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# Criterion

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CriterionOnline.com

May 18, 2012

Vol. LII, No. 31 75¢

## A remarkable heart for others

### 10-year-old competes in Mini-Marathon to raise money for cancer-stricken friend

By John Shaughnessy

It's a story about the beautiful way that people from different generations and families sometimes touch each other's lives.

It's also a story about the bond between parents and children—and how they often learn from each other, lean on each other and inspire each other.

At the heart of the story is Abby Allen, a fifth-grade student at St. Charles Borromeo School in Bloomington.

On the morning of May 5, the 10-year-old girl waited among 35,000 people to start the OneAmerica 500 Festival Mini-Marathon in Indianapolis—the event where she hoped to complete her special, nearly yearlong plan to show her love and support for a family friend fighting for her life against cancer.

Ever since she came up with the idea last summer, Abby wanted to run in the 13.1-mile race to raise funds to help pay for the uninsured, alternative cancer treatments for Michelle Combs, a wife and mother of two girls near Abby's age.

"I've known her for a long, long time," Abby said. "She's just one of those people you want to help. She's always happy. Even when things go wrong, she's there for you. I thought about if this had happened to my parents or me. I just want her to be safe."

Finally, the wait was over for Abby. It was time for her to run.

#### A remarkable heart for others

As Abby started the race, she ran with two of her biggest fans by her side.



After she finished the OneAmerica 500 Festival Mini-Marathon on May 5, 10-year-old Abby Allen enjoys a moment to smile with Michelle Combs. Abby ran the 13.1-mile race to raise funds to help pay for uninsured, alternative cancer treatments for Combs, a mother of two.

One was her father, Jeff Allen. The other was Father Thomas Kovatch, the pastor of her parish.

While both men had run marathons in the past, they had also sustained injuries leading up to this year's Mini-Marathon. In any other year, they likely would have withdrawn from the race, but they both wanted to be there for Abby.

Indeed, Abby's father was her inspiration for attempting to run the Mini-Marathon for Michelle. She got the idea last summer when Jeff talked about competing in the Ironman triathlon competition in Cozumel, Mexico, in November of 2011 as a fundraiser for the Combs family.

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### Racial differences matter less, but minorities still feel disadvantages

WASHINGTON (CNS)—Americans are becoming more comfortable with living and working in proximity to people of races and cultures different from their own, and exposure to diversity may well be the key.



WASHINGTON LETTER

U.S. Rep. Hansen Clarke, D-Mich., cites his multicultural

background as a factor in his ability to relate to many kinds of people.

The son of a Bangladeshi immigrant from what was then India and an African-American mother, Clarke grew up with exposure to the ups and downs of various cultures.

"Diversity helps open minds and hearts," he said at a recent forum sponsored by the *National Journal* in Washington. Clarke's father was Muslim, and his mother was a member of the African Methodist Episcopal Church. He was raised Muslim and later became a Catholic. His Korean-born wife was adopted, and raised by Jewish and Catholic parents.

"This totally affects my outlook," he said.

But a recent poll shows significantly different attitudes across race and cultural lines about how minorities are faring.

In a poll conducted by Princeton Survey Research Associates International for the *National Journal*, three-quarters of black and Hispanic respondents said, for example, that the country needs to make more changes to give racial minorities equal rights to whites.

White respondents were about evenly split between saying the same thing and that the country has already done what is necessary to achieve equal rights.

The survey also found blacks and Hispanics more optimistic than whites in saying they have more opportunities than their parents did, and that the two minority groups are more likely to say programs such as food stamps and Medicaid don't offer enough of a safety net for the needy.

Such differences of opinion were illustrated in the lively comments from a panel of members of Congress speaking at the same April 19 event hosted by the *National Journal* on "How Demography Shapes the National Agenda," where the survey was released.

See **WASHINGTON**, page 2A

### Church leaders reject Obama's support for same-sex marriage

WASHINGTON (CNS)—Catholic leaders rejected President Barack Obama's May 9 declaration in a television interview that "personally it is important for me to go ahead and affirm that I think same-sex couples should be able to get married."

"President Obama's words today are not surprising since they follow upon various actions already taken by his administration that erode or ignore the unique meaning of marriage," said Cardinal Timothy M. Dolan of New York, president of the U.S. Conference of Catholic Bishops, in a May 9 statement.



Cardinal Timothy M. Dolan

"We cannot be silent in the face of words or actions that would undermine the institution of marriage, the very cornerstone of

our society," Cardinal Dolan added. "The people of this country, especially our children, deserve better."

In December 2010, Obama said his views on same-sex marriage were "evolving," and that he "struggles with this," adding he would continue thinking about the issue. An Associated Press story on May 10 quoted Obama as saying he wanted to announce his support for such unions "in my own way, on my own terms," but acknowledged earlier remarks by Vice President Joe Biden prompted his announcement.

On May 6, Biden, a Catholic, said he was "absolutely comfortable" with same-sex couples marrying, adding they should get "the same exact rights" that heterosexual married couples receive.

The Catholic Church upholds the sanctity of traditional marriage as being only between one man and one woman, and also teaches that any sexual activity outside of marriage is sinful.

"I pray for the president every day, and

will continue to pray that he and his administration act justly to uphold and protect marriage as the union of one man and one woman," Cardinal Dolan said. "May we all work to promote and protect marriage and, by so doing, serve the true good of all persons."

In a May 9 statement, the Archdiocese of Washington said it "opposes the redefinition of marriage based on the clear understanding that the complementarity of man and woman is intrinsic to the meaning of marriage. The word 'marriage' describes the exclusive and lifelong union of one man and one woman open to generating and nurturing children. Other unions exist, but they are not marriage."

In its statement, the archdiocese said it would "continue to strongly advocate for the federal government's existing definition of marriage as the union of one man and one woman," adding that it supports efforts undertaken by those who uphold the

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# ABBY

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Jeff raised about \$2,500 in donations as he swam 2.4 miles, biked 112 miles and ran 26.2 miles in the race. Abby wanted to push herself, too, even though she suffers from asthma and doesn't have a passion for running.

What she does have is a remarkable heart for others. When she turned 4, she had her first birthday party and asked her guests to bring gifts that could be donated to a charitable organization—from coats for families to donations for an animal shelter. She has cut her long hair twice, donating it to Locks of Love, an organization that provides wigs for children who have lost their hair because of medical conditions.

"I just think we always have to remember there are always others out there who are less fortunate," said Kerri Allen, Abby's mother. "Our goal in life is to serve others and get to heaven. That's why we are here."

Still, a mother's concern for her child is always there. As the time passed, and the heat and humidity continued to rise during the race, Kerri began to worry about Abby.

## Taking it to a higher level

Out on the course, Abby, her father and Father Kovatch stayed together during the first half of the Mini-Marathon.

The fact that Father Kovatch wanted to run the race with Abby—especially with his injuries—shows the kind of pastor that he has been to the school children at St. Charles, say Abby's parents.

"He's given Abby so much support," Kerri said. "He has talked to her about it after Mass. For him to come up here means a lot. But that's the way he is for the kids at St. Charles. He's always there for them."

