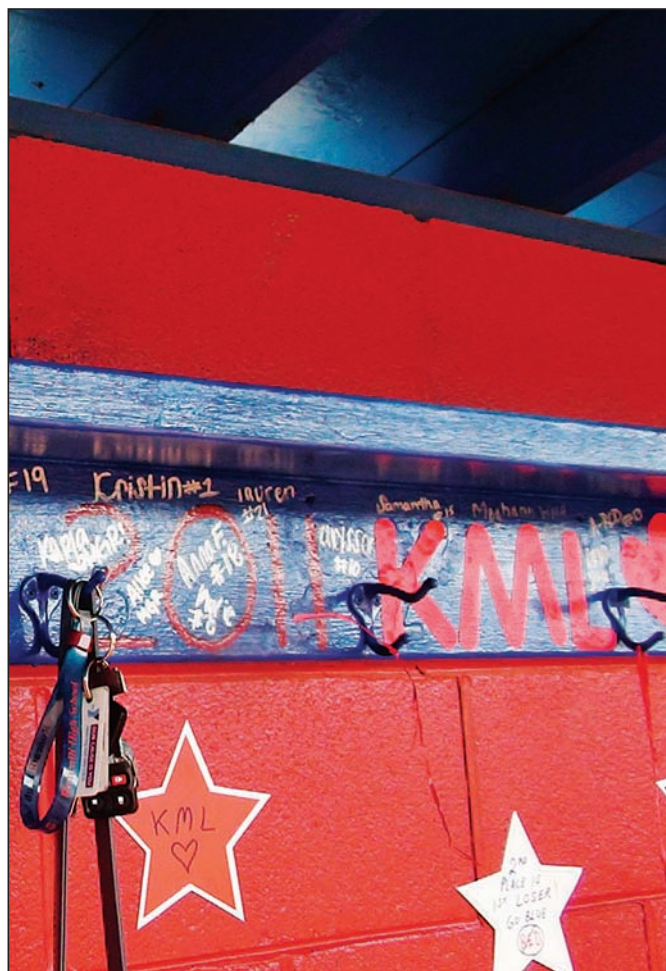
The great moments in our lives stay in our memories.

The people who touch our lives remain in our hearts forever.

(For more photos from the Roncalli High School softball team's state championship game, log on to www.CriterionOnline.com.) †



Above, during the state championship run of the Roncalli softball team, players wrote the initials of Katie Maureen Lynch—K.M.L.—on their upper right arms as a salute to their friend and former teammate, who died on May 20.



Right, on the day before the Roncalli softball team played in the 3A state championship, the players and coaches decorated the team's dugout with their names and the initials of Katie Maureen Lynch, their inspiration.



Left, Katie Lynch shaves the head of her father, Marty Lynch, during a March 2010 fundraising event for the St. Baldrick's Foundation, an effort in which people agree to shave their heads to raise donations that benefit research for a cure of childhood cancer.



Below, Katie Lynch shares a relaxing moment with her older sister and her parents in December of 2010 on the beach of St. Petersburg, Fla. From left are Kerry, Kathleen, Katie and Marty Lynch.

GETTELFINGER

continued from page 1

Archbishop Daniel M. Buechlein, then the bishop of Memphis, Tenn., was a co-ordaining bishop. They had known each other since their days together in the seminary.

For the next 22 years, Bishop Gettelfinger led the Church in southwestern Indiana. Last fall, he turned 75, the age at which canon law requires bishops to submit their resignation to the pope.

Pope Benedict XVI accepted his resignation on April 26. On the same day, his successor, Bishop-designate Charles C. Thompson, was announced. He was ordained and installed on June 29.

Q. What are some of the highlights of your tenure as the bishop of Evansville?

A. “That’s a tough question because there are both positives and negatives. The positive side is that the folks in the Evansville Diocese welcomed me most cordially. It’s been a great, great experience.

“The negative side, of course, is that we have been dealing with the sex-abuse scandal since the time [that] I became a bishop until now. Those are some of the less than bright highlights, but they’re real.

“The more important thing is that the people of Evansville and the diocese here have been wonderful and most welcoming in every way. It’s been a great, great experience for me.”

Q. You recently passed your 50th anniversary of your ordination to the priesthood. What are some of the fond memories you have of your 28 years of life and ministry as a priest in the archdiocese?

A. “First off, I was prepared to be a teacher in high school. I was involved in Catholic schooling and education from 1961 until 1980. That was the biggest highlight. Of course, the challenge was that I was part of the brand new Bishop Chatard High School in Indianapolis in 1961.

“Then I became the assistant principal and guidance director, and eventually principal from 1967-70. Then I was [the archdiocesan school] superintendent for 10 years. So Catholic education was my key ministry.

“But I always had my foot in pastoral ministry. I never lost my touch and love for being with people in parishes. In fact, in my last years there, I was the pastor of French Lick. I’d go down to Our Lady of the Springs [Parish] on Friday afternoon and come back on Sunday. After that, I became rector of the cathedral.

“The experience was really multifaceted, but most joyful in every way.”

Q. You grew up as a member of St. Bernard Parish in Frenchtown in the archdiocese’s New Albany Deanery. How did your vocation to the priesthood emerge in your life with your family, and in your life of faith in your home parish?

A. “Let me start with my family. In my family, I was the fourth of eight children. I had five sisters and two brothers.



Bishop Gerald A. Gettelfinger smiles during a celebration in 2002 to mark the 13th anniversary of his ordination and installation as the fourth bishop of Evansville.

“One thing that was very sacred in our house was that one never criticized a priest. We always respected the priesthood. And if we had difficulty with an individual priest, we dealt with him one-on-one. We learned that as children. So we had a great, deep respect for the priesthood and, of course, for the sacredness of individual priests as well.

“I really never thought about going to the seminary until after the end of the eighth grade. During catechism class for two weeks during May, [Benedictine] Sister Mary Philip Seib showed a film of Maryknoll missionaries in Africa.

“And three of us first cousins all decided we ought to be priests. So we told the nun, and she told the pastor. And he made arrangements for us to take the entrance exam. Two of us took it, and I was the only one accepted. So what really started out as the Three Musketeers ended up being the Lone Ranger.

“So I began my seminary training at Saint Meinrad on Sept. 9, 1949, and spent 12 years there.

“I had 12 years to discern the priesthood. It was not just a momentary thing. It was only after the ninth year that I really ultimately said ‘Yes. This is what I want to do if the archbishop will accept [me].’

“Growing up on a family farm, each of us had responsibilities. It was a tremendous experience to know that we needed each other. But we also learned very clearly that, even when Mom and Dad did everything very well in terms of farming, if the weather did not cooperate [with] either too much rain or not enough rain or too much sun, the best was not always good enough. You know?”

“That was comforting in many ways. Because in my 28 years in Indianapolis and 22 years here, my best has not always been good enough. I think that was a powerful experience growing up in a farm family in St. Bernard Parish in Frenchtown.”

Q. Being the son of a farmer might lead you to be a good pastor since that term itself is an animal husbandry term.

A. “If you look at my coat of arms, I have the symbol of the seed sower. I was born a farmer, trained as a teacher and a professed preacher.”

Q. You were ordained a year before the Second Vatican Council was convened. What was it like for you as a young priest to experience the years of the council and the reforms in the life of the Church that followed?