Father Kovatch has the same admiration for Abby. "The kids at St. Charles warm my heart every day," he says. "They do a lot of good things, and they want to give of themselves. Abby took it to another level. She was doing something rather difficult for a 10-year-old."

At the seven-mile mark, Father Kovatch's calves tightened up so much that he could no longer run. He encouraged Abby and Jeff to continue without him, telling them he would try to finish the race by walking.

Abby and Jeff strode ahead, relying on the training they had done together for months, slowly building Abby's endurance up to 10-mile runs. Sometimes colds and her asthma affected her training, but she continued to push herself, always thinking of Michelle.

She had that motivation again as she started to struggle at the 10-mile mark of the Mini-Marathon. She knew that

Michelle had first been diagnosed with breast cancer in 2005, that the cancer had been in remission for six years and that the disease had returned with a vengeance in 2011, spreading to Michelle's lungs, lymph nodes and skull.

"If I ever felt like my muscles were tightening up or I'd get thirsty, I'd just think of her and how she's fighting for her life," Abby said.

## The final stretch and the long embrace

By the time Abby and her dad reached the 11-mile mark of the race, the rising heat and humidity were taking their toll on many participants. Some needed medical treatment, and others quit.

Abby noticed people grabbing their legs in pain. She kept listening to her dad's encouragement. She kept telling herself to slow down her pace, to ignore the soreness, to focus on finishing.

Less than 200 yards from the finish line, Abby's mother waited along the side of the course, her motherly concern growing as she heard the occasional siren of an ambulance.

Then of all the runners heading in her direction, Kerri saw Abby in her bright yellow running shorts and her hot pink shirt. Kerri began shouting, "Abby! Abby!"

Instinctively, Abby turned toward the voice of her mom, saw her in the crowd and ran toward her.

As the touching mother-and-daughter scene continued to unfold, Kerri wrapped her arms around her little girl and told her how proud she was of her.

For a moment, Abby considered just staying with her mom, savoring the comfort of her embrace after finishing the first 13 miles of the Mini-Marathon. But there was still one-tenth of a mile left in the race. Kerri told Abby to keep running.

## The key to happiness

Abby and her dad finished the race together in a time of two hours and 44 minutes. The proud father hugged his daughter, and they soon headed back to meet Kerri and other supporters at nearby Military Park.

One of the people who met Abby was Michelle. Four days before the Mini-Marathon, she learned that her tumors had shrunk by 50 percent in the past few months. Now, Abby's successful finish of the race made for an even better week for Michelle. As soon as she saw Abby, she swept her up in her arms. Their embrace was long and joyful.

"I just wanted to be here today to support Abby," Michelle said. "She's doing so much for me. I wanted to be here for her. She's an amazing little girl. Don't let her age fool you."

Abby's efforts raised about \$5,000 in donations for



Before the start of the OneAmerica 500 Festival Mini-Marathon on May 5, Abby Allen poses for a photo with two of her biggest fans and fellow runners—Father Thomas Kovatch, pastor of St. Charles Borromeo Parish in Bloomington, left, and her father, Jeff Allen.

Michelle's treatments.

"Abby has discovered the source of happiness at a young age," said Father Kovatch, who finished the race. "We are created in the image of God, and we find joy and happiness when we act like God. God doesn't need anything so he's a being who gives of himself for others' benefit. Abby did what she did purely out of a desire to help someone else."

Standing in the shade of a large tree after the race, Abby relished how it felt to reach the finish line.

"I felt relieved, I was very proud of myself and then I felt sore," she said with a huge smile.

Only her heart was bigger. †

# WASHINGTON

continued from page 1A

The session featured sparring among two Democratic and one Republican congressmen over how minorities are doing, how immigration-related concerns affect the country and how the coming elections will be affected by those issues.

Rep. Raul Labrador, a first-term Republican from Idaho, opened his remarks by describing feeling put out by a news show that he had watched that morning. On the show, a commentator was talking about there needing to be more opportunities for people to get ahead in the world, he said.

"I thought, that's such bull....," Labrador said. "I'm sick and tired of people telling others, especially minorities ... [that] this country is not a fountain of opportunity. You can be anything you want to in this country. It's up to you."

As the program's moderator asked the panel why, half a century after the civil rights movement shook the country, race-based opportunity is still being discussed, Rep. Emanuel Cleaver, D-Mo., jumped in, saying, "Because we've never discussed it."

"There is something that must be done when median income of whites is 20 times that of African-Americans and 18 times that of Hispanics," Cleaver said.

It's not that the country hasn't made progress when it comes to how people are treated based on their race, Cleaver added, noting the multiracial makeup of the participants in the program and that the president of the United States is of mixed race, having had an African immigrant father and a white mother.

"Issues of race ... have been diminished," he said, "but more work is needed."

Clarke, also in his first term in Congress, said he grew up in an environment where he saw two sides of the struggle facing poor minorities. His father came to the U.S. during the Depression.

"My dad came for the opportunities. He was willing to risk everything," Clarke said. But his mother, an African-American, had a different experience.

Clarke said that after his father died when he was 8, he watched as his mother "cleaned toilets and worked as a school crossing guard," and struggled to provide for them while facing the racial discrimination common in Detroit in the 1940s through the 1960s.

In his adult life, he said, he has experienced the range of ups and downs—starting with winning a scholarship to Cornell University then dropping out after his mother's death.

"I gave up hope at 23," Clarke said. He lost his scholarship and moved back to Detroit, where he wound up

living on food stamps.

"It was a part of the culture of the neighborhood to be on food stamps," he said. "This wasn't the immigrant's attitude that would see every circumstance as an opportunity."

He pulled himself together, went back to Cornell and finished his fine arts degree, then went on to earn a law degree at Georgetown University.

He said the race-based attitudes that were part of his mother's struggles are changing, at least in part because of people being exposed to more diversity.

Cleaver noted that the growth of the Hispanic population in particular is affecting many states in unfamiliar ways.

"Ten states wouldn't have had any population growth if not for Hispanics," he noted.

Participants in a second panel at the event included William H. Frey, senior fellow at the Metropolitan Policy Program of the Brookings Institution. He said the recent census showed more than 100 metropolitan areas at least doubled their percentage of Latinos in the last 10 years.

Paul Taylor, director of the Pew Hispanic Center, cited estimates from the Bureau of Labor Statistics that predict 74 percent of the growth of the U.S. labor market will be among Hispanics. "That's where the population bulges are," he said. "The new workers will be the children of Hispanic immigrants who are coming in just as the baby boomers exit the job market." †

# The Criterion

## Phone Numbers:

Main office: .....317-236-1570  
 Advertising .....317-236-1454  
 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*,  
 1400 N. Meridian St., Indianapolis, IN 46202-2367

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

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

Published weekly except the last week of December and the first week of January. Mailing address: 1400 N. Meridian St., Indianapolis, IN 46202-2367. Periodical postage paid at Indianapolis, IN. Copyright © 2012 Criterion Press Inc. ISSN 0574-4350.