A. “My dad, back even in the 1950s, made the comment, ‘Why can’t we have Mass in English?’ I also remember [Benedictine] Archabbot Ignatius Esser of Saint Meinrad had written Pope Pius XII, and said that if there were ever to be any experimentation with the liturgy, Saint Meinrad Archabbey would be welcome to do that. And so I kind of grew up in that milieu.

“And then when the word came, we began to interject English into part of the liturgy. So it was kind of an evolutionary thing that took place.

“Then, of course, being in a brand new high school and teaching and being an associate pastor at St. Matthew [the Apostle] Parish in Indianapolis, my life was consumed pretty well and I didn’t have a lot of chances to reflect on what was happening, but more to experience it.

“Superimposed over all of that was the Vietnam War. That was all there. And so the late 1960s for young priests was really a matter of survival.

“Then the changes came for the liturgy. And the tragic thing about that was that what was decided in Rome on Thursday, we precociously in the United States tried to implement on Friday, with no preparation.”

Q. In 1989, you received a call from the apostolic nuncio’s office telling you that Pope John Paul II had appointed you as bishop of Evansville.

Please share your memories of receiving that life-changing phone call and what it meant to you at the time.

A. “It was most interesting. There had been rumors from June 1988 that kept ebbing and flowing all throughout the



Above, Bishop Gerald A. Gettelfinger greets an elderly well-wisher during a reception at the Archbishop O’Meara Catholic Center in the weeks following his April 11, 1989, ordination and installation as the fourth bishop of Evansville.

Left, Bishop Gerald A. Gettelfinger meets Pope Benedict XVI at the Vatican during a Boy Scouts of America pilgrimage in 2007.

winter that I was going to be bishop of Evansville. And so as long as the diocese was not filled, it was a possibility.

“And so when the call came, it was a surprise, yes, but not totally so. Now I knew that both Archbishop O’Meara and Archbishop Pio Laghi, the nuncio, were in Rome. So I knew that it couldn’t happen that week. Well, it did.

“It was a monsignor from the nunciature that called and said that the Holy Father was inviting me to be bishop of Evansville and [asked] if I would accept it. He was that blunt and straightforward.

“I asked how long I had [to answer]. And he said that the bishop of Evansville was anxious to retire, and the people of Evansville were anxious to get a new bishop.

“So I said if the Holy Father was willing to have confidence in me to do it, as well as everybody else along the way, then I was willing to accept. And the monsignor said, ‘I congratulate you, bishop.’ It was just that quick.”

Q. Wow. Your life was certainly different from that point onward.

A. “Absolutely. Oh, absolutely. But it was one that I was not totally unprepared for because I had had three great archbishops. Archbishop Schulte appointed me as a high school teacher and principal. Then Archbishop Biskup made me school superintendent. And Archbishop O’Meara made me chancellor and vicar general.

“They all empowered me and gave me the chance to spread my wings and do what I could do. They had confidence in me. That was tremendously empowering to me.

“So when I became a bishop, I had learned an awful lot. And I also learned how to let others do what they could do well, which I didn’t have to do myself.”

Q. Like the pontiff who appointed you, Blessed Pope John Paul II, you were

well known among people throughout the archdiocese for your love of the outdoors. How have your camping, canoeing and skiing trips remained an important part of your life since you were ordained a bishop in 1989?

A. “It’s all the Boy Scouts’ fault. Msgr. John Ryan, who died in 2005, of Immaculate Heart of Mary Parish, invited me to get involved with Scout Troop 174 there in Indianapolis, to which, by the way, I’m still affiliated.

“I started canoe trips and in the winter time with skiing.

“I had always prayed, even as a seminarian, that I might be helpful with youth. And I could not have written a better or more exciting script than I’ve had working in high school and then with Scouting along the way. I’ve kept my feet in both of those camps along the way.

“The outdoors is a fantastic way for young people to recognize their need to be interdependent on each other and also the fact that they are fragile. Our human nature is great in many ways, but we do have our fragility.

“I’ve always loved working with Scouting. I think young people can experience things in it that they wouldn’t do otherwise.”

Q. You were in the seminary at Saint Meinrad at the same time as Archbishop Buechlein. He was a few years behind you. He was also one of your co-ordaining bishops at your episcopal ordination.

What has it been like for you to be a brother bishop with him over the past 22 years, especially since he came to Indianapolis in 1992?

A. “He is a beloved friend. Of course, he was [later] rector of Saint Meinrad, which is my home away from home,

See GETTELFINGER, page 10

GETTELFINGER

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really. I grew up from age 13 to 25 at Saint Meinrad Seminary.

“When I had the choice to invite co-consecrators [for my episcopal ordination], I invited first my classmate, who was Bishop Thomas O’Brien in Phoenix. And then I invited then-Bishop, now Archbishop, Buechlein.

“It’s been a joy. He’s a great leader. He does very well in every way. I’m just so sorry that he’s struggling now with some health issues. But he’s a great man of the Church. I’m proud to be one with him.”

Q. Bishop-designate Charles C. Thompson, who is your successor in Evansville, is now in the same position that you were in 22 years ago. What advice have you given him thus far about adjusting to the life and ministry of a bishop?

A. “Bishop-elect Thompson and I have met several times. And my only advice to him at this point would be, number one, to be yourself. You’ve got to be who you are. You can’t put on airs. You can’t be phony. You’ve got to be yourself.

“And I can guarantee you, he will be. He is a wonderful man. And he will have a great life here, and will be a great bishop as well.”

Q. What are your thoughts about the challenges and opportunities that are currently before the Church in the Diocese of Evansville and in Indiana?

A. “All of the dioceses are struggling with the same main issue, and that is the shortage of priests. That’s facing the Church throughout [the U.S.]. But, here in the Evansville Diocese, I have chosen not to bring in [foreign-born] priests because we are not a missionary territory.

“I’ve strived to get our people to recognize that we need to have our own indigenous priesthood. And we have the capability. But we need to draw

on it. We can’t simply expect other people to come in and help us out. That masks the issue.

“The key thing is that the development of the priesthood comes from the family—around the dining room table, around the kitchen sink, in the farm, wherever else they are.

“That’s where the priesthood has grown. And to bring someone in from some other place simply masks that and makes people feel like nothing has changed. Well, things have changed.

“The other side of this [issue] has to do with the fact that many small parishes were formed by reason of the fasting laws prior to the Second Vatican Council, where people had to fast from midnight until Mass time without even having water.

“And so we have a lot of ... small country parishes that have grown up, ... but we don’t need them in terms of numbers because a larger place could work. But it’s very difficult to change that.”