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

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 Indianapolis, IN 46202-2367  
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Periodical postage paid at Indianapolis, IN.  
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**POSTMASTER:**  
 Send address changes to:  
 Criterion Press Inc.  
 1400 N. Meridian St.  
 Indianapolis, IN 46202-2367

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5/18/12

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# Graduations set for 11 Catholic high schools in archdiocese

By John Shaughnessy

As another school year comes to a close, 1,374 students are preparing to graduate this spring at Catholic high schools across the archdiocese.

For the graduates and their families, it will be a time of looking back and looking forward with a mixture of pride, relief, nostalgia and celebration.

It will also be a time to appreciate the impact of a Catholic education as 97 percent of the graduates will enter college.

"We're proud of the Class of 2012," said Harry Plummer, executive director of the archdiocese's office of Catholic education and faith formation. "Their academic accomplishments and their service to their communities in which they received their education are well documented and greatly appreciated. We expect to hear great things from them as they enter the next stage in their lives."

The Catholic high school graduates in the archdiocese join more than 130,000 graduates at Catholic high schools across the country, Plummer noted.

"Their confidence and ability, combined with their willingness to bring the light of faith into our American culture, is a sign of hope in these challenging times," he said.

Here is a listing of graduation information for the 11 Catholic high schools—seven archdiocesan and four private—in the archdiocese.

**Bishop Chatard High School** in Indianapolis has a graduating class of 178 seniors.

The Baccalaureate Mass will be on May 18 at 6:30 p.m. at the school.

The graduation ceremony will be on May 20 at 2:30 p.m. at the school.

The valedictorian is Christopher Shrack, the son of Thomas and Jennifer Shrack of Christ the King Parish in Indianapolis.

The salutatorian is Rebecca Hilton, the daughter of Gary and Karen Hilton of St. Lawrence Parish in Indianapolis.

The archdiocese will be represented by Annette "Mickey" Lentz, chancellor.

**Brebeuf Jesuit Preparatory School** in Indianapolis has a graduating class of 202 seniors.

The Baccalaureate Mass will be on June 3 at 10:30 a.m. at the school.

The graduation ceremony will be on June 3 at 4:30 p.m. at Clowes Memorial Hall at Butler University in Indianapolis.

The archdiocese will be represented by Plummer.

**Cardinal Ritter Jr./Sr. High School** in Indianapolis has a graduating class of 124 seniors.

The Baccalaureate Mass will be on May 31 at 7 p.m. at St. Gabriel the

Archangel Church in Indianapolis.

The graduation ceremony will be on June 1 at 7 p.m. at the school.

The valedictorian is Laura Wilhelm, the daughter of Frank and Paula Wilhelm of St. Christopher Parish in Indianapolis.

The salutatorian is Kelsey Blake, the daughter of Todd and Mary Blake of St. Christopher Parish in Indianapolis.

The archdiocese will be represented by Kathy Mears, assistant superintendent of Catholic schools.

**Cathedral High School** in Indianapolis has a graduating class of 316 seniors.

The Baccalaureate Mass will be on May 19 at 10 a.m. at the school.

The graduation ceremony will be on May 20 at 1 p.m. at Clowes Memorial Hall at Butler University in Indianapolis.

There are four valedictorians—Maria DeSanto, the daughter of John and Elizabeth DeSanto of St. Simon the Apostle Parish in Indianapolis; Grace Hendrickson, the daughter of Mark and Kathleen Hendrickson of St. Simon the Apostle Parish; Connor Rulman, the son of Briton Rivers-Rulman and Bruce Rulman of St. Elizabeth Ann Seton Parish in Carmel, Ind., in the Lafayette Diocese, and Eileen Smart, the daughter of Brian and Tracy Smart of St. Matthew the Apostle Parish in Indianapolis.

There are two salutatorians—Stephen Berlage, the son of Victor and Bernice Berlage of Our Lady of Lourdes Parish in Indianapolis, and Clare Welch, the daughter of Robert and Susan Welch of St. Luke the Evangelist Parish in Indianapolis.

The archdiocese will be represented by Bishop Christopher J. Coyne, apostolic administrator.

**Father Michael Shawe Memorial Jr./Sr. High School** in Madison has a graduating class of 18 seniors.

The Baccalaureate Mass will be on June 1 at 7 p.m. at the school.

The graduation ceremony will be on June 3 at 2 p.m. at the school.

Three students are in contention for the honors of valedictorian and salutatorian as the school year draws to a close. They are Doug Totten, the son of Mark and Nancy Totten; Michael Muessel, the son of John and Sally Muessel of Prince of Peace Parish in Madison, and Ashley Josephsen, the daughter of Rich and Tammy Josephsen.

The archdiocese will be represented by Mears.

**Father Thomas Scecina Memorial High School** in Indianapolis has a graduating class of 79 seniors.

The Baccalaureate Mass will be on May 24 at 7 p.m. at St. Therese of the Infant Jesus (Little Flower) Church in

Indianapolis.

The graduation ceremony will be on May 25 at 7 p.m. at the school.

The valedictorian is Jonathan Higgins, the son of Jeffrey and Judith Higgins of Our Lady of Lourdes Parish in Indianapolis.

The salutatorian is John Kennedy, the son of John and Cris Kennedy of Our Lady of Lourdes Parish.

The archdiocese will be represented by Lentz.

**Oldenburg Academy of the Immaculate Conception** in Oldenburg has a graduating class of 43 seniors.

The graduation ceremony will be on May 27 at 1 p.m. at the chapel of the Sisters of St. Francis in Oldenburg.

Five students are in contention for the honors of valedictorian and salutatorian as the school year draws to a close—Meredith Goodall, the daughter of Samuel and Janet Goodall; Dana Maslar, the daughter of Darryl and Laura Maslar; Ann Kuntz, the daughter of William and Geraldine Kuntz of St. Louis Parish in Batesville; Jordan Hyland, the son of Kevin Hyland and Marianne Weir of St. Mary of the Immaculate Conception Parish in Aurora; and Alex Abrams, the son of William and Mary Abrams of St. Mary of the Immaculate Conception Parish in Aurora.

The archdiocese was represented at the school's Senior Liturgy on May 17 by Plummer.

**Our Lady of Providence Jr./Sr. High School** in Clarksville has a graduating class of 102 seniors.

The Baccalaureate Mass will be on June 1 at 7 p.m. at Our Lady of Perpetual Help Church in New Albany.

The graduation ceremony will be on June 3 at 5 p.m. at the school.

The valedictorian is Candace Popp, the daughter of Ralph and Patty Popp of St. Joseph Parish in Clark County.

The salutatorian is Chloe Beach, the daughter of Chris and Barbara Beach of St. Mary-of-the-Knobs Parish in Floyd County.

The archdiocese will be represented by G. Joseph Peters, associate executive director of Catholic education.

**Providence Cristo Rey High School** in Indianapolis has a graduating class of 13 seniors.

The Baccalaureate Mass will be on June 9 at 10:30 a.m. followed by the graduation ceremony at the school.

The valedictorian is Jadde McClendon, the daughter of Ricki McClendon and Patricia Rainey.

The salutatorian is Joya Robertson, the daughter of Derrick Johnson and Sylvia Robertson.

The archdiocese will be represented by Bishop Coyne.



Bishop Christopher J. Coyne congratulates Jasmine Oliver during the 2011 graduation ceremony for Father Thomas Scecina Memorial High School graduates in Indianapolis.

**Roncalli High School** in Indianapolis has a graduating class of 279 seniors.

The Baccalaureate Mass will be on May 25 at 6 p.m. at the school.

The graduation ceremony will be on May 26 at 9 a.m. at the school.

The valedictorian is Bryan Rainey, the son of Bill Rainey and Joan Rainey of St. Mark the Evangelist Parish in Indianapolis.

The salutatorian is Coleen Gaughan, the daughter of Thomas and Sandra Gaughan of St. Jude Parish in Indianapolis.

The archdiocese will be represented by Mears.

**Seton Catholic Jr./Sr. High School** in Richmond has a graduating class of 20 seniors.

The Baccalaureate Mass will be on June 1 at 6 p.m. at St. Andrew Church in Richmond.

The graduation ceremony will be on June 3 at 2 p.m. at the school.

The valedictorian is Harold Smith, the son of Donna Smith.

The co-salutatorians are Meghan Cooper, the daughter of Jeffrey Cooper and Rebecca Thompson of St. Andrew Parish in Richmond, and Lauren Klaine, the daughter of Brian and Kristy Klaine of St. Andrew Parish.

The archdiocese will be represented by Rob Rash, assistant superintendent of Catholic schools. †

## MARRIAGE

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traditional meaning of marriage."

One such effort is a petition drive in the state of Maryland to overturn a law passed earlier this year to allow same-sex marriage in the state. The archdiocese covers five Maryland counties in addition to the District of Columbia.

The Maryland Marriage Alliance said on May 2 that a petition to put the law to a vote had collected more than 30,000 voter signatures. Nearly 56,000 valid signatures are needed by June 30 to add the referendum to the November ballot, with half due on May 31 to the Maryland State Board of Elections.

"For us in Maryland, the vote on marriage this November has nothing to do with politics," said Mary Ellen Russell, executive director of the Maryland Catholic Conference, in a May 9 statement. "It will be a vote on the issue of marriage itself."

In Washington state, signatures were being gathered for a referendum challenging a new Washington state law that legalized same-sex marriage. Opponents of the law have until June 6 to

gather 121,577 signatures to suspend the law until the public makes a decision about it on Election Day in November. Otherwise, the law takes effect on June 7.

"The definition of marriage is not a matter of politics. It is a matter of values and the foundation of society and family."

On May 8, North Carolina voters approved a constitutional amendment defining marriage as a union between one man and one woman by a 3-to-2 margin. According to an initial tally by the North Carolina State Board of Elections, 1,303,952 people—61.05 percent—voted for the amendment while 831,788 people—38.95 percent—voted against it.

The amendment read, "Marriage between one man and one woman is the only domestic legal union that shall be valid or recognized in this state."

It enshrines the definition of traditional marriage in the state constitution, elevating it from what has been state law since 1996.

The outcome in North Carolina "affirms the authentic and timeless meaning of marriage," said Bishop Salvatore J. Cordileone of Oakland, Calif., chairman of the U.S. bishops' Subcommittee on the Promotion and Defense of Marriage.

"[It] demonstrates people's awareness of the essential role that marriage, as the union of a man and a woman, plays for the common good," Bishop Cordileone said in a May 10 statement. Marriage is "not a partisan issue," he said, "but a matter of justice, fairness and equality for the law to uphold every child's basic right to be welcomed and raised by his or her mother and father together."

In other reaction to Obama's support for same-sex marriage, Bishop W. Francis Malooly of Wilmington, Del., wrote a letter to Catholics in the diocese reiterating the Church's teaching against same-sex marriage, noting that it is shared by many other Christian denominations and "millions of people" who are not Christian or have no religious faith.

"The discussion of marriage and, in particular, same-sex marriage in the United States is being framed in terms of human civil rights. There is no question that all of us are endowed by our Creator with human rights and dignity. But marriage cannot be defined only in terms of civil rights. It is much more," the bishop said.

"Marriage has two purposes—the good of the spouses and procreation of children. The Church teaches that marriage is both

unitive and procreative, and that it is inseparably both," Bishop Malooly said. "The procreative purpose of marriage recognizes that married love is, by its nature, life-giving and children are the supreme gift of marriage. Male and female complementarity is essential to marriage. ... Attempts to make same-sex unions the equivalent of marriage disregard the true nature and purpose of marriage."

Across the country, the views of many Catholics appear to be trending toward support of same-sex marriage.

A March poll conducted jointly by the Public Religion Research Institute and Religion News Service found overall Catholic support for same-sex marriage to be 59 percent, with 36 percent of Catholics opposed. Support by Americans overall is at 52 percent, with 44 percent opposed. Among white Catholics, 57 percent support same-sex marriage and 37 percent oppose it.

The demographic groups that showed majority opposition to same-sex marriage were respondents age 65 and up, white evangelicals, Republicans, African-Americans and those with a high school education or less. In addition, pluralities of men and "minority Christian" affiliations said they were opposed. †

# The Criterion

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## Editorial

### Pope Benedict XVI: Great teacher, good steward

Last month, Pope Benedict XVI celebrated two important anniversaries—his 85th birthday on April 16, and the seventh anniversary of his election as the Bishop of Rome on April 19.

As always, the Holy Father observed these great occasions with quiet dignity and genuine human warmth. Throughout his many years of pastoral service, Pope Benedict has shown himself to be a great teacher and a good steward of the many gifts and responsibilities entrusted to his care.

Joseph Ratzinger, now Pope Benedict XVI, was born on Holy Saturday in 1927 and baptized the same day. As the pope recalled in his birthday homily, “On the day I was born, thanks to my parents, I was also reborn with the water of the Spirit. The day I was baptized ... was Easter Saturday. At the time, it was still customary to hold the Easter Vigil in the morning followed by the darkness of Easter Saturday without a Hallelujah.

“This singular paradox, this anticipation of light in a day of darkness, can almost be seen as an image of the history of our own times. On the one hand, there is the silence of God and his absence, yet the resurrection of Christ contains an anticipation of God’s ‘yes,’” he said.

“We live in this anticipation, through the silence of God we hear his words and through the darkness of his absence we glimpse his light. The anticipation of the Resurrection in the midst of evolving history indicates the path we must follow and helps us to continue the journey.”

Pope Benedict’s journey through life has been a distinctive blend of gifts and responsibilities. The son of a policeman who was outspoken in his opposition to Hitler and the Nazis, the young Joseph Ratzinger was introverted, intellectual and deeply religious. He bitterly resented being forced to participate in Hitler’s war, and he ended up abandoning his post in the German army. Only the Allies’ victory and the subsequent breakdown of military power saved him from death, the customary fate of deserters.

Ordained a priest the same day as his older brother, Georg, he pursued a teaching career and participated in the Second Vatican Council as a “*peritus*” or adviser to the Cardinal Archbishop of Munich-Freising. He became a strong advocate for change, but he insisted that all changes be in continuity with what the Church has always taught as opposed to a radical departure from traditional teaching and practice.