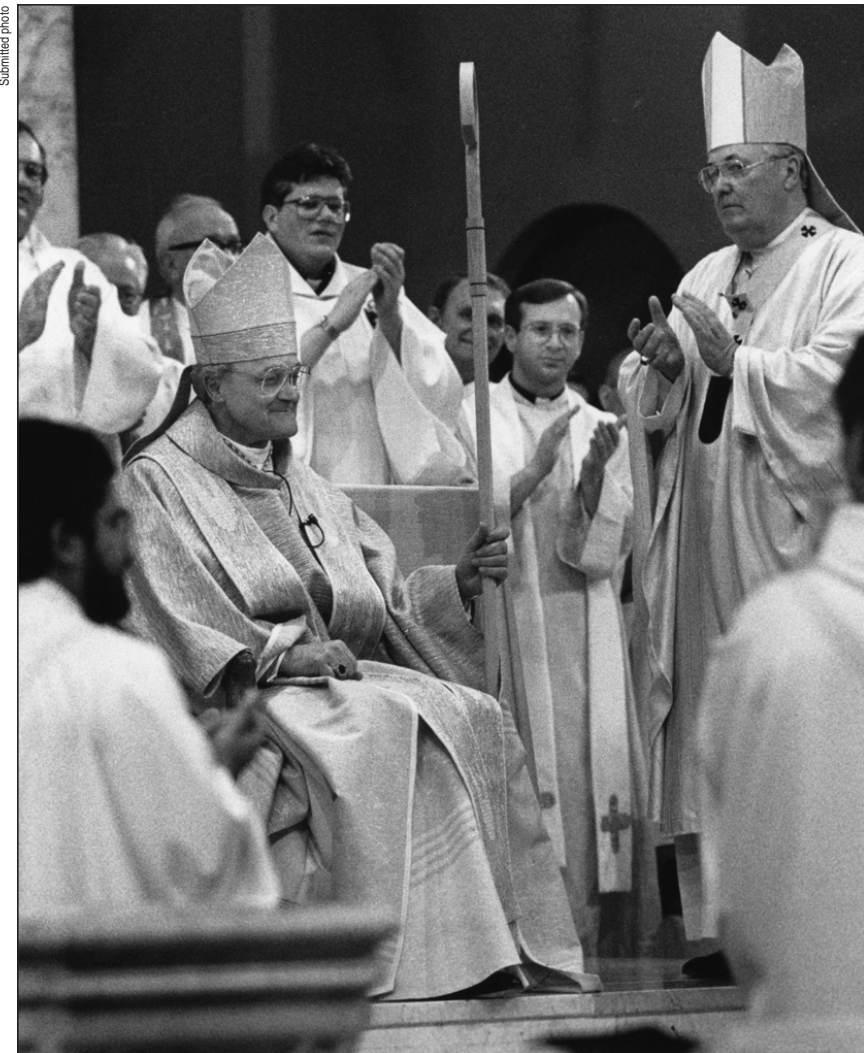
Q. Do you have other plans for what you will do after Bishop-designate Thompson is ordained and installed as the new bishop of Evansville?

A. “Number one, I’m a priest. Number two, I’m a bishop. And I plan on being a supply priest on weekends to help our parishes out. I’m going to live here in the diocese.

“I plan on helping Bishop Charles anyway that I can, except in the first year I plan on not accepting any requests to do confirmations unless there’s some emergency. I think it’s important that he have a chance to get around and help people, and they have a chance to meet him.

“Our folks here are familial. They like to know the guy at the top.”

(To listen to a podcast of the complete interview with Bishop Gerald A. Gettelfinger, log on to www.catholicradioindy.org and click on “program archives” for Faith in Action at the bottom of the homepage.) †



Bishop Gerald A. Gettelfinger, center, receives the applause of Archbishop Edward T. O’Meara, right, and others gathered on April 11, 1989, at St. Benedict Church in Evansville for his ordination and installation as the fourth bishop of the Church in southwestern Indiana. Archbishop O’Meara was the principal ordaining bishop in the liturgy. Then-Bishop Daniel M. Buechlein of Memphis was a co-ordaining bishop at the ordination and installation.

Vatican launches web portal that streamlines print, television and online news outlets

VATICAN CITY (CNS)—Pope Benedict XVI gave a cyber spark of life to a new Internet portal that gathers all Vatican news into one multimedia website, officials from the Vatican’s communications office announced.

With a click on a tablet device on the evening of June 28, Pope Benedict officially launched the aggregator of news content from the Vatican’s newspaper, radio, television and online outlets, they said.

The site, www.news.va, was to be fully functional on June 29, said Archbishop Claudio Celli, who heads the Pontifical Council for Social Communications.

The date coincides with the feast of Sts. Peter and Paul and the 60th anniversary of Pope Benedict’s ordination to the priesthood.

Archbishop Celli explained at a June 27 news conference that the site will streamline news from the Vatican newspaper *L’Osservatore Romano*, Vatican Radio, the Vatican television station CTV, the Vatican Information Service (VIS), the Fides missionary news agency, the Vatican press office and the main Vatican website.

It will offer print, video and audio material in Italian and English. New languages will be added gradually, beginning with Spanish, followed probably by French and Portuguese, he said.

Thaddeus Jones, an official of the pontifical council who coordinated the creation of the portal, said it will give all the information generated by the various information sources, and will highlight the latest news and most important items of the day.

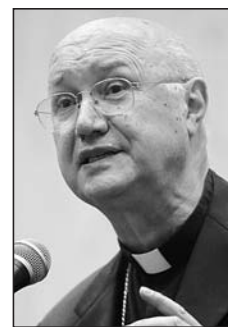
It will feature a list of the 10 most-read stories and offer

links to many social network sites. Users will be able to share content through Facebook, Twitter and e-mail,

Jones said.

Gustavo Entrala, CEO of 101, the Spanish digital media agency chosen for the technical development of the new site, said it was constructed on a high-end flexible platform that will allow millions of people to use it at the same time.

The first big test, said Jesuit Father Federico Lombardi, head of the Vatican press office, will be the World Youth Day event in Madrid on Aug. 16-21, which will be attended by Pope Benedict and



Archbishop Claudio Celli

which is expected to generate heavy traffic to the site. Costs of the development and maintenance of the site will be borne exclusively through donations from private organizations and foundations, Archbishop Celli said. It will not be supported at present or in the future by advertising or other commercial initiatives, he said.

While Pope Benedict may not appear to be a media-savvy pontiff, Archbishop Celli said, “in reality, with this pope Vatican communications have made enormous strides.”

The archbishop gave as an example the pope’s reply when his advisers proposed an appearance on YouTube. According to the archbishop, the pope replied, “I want to be present wherever the people are found.” †

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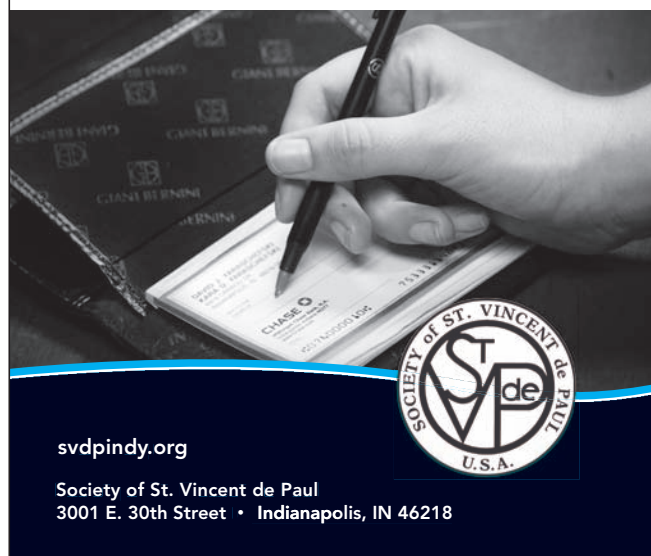
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The Church affirms the inherent dignity of human beings

By Marcellino D'Ambrosio

The Catholic Church is the original Bible Church. Its official teaching is no more than interpretation and application of God's word. The lives of its saints are a commentary on Scripture and how to put it into practice.

So when we ask how the Church reaffirms the inherent dignity of human beings, we have to start with the Bible.

The various religions that existed in biblical times recognized gods who were made in man's image and likeness. Many had all of the foibles and vices played out in a soap opera: They played favorites, schemed to destroy their enemies, cheated on their spouses and held grudges.

The Bible proclaims instead that human beings are made in God's image and likeness. We are called to be a community of persons who give themselves to each other eternally in love since God is indeed a God of love, a sublime artist who creates the world in love as a masterpiece of beauty and nobility.

In creating man and woman in his image and likeness, God invites us to an intimate, personal relationship with himself, and offers us the incredible privilege of being co-creators with him.

Sin gets in the way of all this, of course, defacing God's likeness in us. Every sin is an offense against God precisely because it debases us as well as others.

But how does God respond to the outrage and ugliness of sin?

He does not draw back in revulsion, but instead draws close. He even assumed our human nature so that he could come to our rescue.

God never loses sight of the divine dignity that hides beneath the rags of our sin. He loved Matthew and Zacchaeus, both tax collectors, back into their dignity. He took the time to listen to the Samaritan woman who had five husbands, offering her a new life.

The Second Vatican Council drew out the implications of this biblical witness. It based the right to freedom of religion on human dignity, teaching that:

- Morality can never just be imposed from without with rules and regulations, but must be internalized in a sanctuary called conscience to be truly effective.
- All are called to the heights of holiness, not just a select few, regardless of their state in life or occupation.
- If all people are created in God's image and likeness, then all are equal in dignity, whether man or woman, adult or child, born or unborn, cleric or lay.
- We must work in society to bring about living conditions that correspond to human dignity.

The teaching of the Church is beautifully expressed in councils, encyclicals, the *Catechism of the Catholic Church* and in its recognition of the lives of its saints.

For example, the life of Blessed Teresa of Kolkata is a moving testimony to the dignity of the human person.

CNS photo by Alessio Giuliani, Catholic Press Photo



Pope John Paul II talks with his would-be assassin, Mehmet Ali Agca, in a Rome prison in 1983, two years following the attempt on the pontiff's life. The pope's public forgiving of Agca was modeled on the mercy of Christ, and was affirming of human dignity.

Mother Teresa recognized and honored the image of God in people who were cast off by society and left to die in the gutter in slums. She and her sisters loved these rejects, befriended them, and stood with them until the end of their lives.

Then there is Blessed Pope John Paul II, the apostle of human dignity. His opposition to the death penalty on the grounds of human dignity caused quite a stir. And when gravely wounded by a would-be assassin, Blessed John Paul did not simmer in resentment and outrage. As the Good Shepherd went out after the lost sheep, he went to the prison cell of his attacker, looked him in the eye and spoke to him of his forgiveness and God's love.

In raising these two witnesses and many others to the dignity of the altar, the Church is reaffirming the dignity of every single human person without exception.

(Marcellino D'Ambrosio lives in Texas. He is a producer of catechetical materials published by Crossroads Initiatives.) †

CNS file photo by Arturo Mari



Blessed Teresa of Kolkata comforts a sick child in this undated photo. The care and concern that she and the Missionaries of Charity that she founded gave and continue to give to the poorest of the poor are rooted in the Church's teachings on human dignity.

Live more simply for the sake of discipleship in Jesus Christ

By Dan Luby

The favored child of a wealthy and powerful family abruptly abandons his



St. Francis of Assisi is portrayed in a stained-glass window. The 12th-century Italian saint understood well that happiness is found in relationships, not in the accumulation of possessions.

enthusiastic pursuit of fame and pleasure for a life of radical service to the poor.

Today, such a change of direction would likely generate family distress and media diagnoses of mental illness—and even a made-for-TV movie script.

When Francesco Bernardone did it in his 12th-century hometown of Assisi, the reaction wasn't much different. His father was outraged, and many people thought young Francis was insane.

Happily, this dramatic turnaround marked not a mental breakdown, but a deep conversion to Christ and his Gospel.

St. Francis of Assisi understood that the world is not a mere storehouse of possible possessions, but a transformative sacrament of God's loving presence. He recognized how easy it is for possessions to obscure the face of Christ in our sisters and brothers.

Most of us are not called to the kind of radical poverty and simplicity that St. Francis famously embraced. At the same time, all of us need to attend to the wisdom embodied in his choice.

No one living in today's media-saturated world can fail to be influenced by the

incessant call to own more stuff, to upgrade. Even so, the spiritual value of simplicity and the hollow falsehood of consumerism are not new to Christians. The biblical tradition is filled with the same insight, repeated endlessly. Only God fulfills our longings. Only God, uniquely and unfailingly present in Christ and his disciples, satisfies us and fulfills our aspirations.

Happiness and meaning are found, not in the possession and enjoyment of even the finest and most beautiful things, but in loving relationships.

Resisting the gravitational pull of consumerism is hard to do. Its persuasive appeal is both relentless and attractive. And, as St. Francis knew, the things of the world can powerfully communicate God's beauty and love.

How can we resist?

The late Franciscan Sister Jose Hobday had an elegantly simple strategy. An internationally renowned writer and retreat leader who was 80 when she died in 2009, Sister Jose was asked once how we might simplify our lives in the face of such pressures.

"I try to have only one of whatever I need," she said. "And every time I buy something, I give something away."

If she couldn't find someone to take the well-worn dress or the serviceable pair of shoes or the marked-up book, she would, regrettably but resolutely, throw it away.

She knew, like her spiritual father, Francis, that things themselves weren't the problem—reliance on them was.

The choice to live more simply makes us vulnerable. It may not be the radical simplicity of St. Francis or even the moderate but energetic simplicity of Sister Jose, but living more simply for the sake of discipleship in Christ can be scary.

The good news is that such vulnerability opens the door to deeper reliance on Jesus, and to greater freedom to share the Good News of his boundless love.

(Dan Luby is Tschoepe Chair of Homiletics at the School of Ministry at the University of Dallas in Irving, Texas.) †

From the Editor Emeritus/John F. Fink

Wisdom of the saints: St. Anthony Zaccaria

St. Anthony Zaccaria, whose feast is on July 5, is not one of the best-known saints,



but he was an important influence on the Church in the 16th century. That was a time when the Church badly needed reform. Indeed, it was the century of the Protestant Reformation then the reforming

Council of Trent.

Anthony Zaccaria, a medical doctor who became a priest, founded the Barnabites with the expressed purpose of reforming both the decadent society of his day and the Church, beginning with the clergy and religious. The congregation's patron is St. Paul, and it is named after his companion.

Today, there are about 500 members of the congregation in 17 countries from Afghanistan to Zaire, including here in the United States. The Barnabites have missions in the Amazon, Rwanda, Tanzania and Zaire, with hospitals, clinics, schools and radio stations.

It's All Good/Patti Lamb

Do your best to be right with God each day

A few days ago, we had to make a quick run to the grocery store for some key dinner ingredients.



Maybe they have completely shifted into "summer mode," but my son and daughter, ages 6 and 3, were hooting and hollering throughout the store like savages.

They played catch with an apple in the produce section then attempted a sword fight with stalks of celery. I won't even mention the incident in the cereal aisle.