Cardinal Karol Wojtyla, the future Pope John Paul II, befriended the young German, and recognized him to be a great teacher and a good steward of his many gifts and talents.

In due time, the Polish pope called then-Cardinal Ratzinger to Rome to serve as Prefect of the Congregation for the Doctrine of the Faith. This new assignment forced the cardinal to leave his beloved homeland and to serve in a



Children dressed in the traditional Bavarian garb greet Pope Benedict XVI with a bouquet of flowers during the pontiff’s 85th birthday celebrations in the Clementine Hall at the Vatican on April 16.

very difficult, but extremely important, position as the steward or guardian of orthodox teaching throughout the Universal Church.

As always, Cardinal Ratzinger worked hard and took his stewardship responsibilities seriously.

Fortunately, he did not take himself too seriously, but remained a gentle and humble servant of the Church’s faith. He continued to be a great teacher and pastor throughout his many years as a member of the Roman Curia and, in spite of false caricatures of him as the Grand Inquisitor or “God’s Rottweiler,” the Cardinal from Bavaria maintained his gentle smile and warm sense of humor.

After Pope John Paul II died, Cardinal Ratzinger was eager to retire, and return to Bavaria to read, write, walk and pray. It was not to be. The cardinal electors meeting in the papal conclave, prompted by the Holy Spirit, chose 78-year-old Joseph Ratzinger—an old man by his own reckoning—to serve as St. Peter’s successor and carry on the work which he helped begin many years earlier at the Second Vatican Council.

During his 85th birthday homily, the Holy Father said, “I am in the final stage of my life journey, and I do not know what awaits me. However, I do know that the light of God exists, that he rose again, that his light is stronger than all darkness, that the goodness of God is stronger than all the evil in this world. This helps me to continue with confidence. This helps us to continue, and I would like to thank everyone who, through their faith, continually makes me aware of God’s yes.”

All of us should thank God for the countless times that Joseph Ratzinger has said “yes” to God’s call. May he continue to be an exemplary teacher and pastor, and a good steward of all God’s gifts!

—Daniel Conway

## Letters to the Editor

### We must always remember the one non-negotiable issue

I continue to be pleased and energized by the nationwide rallies in opposition to the outrageous assault on religious freedom reflected in the U.S. Department of Health and Human Services’ health care mandates, including the strong showing recently at the Indiana Statehouse rally in the rain.

Perhaps there may finally be some awakening by Catholic—and other Christian—clergy and laity to the reality of an intrusive federal administration openly hostile to traditional Christian moral values, particularly those reflected in Catholic Church teaching and doctrine.

However, as a lifelong Catholic, it is a somewhat somber and bittersweet thought to reflect on the fact that much of our current moral distress might have been avoided if we Catholics—and other Christian believers—had previously voted in a manner that reflected Catholic/Christian doctrine and teaching

*‘My hope and prayer is that, with God’s help, it may still not be too late to effect a course correction for a ship of state that is clearly headed in the morally wrong direction.’*

on key moral issues.

In 2008, then Sen. Barack Obama, the most open—and honest—advocate of all forms of abortion and contraception to ever run for the highest office in the land, would probably never have been elected without the strong voting booth support of self-proclaimed Catholic/Christian Church members.

While this may seem to be an overly harsh assessment with too much “single issue” focus, I do feel that the sanctity of all human life from conception to natural death must necessarily remain a

non-negotiable moral position.

My hope and prayer is that, with God’s help, it may still not be too late to effect a course correction for a ship of state that is clearly headed in the morally wrong direction.

David A. Nealy  
Greenwood

## A heartfelt ‘thank you’ to all of our Church’s wonderful shepherds

I would first like to say how much I enjoy Father Kenneth Doyle’s answers in all of his “Question Corner” columns.

Beside the intellectual part of the answer, his decorum and sensitivity to whom he is responding is always well thought out and is wonderful.

I am a retired person who, when I worked, put in a lot of hours and didn’t have much time to help the Church.

But my brother was a Protestant minister, and I remember that when I would visit and wanted to spend time with him I had to go with him as he did the work of his church.

Just as a priest’s job is 24 hours a day, seven days a week, his was too. I also made the same comment about

him only working on Sunday, but I always added about it taking four gentlemen to bring the money to him. I am sorry, Jim.

As both an extraordinary minister of holy Communion to the homebound and a consolation minister, I now work a lot with people with needs.

As both, I have lost count of the number of times a person has said, “When a loved one died, I called Father at 2 a.m. and he came right over.”

I am sure Father didn’t get to bed before 10 p.m. because he always had a meeting or was working with a group, and he, too, had to get up early for the next day.

Over the years, I have been in a lot of parishes and seen a lot of priests. Most of the time, I too didn’t think about how hard they had to work.

Any business person will tell you that it takes a lot of time to administer the business

of a parish. Add a school, and it’s even more time. You add even more time when the priest is administrator of more than one parish.

On behalf of my brothers and sisters in all of those parishes, I want to say how sorry we are to those priests for not realizing all of

the hard work that they do for us. We are also sorry for all of those times where we let them down, and did not help them enough. I am sure a lot of them are with the Lord now, and I am sure they are all still praying for us.

Thank you, God, for all of the wonderful shepherds that you have given us.

David Gaither  
Indianapolis

## Letters Policy

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

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

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

letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months.

Concise letters (usually less than 300 words) are more likely to be printed.

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

Send letters to: “Letters to the Editor,” *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to [criterion@archindy.org](mailto:criterion@archindy.org).

# Peer mentor program helps youths respect themselves and others

By Mary Ann Garber

Chastity and prayer exemplify the “heart and soul” of the Christian life, Bishop Christopher J. Coyne, apostolic administrator, told several hundred Catholic high school students during the archdiocesan A Promise to Keep: God’s Gift of Human Sexuality peer mentor luncheon on April 23 at the Archbishop O’Meara Catholic Center in Indianapolis.

Practicing chastity is “the right use of the gift of sexuality that God has given us,” Bishop Coyne told the teenagers who present abstinence education programs to Catholic middle school and parish religious education students.

“It’s a matter of embracing the Christian life deeply in a way that is imaged in how we use our bodies and how we see ourselves in relation to other people,” he said. “Catholics understand that the gift of sexuality finds its greatest and most complete expression in the relationship between a husband and a wife which is open to the reality and possibility of children.”

Bishop Coyne also encouraged the teenagers to be faithful to daily prayer.

“When your prayer life falls by the wayside, other things start to tumble like dominoes,” he said. “... Take the time [to pray] every day. ... Prayer orders your day and is part of who you are.”

Embrace Christ in your life as your Lord and Savior, he said, as well as the Catholic faith with its beautiful sacraments.

“My prayer for you is that your daily life will be an expression not just of a chaste life,” Bishop Coyne said, “but also of a loving life, a Christian life.”

Matt Faley, coordinator of young adult ministry for the archdiocese, thanked the teenagers for being great witnesses to younger students as chastity peer mentors.

“What a beautiful witness that you have [as high school students] to say ‘yes’ to God’s call knowing that there is truth and beauty in a chaste life,” Faley told the peer mentors. “Christ is the light of the world, and you are saying, ‘Yes, I am going to bring his message to the world.’ Your witness is so encouraging to me as someone who works with college students and young adults. I get to see on an everyday basis the hope that is

[evident] in our generation. I see young people have true conversions.”

Sadly, Faley said, “many of our brothers and sisters are living in the darkness,” and need our help to make the right choices in their lives by saying no to drugs, alcohol and premarital sex, which harm young people physically and emotionally.

Elizabeth Jamison, associate director of vocations for the archdiocese, volunteered as A Promise to Keep peer mentor when she was a student at Cathedral High School in Indianapolis.

“I encourage you to think of your involvement in A Promise to Keep as not only an activity which has filled your already busy lives,” Jamison said, “but rather as a group that you can belong to for the rest of your life because, as you share with our middle schoolers, chastity is a lifelong virtue.”

Many peer mentors will be called to the sacrament of holy matrimony, she said, and others will receive a call from God inviting them to seek his will and discern vocations to the priesthood or religious life.

“Develop an interior disposition that is open to respond to God,” Jamison said, “whenever and however he answers.”

Several peer mentors also spoke during the luncheon about how volunteering for A Promise to Keep has changed their lives for the better by helping them make the right decisions and grow closer to God.

“I feel that I have truly taken what I teach to heart,” Roncalli High School senior Casey Corsaro said. “... Being



Casey Corsaro

labeled as a peer mentor has been extremely important to me. I feel that I have more of a responsibility to do the right thing. ... The Church’s teachings will always show me the right thing to do.”

A member of Most Holy Name of Jesus Parish in Beech Grove, Casey said the opportunity to have a positive impact on junior high age students has been the greatest aspect of being a peer mentor.



Bishop Christopher J. Coyne, apostolic administrator, talks with peer mentors during the A Promise to Keep: God’s Gift of Human Sexuality luncheon on April 23 at the Archbishop O’Meara Catholic Center in Indianapolis. The abstinence education program is administered by Margaret Hendricks and Sylvia Brunette, staff members of the archdiocesan Office of Catholic Education.

“They see that we truly care about them,” she said. “They can see that we want them to succeed. We want them to have not only self-respect, but also respect from other people.”

Cardinal Ritter High School senior Larry Mukona, a member of St. Malachy Parish in Brownsburg, has been involved in the A Promise to Keep program since he was mentored in the sixth-grade.

“A Promise to Keep has been a pivotal part of my life ever since,” Larry



Larry Mukona

explained. “... It helped to strengthen my conscience and to teach me how to not only [make] the right choices, but [also] to pick the right friends. ... Being yourself and holding on to your own values is key, but the next step must be taken.

Those who are able to maintain the right values will prosper.”

Greencastle High School junior and peer mentor Josie Wood, a member of St. Paul the Apostle Parish in Greencastle,

reflected on the word “promise” during her speech.

“A promise [is] something so delicate, yet so strong,” Josie explained. “Something you hold dear to your heart. ... A promise to keep. A promise to yourself. A promise to cherish yourself as God cherishes you. To treat yourself with the dignity you deserve. That’s what this program is.

“It’s education about love, God and integrity,” she said. “It’s an amazing



Josie Wood

program, reaching out to younger kids [and] giving them someone to talk to, someone to whom they can relate and to help them through tough times. ... It gives them a safe environment to talk, learn and grow in their love for God.

“I made a decision to love myself as God loves me,” Josie said. “I wanted that bond with God and my future husband, something so beautiful and pure. Something nobody could take from me.” †

## What was in the news on May 18, 1962? A proposal to radically alter the calendar and bring an end to movable feasts like Easter

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*.

Here are some of the items found in the May 18, 1962, issue of *The Criterion*:

- Proposed calendar revision seen as East-West unity step

“VATICAN CITY—A reform of the Gregorian Calendar, submitted to the Central Preparatory Commission for the agenda of the coming ecumenical council, may bring East and West together for the first time in centuries in their celebration of many Christian feasts. This reform, if adopted, would mean that Easter would fall on a fixed date every year. It would also mean that every date of the year would fall on the same day of the week every year. The project for the calendar reform was presented on May 12 by Cardinal Amleto Cicognani, acting in his capacity as president of the Preparatory Commission for the Oriental Churches. If accepted, it would radically change the Gregorian Calendar which went into use in 1582 with the bull ‘Inter Gravissimas’ of Pope Gregory XIII. ... Suggestions in this respect were submitted to the League of Nations in 1923 and 1931, and to the United Nations in 1949 and 1950. One of the recent proposals provides for the division of the year into four three-month periods of 13 weeks each, that is of 91 days, with each period beginning on a Sunday and

ending on a Saturday. ... In order not to break the balance, the last day of the year would be considered a repetition of Saturday, Dec. 30, and it wouldn’t be included in the ordinary count but would become a kind of blank day without a date.”

- Chancery announces 21 clergy assignments
- ‘NC’ experts hits charges on textbooks
- High school graduates total more than 1,100
- Father Cronin defends booklet on communism
- Free discussion to mark Council, pontiff declares
- ‘Ecclesia’ opposes Franco labor stand
- New book raises questions: German Catholics and Hitler’s wars
- Six priests to observe their silver jubilee
- U.S. race problem is Soviet propaganda tool
- Hopes that Council will aid dialogue
- Canonization is called ‘victory over bigotry’
- ‘500’ race winner to address K of C
- Church’s help is urged for resettled migrants
- Ladywood building contract awarded
- Convert brings 1,000 into Church
- New anti-integration group formed
- Woods to present 12 Angry Women

(Read all of these stories from our May 18, 1962, issue by logging on to our archives at [www.CriterionOnline.com](http://www.CriterionOnline.com).) †

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## Events Calendar

### May 17-19

St. Roch Parish, 3600 S. Pennsylvania St., Indianapolis. **"Mayfest,"** games, rides, buffet dinners, music, Thurs. 5-10 p.m., Fri. 5-11 p.m., Sat. 3-11 p.m. Information: 317-784-1763.

### May 18

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange,** Mass, breakfast and program, "Fighting the Good Fight," Joyce Johnson, executive director of Rock Steady Boxing, 6:30-8:30 a.m., \$14 members, \$20 non-members. Reservations and information: [www.catholicbusinessexchange.org](http://www.catholicbusinessexchange.org).

St. Augustine Home for the Aged Chapel, 2345 W. 86th St., Indianapolis. **Charismatic Mass,** praise and worship, 7 p.m., Mass, 7:30 p.m. Information: 317-846-0705.

### May 18-20

St. Joseph Parish, 125 E.

Broadway, Shelbyville. **"Spring Festival,"** rides, games, dinners, Fri. 5-11 p.m., Sat. noon-11 p.m., Sun. noon-10 p.m. Information: 317-398-8227.

### May 19

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

### May 19-20

Kokomo High School, 2501 S. Berkley, Kokomo, Ind. (Diocese of Lafayette). **Sixth annual Indiana Holy Family Catholic Conference, "Defend Your Family, Your Marriage and Your Faith,"** national speakers and activities for children of all ages, \$135 per family, \$115 married couple, \$70 single adult.