Because the kids were in especially rare form, I tried to make the trip as quick as possible. But their antics continued, my embarrassment grew and enough was enough.

"Stop it, kids!" I demanded. "They will think we're a bunch of heathens."

An hour later at home, the phone rang and my 6-year-old son, Henry, answered it since I was preoccupied with an overflowing pot on the stove. I heard him tell the neighbor, "She can't come to the phone right now because she's busy burning dinner."

I shook my head and said, "Oh, what that neighbor must think."

My son is a bit more observant than I had considered, and innocently posed this

question. "Mom, why do you care so much about what other people think?" he asked.

His question caught me off guard. He's right. Too often, I'm overly concerned with what other people think. I am conscientious about the glances from passers-by at the grocery store. I'm sensitive to fleeting comments made by my peers and, more often than I'd like to admit, I look for their affirmations to be content.

Instead of being so concerned about what others think, I need to consider what matters most—What does God think? And is the way I'm living making God happy?

In this world, we will always have fans, and we will always have critics. Some people will like us, and some will not. But what is most important is whether God likes the choices that we're making. We must look to God instead of to those around us.

At the end of the day, it's between me and God. When I look at myself in the mirror, I don't see the many people I was hoping to impress or make an impact on during the day. It's only me. I must remember that I am accountable by God's standards instead of by the world's standards.

undergo a change of heart, and be prompted to turn in love to God," he said.

He reminded his brothers that God had chosen them out of the world "to serve him and thus to advance in goodness and to bear the greatest possible fruit of love in patience."

Part of their calling, he said, was to follow, "admittedly from afar," the footsteps of the Apostles and other followers of Christ. That meant, he said, being willing to share in their sufferings as well.

As St. Paul sometimes referred to our lives as a race, Anthony admonished his brothers to keep running steadily in the race they started, "while keeping our eyes fixed on Jesus, who leads us in our faith and brings it to perfection," quoting the Letter to the Hebrews (Heb 12:2).

Since they chose such a great Apostle as St. Paul as their guide and father, and claim to follow him, Anthony said, "We should try to put his teaching and example into practice in our lives. Such a leader should not be served by faint-hearted troops, nor should such a parent find his sons unworthy of him." †

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Faithful Lines/Shirley Vogler Meister

Catholic guidance aids caring for aging parents

Those who have followed my "Faithful Lines" column might recall the



years when my sister, Beverley, who is from Belleville, Ill., and I were deeply involved with caregiving for elderly loved ones.

If so, those readers might also remember the agonizing problems that developed when our mother was badly abused while living in a hometown nursing home.

Happily, we found help for Mom in a church-run nursing home that followed Christian rules of conduct and care. A Catholic nun recommended the facility. We knew we had chosen the right place when we took Mom there, and the staff members greeted and hugged Mom.

Some readers also might recall that at the same time, my husband and I, who were caring for his mother in our home, had to find a nursing home in Indianapolis for her because I could not be in two states

at the same time and Paul had to work.

The bottom line was that for a long time, Bev and I became advocates for the elderly, even speaking to nursing home staff members.

In July, I will turn 75 and my sister is six years younger. I'm the elder among four siblings. So I naturally wonder about the future for us and for our spouses.

Then I came upon a book that changed my perspective, and would have been a Godsend for Bev and me during our caregiving years.

A *Catholic Guide to CARING for your Aging Parent* by Monica Dodds is published by Loyola Press in Chicago. Their website is www.loyolabooks.org.

An earlier version of the book, titled *Caring for Your Parent: A Guide for Catholics*, was published by Our Sunday Visitor Publishing in Huntington, Ind.

Imagine my delight to find a book that would have been a Godsend for Bev and me during our caregiving years. I ordered books for our three daughters and will keep my copy. If my sister and I had known about such a book while we were dedicated

different sufferings."

So the next time I catch myself worrying about what others think or how they might see me, I will return to my son's question in my mind. I realize that I cannot control what others think of me, but I can do my best to be right with God.

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

There's a beautiful quote from a devotional titled *God Calling*, which says, "Never judge. The heart of man is so delicate, so complex, only its maker can know it. Each heart is so different, actuated by different motives, controlled by different circumstances, influenced by

different sufferings."

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Faith, Hope and Charity/

David Siler

A glimpse at the kingdom of God

We often think about the kingdom of God as some far-off place that we will



get to experience as our eternal reward when our time here on Earth ends.

I'd like to suggest that God's kingdom is here and now, and can be witnessed and experienced when our hearts are open enough. I had one of these experiences just this week.

June 20 was "World Refugee Day." Our amazing and dedicated Catholic Charities Refugee Resettlement staff, and their volunteer high school and college-age refugee ambassadors, put together a wonderful dinner and celebration to mark this occasion. This first-ever event hosted at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis was attended by about 250 people.

As I looked around the room, I began to experience an awareness that this group gathered together in one place for a couple of hours was a great representation of the kingdom of God.

Among our guests were men, women and children from Iraq, Sudan, Ethiopia, Kenya, Burma, Eritrea and other countries that I had never even heard of nor could even pronounce.

I began to consider the Scripture that tells us that God created human beings in God's own image and likeness.

Wow, is God diverse!

In our small representation of the world that evening, we had skin colors of nearly every shade, facial features of many shapes and sizes, straight hair, curly hair, no hair at all and dozens of languages being spoken—just to name a few of the differences that could be seen and heard.

The cultural, religious and lifestyle differences would have been too numerous to count. And all of these differences are a reflection of the God who created each of us.

Father Greg Boyle, the Jesuit priest who works with gang members in Los Angeles, often uses the expression, "our parishes that are hermitically sealed" to describe the lack of diversity in the vast majority of our Catholic parishes.

This lack of diversity can lead many of us to the notion that we are like most of the rest of the world in terms of how we look and how we live in the world. This can also lead us to have a limited notion of God, whose diversity and vastness has no end.

Among the very few direct commands that Jesus gave us was to "welcome the stranger" (Mt 25:35). Jesus said that when we do this, we welcome him. Our parishes, homes, workplaces and our country are great places to live out this command.

Catholic Charities Indianapolis has been welcoming Jesus in strangers from all over the world in central Indiana for nearly 30 years. Thanks to many of you, these people are welcomed and helped to make a life where they can fully express all that God has created them to be.

Most of us had ancestors who made a similar journey to this great country where we have the profound privilege of outwardly expressing our gratitude to God.

Thank you, God!

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

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

The Sunday Readings

Sunday, July 3, 2011

- Zechariah 9:9-10
- Romans 8:9, 11-13
- Matthew 11:25-30

The Book of Zechariah provides this weekend's first biblical reading.



Zechariah was of the priestly caste and was born in Babylon during the time when many Jews were in forced exile in the Babylonian capital. When the exile ended, due to political changes and Persia's subjugation

of Babylonia, he went to the Holy Land with his grandfather.

It might be assumed that he was either a youth or young adult when he made this trip because few grandparents at the time lived long enough to see their grandchildren reach middle age.

Whatever his age, unless he was an infant too young to notice, and this is unlikely, he would have seen, and probably was part of, the enthusiasm of the people as they departed from the despised Babylon and began their journey home.

Finally in the Holy Land, he devoted himself to the care and study of the Scriptures. Obviously, he saw himself, and was regarded by others, as a prophet. He met a violent death, apparently murdered in the temple precincts.

This weekend's reading captures this great joy and enthusiasm of the exiles as they came upon their homeland. It was a holy joy based on the thought that God had rescued them.

God will continue to protect them. One day, God will send a messiah who will enter the holy city of Jerusalem with great humility seated on a donkey.

This image was to be a part of the event of Palm Sunday, actually to occur many centuries later when Jesus entered Jerusalem.

St. Paul's Epistle to the Romans provides the second reading.

In it, Paul repeats the theme so often given in his writings. Christians not only follow Christ, or join Christ in their own walks through life. The Lord becomes a part of them, and they become a part of

Jesus. Christian discipleship forges this strong of a bond.

The last reading is from St. Matthew's Gospel.

Jesus continually encountered persons that were very well educated in the Scriptures, but often they opposed the Lord. It was a problem. In the minds of many people at the time, they were regarded as the wisest in the society.

Jesus had to insist that the wisest in popular consensus were not the wisest after all. By contrast, the Lord said that humble and innocent children often can better see profound truths.

As to the critics, Jesus does not leave them to drown in the sea of their own pride. Rather, the Lord reaches out to them. The lesson is strong. God offers salvation even to those who reject it or see no need for it, but they still must respond to this offer.

Reflection

The Gospel this weekend presents facts that are indispensable to Christian doctrine and to achieving Christian holiness.

None of us, in the last analysis, is that insightful. Original Sin has robbed us of good vision. We all see a world, but it is a distorted and unclear image. We are myopic, thinking only of ourselves.

To compound it all, we deny, or are oblivious to, our inadequacy. We exaggerate ourselves, making ourselves greater than we are.

We deceive ourselves. We trick ourselves into thinking that we can find the way on our own. We cannot. Only God can show us the way.

Mercifully, happily for us, God shows us the way in Jesus. Jesus not only leads us, but also gives us divine life itself. As true believers, we live in Jesus and the Lord lives in us.

The key to attaining this relationship is our humility, our trust in God.

We do not have to yearn for God without relief. God awaits our call. He loves us with an everlasting, perfect love. He will come to us. Thus, with Zechariah, we can rejoice that the Lord comes to us. †

Daily Readings

Monday, July 4
Elizabeth of Portugal
Genesis 28:10-22a
Psalm 91:1-4, 14-15
Matthew 9:18-26

Tuesday, July 5
Anthony Mary Zaccaria, priest
Genesis 32:23-33
Psalm 17:1-3, 6-8, 15
Matthew 9:32-38

Wednesday, July 6
Maria Goretti, virgin and martyr
Genesis 41:55-57: 42:5-7a, 17-24a
Psalm 33:2-3, 10-11, 18-19
Matthew 10:1-7

Thursday, July 7
Genesis 44:18-21, 23b-29;
45:1-5
Psalm 105:16-21
Matthew 10:7-15

Friday, July 8
Genesis 46:1-7, 28-30
Psalm 37:3-4, 18-19, 27-28,
39-40
Matthew 10:16-23

Saturday, July 9
Augustine Zhao Rong, priest and martyr and his companions, martyrs
Genesis 49:29-32, 50:15-26a
Psalm 105:1-4, 6-7
Matthew 10:24-33

Sunday, July 10
Fifteenth Sunday in Ordinary Time
Isaiah 55:10-11
Psalm 65:10-14
Romans 8:18-23
Matthew 13:1-23
or Matthew 13:1-9

Go Ask Your Father/Fr. Francis Hoffman

Special Religious Development helps people with disabilities receive sacraments

Q I have an 8-year-old autistic grandson. My daughter can't get any help about



what to do about his first Communion.

Our parish religious education director doesn't know what to do to prepare him to receive the sacrament.

Today, his classmates made their first Communion. My daughter didn't go to

church. She couldn't take it. I am heartbroken. What is the Catholic answer?

A I understand why you are heartbroken, but there's no need to give up hope. God is good to all his people and especially concerned for his handicapped children.

The parish priest has the obligation to make sure that children who present themselves for first Communion "are properly prepared, able to distinguish the Body of Christ from ordinary food and able to receive Communion with reverence."

Moreover, the child should make his first confession before his first Communion. (See Canons #913-#914.)

Ultimately, it will be up to the parish priest to determine whether the child is ready and able to receive holy Communion while bearing in mind what is stipulated in canon law.

Parents should aid the parish priest in this determination since they are the primary educators of their children and know just how much the child is able to understand.

In some cases, it would be fitting to allow an autistic child to receive holy Communion.

In other cases, it might not be appropriate, all depending on whether the child is a high-, medium- or low-functioning autistic person.

You may want to inform yourself and your parish about the marvelous catechetical assistance offered by the SPRED program, the Special Religious Development ministry of the Archdiocese of Indianapolis that has been assisting families such as yours for many years.

Some people have argued that low-functioning autistic children and low-functioning Down syndrome children do not need the grace of the holy Eucharist because they are not responsible for the morality of their actions and therefore subjectively cannot sin.

Still, special children in these situations do have feelings. They welcome love and acceptance just as they feel hurt by isolation and exclusion. This alone could be a compelling reason to admit such special children of God to

the holy Eucharist.

Q My question is about suicide. I would never consider taking my own life, but what if some people just can't believe that suicide is punishable with eternal hell?

Some problems just don't seem to be solvable by a person any other way than by taking his or her life.

People in this situation don't even know they have a severe form of depression and they kill themselves.

A The *Catechism of the Catholic Church* provides some answers—clear, sobering and yet hopeful—to your question.

"We are stewards, not owners, of the life God has entrusted to us. It is not ours to dispose of ..."

"Suicide is contrary to love for the living God.

"If suicide is committed with the intention of setting an example, especially to the young, it also takes on the gravity of scandal. Voluntary cooperation in suicide is contrary to the moral law.

"Grave psychological disturbances, anguish, or grave fear of hardship, suffering or torture can diminish the responsibility of the one committing suicide.

"We should not despair of the eternal salvation of persons who have taken their own lives. By ways known to him alone, God can provide the opportunity for salutary repentance. The Church prays for persons who have taken their own lives" (#2280-#2283).

Whether an individual accepts that suicide is intrinsically evil and deserving of hell is beside the point. (See *Veritatis Splendor* #80 and *Gaudium et Spes* #27.)

An individual's conscience is neither infallible nor supreme in determining the objective morality of a human act.

However, his or her subjective culpability is a different question, and only God can judge a person because only God can truly know his or her intentions.

That's why we offer such unfortunate people the pastoral care of the Church with a proper funeral, and we remember to pray for their souls.

It is true that some problems are very, very difficult, but God's grace is always sufficient. I admit, at times, that it takes a lot of faith to accept this.

Certain ailments, such as hypoglycemia or depression, can contribute to a person's tendency toward suicide, thus making it all the more important that we offer our service to all those around us in need. †

My Journey to God

Positive Thoughts of Death

Death is a given. Such a fleeting thought when life thrives, then reality.

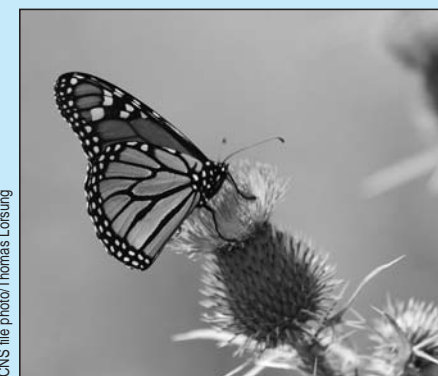
Death coming in youth causes us to question why, hard to accept, understand.