Information: 765-865-9964 or [www.holyfamilyconference.org](http://www.holyfamilyconference.org).

### May 20

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Pentecost Sunday concert,** archdiocesan Office of Multicultural Ministry and Multicultural Ministry Commission, Holy Angels Gospel Choir, Hispanic Choir from St. Bartholomew Parish in Columbus, Vietnamese Apostolate Choir, African Catholic Ministry Choir, Filipino choir and Caribbean Steel Drumming by Michael Joseph, 3 p.m., no charge. Information: 317-236-1562.

Holy Cross Parish, Kelley Gymnasium, 125 N. Oriental St., Indianapolis. **"Neighborhood Health Fair,"** 10:30 a.m.-12:30 p.m. Information: 317-637-2620, ext. 406.

Holy Trinity Parish, Bockhold Hall, 902 N. Holmes Ave., Indianapolis. **Euchre party,**

1:30 p.m., \$4 per person. St. Paul Parish, Parish Hall, 9788 N. Dearborn Road, Guilford. **Ladies Sodality, breakfast bar buffet,** 7:30 a.m.-noon, free-will donation. Information: 812-623-2349.

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

St. Mary-of-the-Knobs Church, 3033 Martin Road, Floyds Knobs. **New Albany Deanery, high school Mass,** 6 p.m., followed by "build a burger" and games. Information: 812-945-2000 or [Leah@nadyouth.org](mailto:Leah@nadyouth.org).

Saint Meinrad Archabbey, St. Meinrad. **Monte Cassino pilgrimage, "Who is Mary,"** Benedictine Father Cyprian Davis, presenter, 2 p.m. Information: 812-357-6501.

### May 23

St. Augustine Home for the

Aged, 2345 W. 86th St., Indianapolis. **Little Sisters of the Poor, "Mini-500 Race,"** 2 p.m. Information: 317-872-6420.

### May 26

St. John the Baptist Parish, Starlight, mailing address, 8310 St. John Road, Floyds Knobs. **"Strawberry Festival,"** 10:30 a.m.-12:30 a.m., make your own strawberry shortcake, chicken dinner, street dance, 7:30 p.m.-1 a.m. Information: 812-923-5785.

### May 27

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **"Pentecost Sunday Celebration,"** picnic, following 10 a.m. Mass, bring covered dish. Information: 317-632-9349.

### May 30

St. Joan of Arc Parish, Doyle Hall, 4217 Central Ave., Indianapolis. **Ministry through the Arts Project Inc., feast day of St. Joan of Arc,** 600th anniversary of her birth, *The Passion of Joan of Arc*, 6 p.m. Information:

317-283-5508.

### June 1

Sacred Heart of Jesus Church, 1530 S. Union St., Indianapolis. **Lumen Dei meeting,** Mass, 6:30 a.m., breakfast following Mass, Sisters' Place, 215 S. Terrace Ave., Indianapolis. Information: [rhumper69@yahoo.com](mailto:rhumper69@yahoo.com).

### June 2-3

Most Holy Name of Jesus Church, 89 N. 17th Ave., Beech Grove. **Society of St. Giana Beretta Molla, presentation of holy relics of St. Gianna,** following Masses, Sat. 5:30 p.m., Sun. 7:30 a.m., 9 a.m. and 11 a.m. Information: 317-784-5454 or [Karen.Alley@ocemiller.com](mailto:Karen.Alley@ocemiller.com).

### June 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. †

## Retreats and Programs

### May 18-20

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Reading the Book of Deuteronomy,"** Benedictine Father Eugene Hensell, presenter. Information: 812-357-6585 or [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).

### May 19

Oldenburg Franciscan Center, Oldenburg. **"Women's Day-Women of Life,"** Franciscan Sisters Olga Wittekind, Norma Rocklage and Patty Campbell, presenters, 9 a.m.-3:30 p.m., \$45 per person

includes breakfast and lunch. Information: 812-933-6437 or [center@oldenburgfranciscancenter.org](mailto:center@oldenburgfranciscancenter.org).

Kordes Center, Ferdinand, Ind. (Evansville Diocese). **"Rest and Reflection Day,"** Sisters of St. Benedict, presenters, 9:30 a.m.-3:30 p.m., no cost, lunch available for \$9.10 or bring your own lunch. Information: 812-367-1411, ext. 2636, or [www.thedome.org](http://www.thedome.org).

### May 20

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Pre-Cana Conference, marriage preparation program,** 1:15-6 p.m. Information: 317-545-7681 or [marcia.johnson@archindy.org](mailto:marcia.johnson@archindy.org). †

## Six parishes change Mass times due to holiday and race

Six parishes in the Indianapolis West Deanery will change their Mass schedule for the Memorial Day weekend on May 26-27 due to the annual Indianapolis 500 race on May 27.

• **Holy Angels Parish, which celebrates Mass at Bishop Chartrand Memorial Chapel on the campus of Marian University, 3200 Cold Spring Road., in Indianapolis—**Mass will be celebrated at 6 p.m. on May 26. No Masses will be celebrated on May 27.

• **Holy Trinity Parish, 2618 W. St. Clair St., in Indianapolis—**Mass will be celebrated at 4:30 p.m. on May 26. No Masses will be celebrated on May 27.

• **St. Anthony Parish, 337 N. Warman Ave., in Indianapolis—**Mass will be celebrated at 4:40 p.m. in English and 6 p.m. in Spanish on

May 26. No Masses will be celebrated on May 27.

• **St. Christopher Parish, 5301 W. 16th St., in Indianapolis—**Mass will be celebrated at 4 p.m. and 5:30 p.m. on May 26. No Masses will be celebrated on May 27.

• **St. Gabriel the Archangel Parish, 6000 W. 34th St., in Indianapolis—**Mass will be celebrated in English at 4 p.m. and 5:30 p.m., and in Spanish at 7 p.m. on May 26. Mass will be celebrated in English at 7:30 a.m. on May 27.

• **St. Michael the Archangel Parish, 3354 W. 30th St., in Indianapolis—**Mass will be celebrated at 4 p.m. and 5:30 p.m. on May 26 and 7:30 a.m. on May 27.

For information about Mass changes at other parishes in the area, call the parish offices. †

## Franciscan brother to perform organ recital at Indianapolis parish



Br. Gary Jeriha, O.F.M.

Franciscan Brother Gary Jeriha, pastoral associate of Sacred Heart of Jesus Parish, 1530 Union St., in Indianapolis, will perform an organ recital at 2 p.m. on May 20.

The recital will take place in the historic church of the Indianapolis South Deanery faith community, which is known for the beauty of its German Gothic architecture,

ornate stained-glass windows and hand-carved woodwork.

Brother Gary, who earned a master's degree in organ at Western Illinois University in Macomb, Ill., will play pieces by J.S. Bach and Marcel Dupré.

For more information, call the parish at 317-638-5551 or send an e-mail to [sheartparish@sbcglobal.net](mailto:sheartparish@sbcglobal.net). †

## Mary's month



Jack Sahm, center, an eighth-grader at Lumen Christi Catholic School in Indianapolis, helps carry a platform holding a statue of Mary during a May 4 Marian procession in the neighborhood surrounding Our Lady of the Most Holy Rosary Parish in Indianapolis. Students at the school, which is located at Holy Rosary Parish, prayed the rosary during the procession.