Eternal life with God not measured by hours or days but everlasting.

Death can be sudden. A life so dear is taken from us and this Earth.

Let us remember God is good, merciful, love. He wants us happy.

Sometimes death is slow delivering pain, sorrow and feelings of despair.



CNS file photo/Thomas Loising

These are temporary. God promises joyfulness, fulfillment with Him.

So fear not our death. It releases our body, our soul eternal.

By Linda Collingham

(Linda Collingham is a member of St. Michael Parish in Greenfield. She enjoys writing poetry in the form of a Japanese haiku. A monarch butterfly rests on a flower in Cape Cod, Mass., on a warm summer day in 2009.)

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.

CARR, Theresa E., 64, St. Patrick, Indianapolis, June 15. Mother of Frank Carr. Sister of Josephine Belyea, Susan Fox, Providence Sister Theresa Clare Carr, Catherine Warren, Cornelius, Edward and Michael Carr.

FINNERTY, Kathe H., 92, St. Mary, North Vernon, June 12.

Mother of Corinne Finnerty and Karen Fleetwood. Grandmother of two.

FORTUNAK, Abigail Anastasia, infant, St. Malachy, Brownsburg, June 13. Daughter of Paul and Jessica (Spry) Fortunak. Granddaughter of Linda Spry and Richard and Joan Fortunak. Great-granddaughter of Rita Kopala.

FORTUNAK, Andrew Lawrence, infant, St. Malachy, Brownsburg, June 13. Son of Paul and Jessica (Spry) Fortunak. Grandson of Linda Spry and Richard and Joan Fortunak. Great-grandson of Rita Kopala.

GAMBAIANI, Delena, 90, Sacred Heart, Clinton, May 23. Mother of James, John and Larry Gambaiani. Sister of Angeline Skorich and Dolores Spitz.

Grandmother of five. Great-grandmother of three.

GREGORY, Zachary, 26, St. Mary, North Vernon, June 4. Son of Bruce and Sandra (Leake) Gregory. Brother of Jacob Gregory. Grandson of Paula Gregory and Dr. F. G. and Rose Leake.

HAHN, Michael, 91, St. Lawrence, Indianapolis, June 16. Husband of Barbara Hahn. Father of George Hahn. Brother of Theresa Schrodinger. Grandfather of four. Great-grandfather of nine.

HORN, Dorothy L., 91, Sacred Heart of Jesus, Jeffersonville, June 16. Mother of James and John Horn. Grandmother of six. Great-grandmother of six.

JENKINS, Barbara, 82, St. Andrew, Richmond, June 7. Mother of Ann Burler, Sarah Lamberson, Cecilia Smith, David and Mary Jenkins. Sister of Lila Jones and Martha Thomas. Grandmother of seven. Great-grandmother of five.



Marian shrine

A statue of Mary is displayed with vases of flowers in the window of a house during a Corpus Christi procession in the village of Seehausen, Germany, on June 23.

LUNSFORD, Carolyn B., 79, St. Paul, New Alsace, April 19. Wife of Richard Lunsford. Mother of Karen, Kathleen, David, Donald and Vernon Lunsford. Sister of Marlene Zinser and Donald Gutzwiller. Grandmother of 13. Great-grandmother of one.

MITCHELL, Rose Marie, 77, St. Barnabas, Indianapolis, June 15. Mother of Mindy Davis and Lisa Turner. Grandmother of six.

MOSTER, Albert J., 83, St. Bridget, Liberty, June 14. Husband of Margaret Moster. Father of Franciscan Sister Mary Moster, Donald, John and Thomas Moster. Brother of Catherine Frey, Beata, Emma, Bernard, Franciscan Father Humbert and Leo Moloney. Grandfather of nine. Great-grandfather of three.

MOTHERSBAUGH, Bonnie Nolan, 68, St. Joseph, Universal, May 17. Mother of Kellie Meyer,

Darren and Greg Nolan. Daughter of Minnie Hyde. Sister of Joe Hyde. Grandmother of four.

PAETZ, Betty B., 88, St. Michael the Archangel, Indianapolis, June 16.

PIERLE, William Richard, 82, Sacred Heart of Jesus, Indianapolis, June 5. Father of Wayne and William Pierle Jr. Brother of Bonita Johnson, Doris Lepper and Joan Punterarelli.

SCHWACKE, Marie, 102, St. Mary, North Vernon, June 6. Mother of Frances Framme, Jane Hillerson, Anna Koontz and Carole Marshall. Grandmother of 10. Great-grandmother of nine.

SULLIVAN, Mary, 81, St. Pius X, Indianapolis, June 15. Mother of Sally Caltrider, Katie Evans, Julie Schnieders, Anne Snyder, Mary Weaver, Bob and Pat Sullivan. Sister of

Kitty Shannon and Tom Hughes. Grandmother of 28.

SWEENEY, Martin J., 78, St. Pius X, Indianapolis, June 15. Husband of Rosemary Sweeney. Father of Jeanne Bowling, Kathleen Helderman, Jim, Michael and Rob Sweeney. Grandfather of five.

WADE, Richard H., 85, St. Malachy, Brownsburg, May 25. Husband of Jane Wade. Father of Brian, Neil and Dr. Steven Wade. Brother of Robert Wade. Grandfather of two.

WIESLER, Mary Ann, 58, St. Pius X, Indianapolis, June 14. Wife of John Nelson. Mother of Lora and Joe Nelson. Sister of Nancy Carson.

WILLOUGHBY, Douglas Edward, 52, Annunciation, Brazil, June 4. Brother of Jane Garland, Jean Newnum and Mark Willoughby. †

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A mom with two kids is now likely to be counted among the homeless

WASHINGTON (CNS)—Out of work and living in a shelter, Jasmine, a single mother, has one thing on her mind—reuniting her family. Her son, Emanuel, 3, is staying with Jasmine—who asked that her last name not be used—at the Ozanam Family Shelter in Edison, N.J., run by Catholic Charities of the Diocese of Metuchen. But her 5-year-old daughter, Monet, is not. She is with her grandmother, the mother of Jasmine's former boyfriend.



"It's difficult because she wants to see him all the time and he wants to see her," Jasmine said about her children. "It's difficult to find transportation to get up there or so she can get here." Jasmine turned to the shelter in mid-June after she and her boyfriend decided it was time to go their separate ways. For Jasmine, Emanuel and Monet, finding even a modest apartment in northern New Jersey is out of the question. Rent for a one-bedroom apartment typically runs \$900 a month. A two-bedroom place is \$1,500. "Two kids and an adult can't live in a one-bedroom apartment," Jasmine said. "It's either live on the streets or come to a shelter." Jasmine's predicament illustrates a growing trend across the country: Families are making

up a growing proportion of homeless people. Shelter providers told Catholic News Service they are seeing more families who have been forced to abandon stable living arrangements, and thrust into the uncertainty of life on the streets. Wesley R. Moore, division director for housing and social concerns for Catholic Charities in Metuchen, told CNS that many parents landing in the Ozanam Family Shelter—single or married—are facing unemployment or underemployment, making it difficult for them to make ends meet.

The 2010 Annual Homeless Assessment Report by the Department of Housing and Urban Development found that since 2007, the number of people in families who are homeless has increased by 19.8 percent. Based on reports from shelter providers nationwide, HUD estimates that people in families now make up 35.6 percent of the country's homeless population on any given night. That compares with 29.8 percent in 2007.

Homelessness among individuals declined 6.4 percent during the same period. Overall, HUD estimated that nearly 1,593,150 people were homeless in 2009-10, with 567,334 from families. That compares with an estimate of 1,581,595 homeless people in 2006-07, with 473,541 from families. Neil Donovan, executive director of the National Coalition for the

Homeless, said his organization believes that the federal government's count may be off by as much as 20 percent because not all shelters report their statistics on homelessness every year, and that people who stay out of shelters are not part of any count. He urged HUD and the U.S. Census Bureau to do a better job of identifying who is homeless and why they are homeless so that the reasons people are without a home can be better addressed.

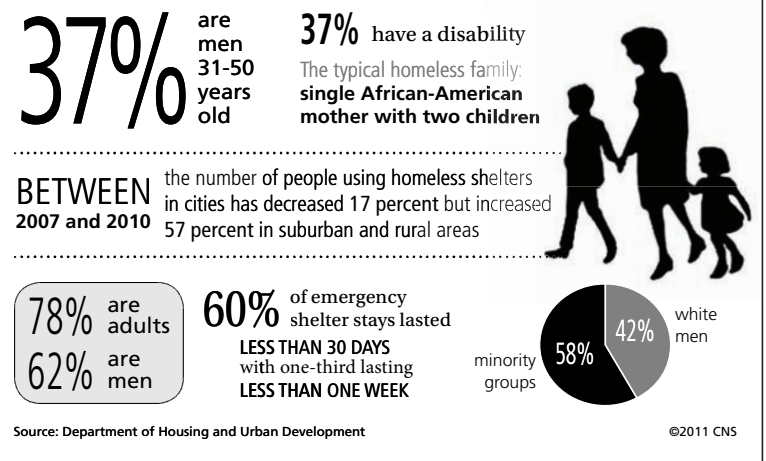
HUD's data are not meant to downplay the size of the traditional homeless population—men. In fact, 62 percent of all sheltered homeless people in 2010 were male. The largest group—37 percent—were men 31 to 50 years old.

HUD found, however, that a growing number of single men were homeless because of a lost job than because of alcohol or drug abuse.

The typical homeless family, HUD reported, is a mother with two children. The report also cited a growing number of two-parent families experiencing homelessness as victims of layoffs and real estate foreclosures.

Jean Beil, senior vice president of programs and services at Catholic Charities USA, sees the movement of people from home ownership into the rental market as a primary reason for the increase in homelessness among families. With more people seeking to rent, prices move upward, forcing some at the low

Characteristics of Homelessness



end of the market into the street, she explained.

In markets where housing costs are high, shelters are feeling particularly pressed. Gillian Parke, director of the Sacred Heart Shelter of Catholic Community Services of Western Washington in Seattle, has seen more two-parent families seeking help.

"Definitely, we've seen an increase in the desperation of people calling," Parke said.

Karen Wallensak, executive director of the Catholic Charities Housing Resource Center in the Archdiocese of St. Louis, said her agency has seen homelessness on the rise in suburban and rural areas, especially among two-parent families.

"This is due primarily because of the economic crisis and the

foreclosure crisis," she said.

The new wave of homelessness has prompted shelter providers to develop new programs to move families into more stable environments. Transitional housing programs that help families return to independence are developing rapidly, but the need still exceeds the number of slots available across the country.

At shelters, case managers increasingly are focusing on helping residents improve skills in resume writing, interviewing techniques and networking.

"Ultimately, we want the clients to be self-reliant," explained Lindsay Cuomo, case manager at the Ozanam Family Shelter. "We try to point them in the right direction. We want them to secure these things on their own." †

What was in the news on June 30, 1961? Warnings about secularism in academia, more lay involvement and Purdue's unique all-student parish

By Brandon A. Evans

This week, we continue to examine what was going on in the Church and the world 50 years ago as seen through the pages of *The Criterion*, which is celebrating its 50th anniversary.

Here are some of the items found in the June 30, 1961, issue of *The Criterion*:

- **Nine lay persons are named for high papal decorations**
- **What is immoral? Hit 'theological lag' in business ethics**
- **Prudence urged: Rome issues a warning to Scriptural scholars**

"ROME—The Holy See in warning Biblical scholars to be prudent in carrying out their activities was seen here as reflecting concern that certain tendencies in current research might be confusing to the average Catholic. The warning was issued by the

Sacred Congregation of the Holy Office. ... The warning specifies that in the praiseworthy fervor of Biblical studies in various regions, opinions and judgments have been circulating which 'place in danger the true, historic and objective truth of the Sacred Scriptures, not only of the Old Testament, ... but also of the New, even in regard to the words and deeds of Our Lord.' "

- **Speakers announced for Carmel novenas**
- **Priest hails barring of belief test**
- **Book on Christ placed on Index**
- **House unit passes school loan plan**
- **Religious climate in our state universities**
- **Purdue's all-student parish is unique**

- **Chaplains discuss theory of evolution**
- **Family Clinic: Teenage son's antics worrisome to parents**
- **Clergy work as priests, not pals, laity reminded**

• **War centennial called 'disgrace' "NEW YORK"—Calling the present observance 'a blasphemy and a disgrace,' the president of the Central Conference of American Rabbis**

suggested here that the Civil War Centennial be rededicated to the elimination of 'official, legalized discrimination before the observance ends in 1965.' Rabbi Bernard J. Bamberger charged that 'the war was

in vain, the celebration is a blasphemy and a disgrace, if a century later the Negro's right to full equality may still be limited by prejudice enacted into law or perpetuated by custom.' "

- **Teenagers pitch in to refurbish school**
- **Study of farm bill urged as an aid to cooperatives**
- **Maryknoll missionaries note 50th anniversary**
- **Likens Communism to Goliath**
- **Urges Catholic schools to use education TV**
- **Sees bright future for African Church**
- **3 schools will drop first grade**
- **Surge of converts**

(Read all of these stories from our June 30, 1961, issue by logging on to our archives at www.CriterionOnline.com.) †

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⊕ Valedictorians ⊕



Kathleen Shaughnessy

- **GPA:** 4.4
- **Parish:** St. Thomas Aquinas
- **College:** University of Notre Dame
- **Parents:** John & Mary

- **Recipient of Bishop Chatard Medal**
- **Summa Cum Laude Graduate**



Daniel Soffera

- **GPA:** 4.4
- **Parish:** St. Simon
- **College:** University of Oklahoma
- **Parents:** William & Amanda

- **IndyStar Academic All-Star**
- **National Merit Finalist**

⊕ Salutatorians ⊕



William Soffera

- **GPA:** 4.3
- **Parish:** St. Simon
- **College:** University of Oklahoma
- **Parents:** William & Amanda

- **National Merit Finalist**



Ellen Collier

- **GPA:** 4.3
- **Parish:** St. Simon
- **College:** Ball State University
- **Parents:** Randy and Linda

- **Summa Cum Laude Graduate**



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