Cecilia Lesch, left, and Emma Cline, eighth-graders at Lumen Christi Catholic School in Indianapolis, process with a crown and flowers during a May crowning ceremony on May 4 at Our Lady of the Most Holy Rosary Church in Indianapolis. Also assisting in the ceremony were altar servers Simon Smith, third from left, a Lumen Christi eighth-grader, and Michael Lesch, a Lumen Christi seventh-grader.

Go everywhere...

Baptize everyone...

Teach them everything...



# Our marching orders from Jesus



Dear Peg,

*I've been praying and reading Scripture a lot lately. It's always a wonderful part of my day. There's something I am struggling with though. It is called the "Great Commission." It seems so important since it was the last thing Jesus said to his disciples before he ascended to Heaven. Here it is:*

"Then Jesus approached and said to them, 'All power in heaven and on Earth has been given to me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age' " (Mt 28:16-20).

*I'm a regular parishioner in the archdiocese. How am I supposed to do this?*

Thanks,  
Enthused but Perplexed

Dear Enthused but Perplexed,

Thank you so much for your letter. I can see that you are a person eager to grow and share your faith. The Great Commission is almost a set of "marching orders" from Jesus. You might consider this abbreviated version—we must "go everywhere, baptize everyone and teach them everything." But how?

- **Go everywhere**—Start with your corner of the world around your parish. Parishes have boundaries, and we are responsible in a special way for the people who live within them. Learn who lives there, what their needs are—both spiritual and temporal—and invite them.
- **Baptize everyone**—Jesus certainly was not advocating forcing anyone to be baptized. However, we should be trying to invite everyone to baptism. Try to find out if there are people in your area who have never come to know Christ or who have been baptized, but no longer come to worship him or celebrate the sacraments. Reach out to people who once understood their baptismal call, but have since forgotten.
- **Teach them everything**—After coming to know Christ, we need to continually deepen that

relationship with him through our spiritual activities and knowledge of sacred Scripture and sacred tradition. Seek and help other people to find solid Catholic resources. Listen intently and open yourself to God's will, especially when receiving the sacraments. Encourage others, too. Focus on being able to explain your faith by learning more about it.

Remember that Jesus didn't give these instructions to an individual. He gave them to all the Apostles and his Church as a community. So that is where you must begin—in your community, your parish.

This Evangelization Supplement is all about how to gather a team in your parish, and has some real-life examples of how this was done in parishes. Read more in the articles, but basically a parish evangelization team should:

- Establish good communication with your pastor and those interested in evangelization in your parish,
- Gather people interested in evangelization, pray together and be formed for the ministry,
- Set goals for the evangelization team with at least one for each of the groups included in the "new evangelization"—the unchurched, alienated or faded Catholics, and everyone in the pews.

If you are discerning whether God is inviting you to enter into this parish ministry, you might consider the fictional "classified ad" for a parish evangelization team member also in this supplement.

Whether or not you prayerfully discern that this is something you want to do, it is important that we all pray for the evangelization efforts of our parish, the Church in the U.S. and the worldwide Church.

And most importantly, remember that God is with us always until the end of the age.

In faith,  
Peg



*(Peg McEvoy is the archdiocesan associate director for evangelization and family catechesis. For questions about and/or help starting a parish evangelization team, contact McEvoy at [pmcevoy@archindy.org](mailto:pmcevoy@archindy.org).) †*

# Good communication in parishes fosters evangelization

By John Shaughnessy

It was a time to rejoice. For months, Father Ryan McCarthy had led a special faith formation program at St. Michael Parish in Brookville, hoping it would deepen the faith of families.

"We invited families to come in once a month to talk about their faith and share their faith. And we gave them information to talk about at home," says Father McCarthy, pastor of St. Michael. "It's been very, very successful. In fact, two of the families had fallen away from the Church so it's encouraging to see them come back to the faith."

That kind of success is one of the main goals in the Church's and the archdiocese's effort to promote the "new evangelization"—an effort to have Catholics deepen their faith, to bring back Catholics who have fallen away from the faith and to reach out to non-Catholics to join the Church.

It's a commitment that begins at the parish level, archdiocesan officials say. It's also an approach that requires a good working relationship and continuing communications between a pastor and parish members.

"One of the important questions is, 'How can we as parishioners help the pastor take the Gospel everywhere we possibly can?'" says Peg McEvoy, associate director of evangelization and family catechesis for the archdiocese. "Sometimes it's hard in our everyday lives to figure out how to share our joy in Christ in a more organized way."

In helping parishes develop evangelization programs, McEvoy offers guidelines to create open lines of communications between a pastor and parish members—starting with the people in the pews.

"First, literally sit down with your pastor," McEvoy says. "You want to share your reasons for wanting to become involved in the evangelization ministry, and you want to ask for ideas from the pastor. After you have discussed where this effort needs to go next, stay in touch with the pastor. An evangelization team will need some guidance at some point.

"And share the good news of what's happening with the pastor. So many times, pastors hear complaints. A pastor needs to hear the good news, too. It's also a good way to practice witnessing. It encourages us to get in touch with witnessing the good things that are happening with our faith."

McEvoy also has tips for pastors as their parishes start to become involved in new evangelization efforts.

"My greatest recommendation to our



Father Ryan McCarthy, pastor of St. Michael Parish in Brookville and Holy Guardian Angels Parish in Cedar Grove, baptizes Ashley Tebbe on April 7 during St. Michael's Easter Vigil Mass. Good communication among a parish's pastor and parishioners interested in evangelization can help bring people to consider being welcomed into the full communion of the Church, says Peg McEvoy, archdiocesan associate director of evangelization and family catechesis.

pastors is to let themselves be excited about this," she says. "Make sure the evangelization group is staying in touch. And really look for those moments in your own parish where you can see the mission of our discipleship being lived out. And take joy in that. There are people who are getting so excited about what's coming from the Vatican, the bishops and the archdiocese about this. That's a good thing."

Roger Reuss has felt that excitement as a member of the evangelization effort at St. Michael Parish in Brookville.

"All Catholics need to be called as leaders," Reuss says. "We can't sit back. I've seen people in different denominations who try to evangelize by telling people that they're sinners. As Catholics, we need to evangelize in a more caring and understanding way.

"We have to reach out to Catholics and non-Catholics in our daily lives. We need to show that Catholics are there for others and have respect for others. We need to get

back to that presence."

Reuss sees his involvement in the evangelization effort as a way to deepen his own faith, too.

"There are always times in life for most people when you push God away," says the 47-year-old husband and father. "But then you feel you need to come back to him. I feel that way often. It's a life journey."

Father McCarthy embraces the value of Reuss and other parish members committing to the new evangelization plan from the archdiocese.

"It's important for each of us to recognize that we have a responsibility to preach our faith," he says. "If we love God as we should, we should want to share that with others. By emphasizing evangelization, we will at least be strengthening our own faith. And, hopefully, we'll be able to spread the good news of Jesus Christ, and build up a stronger and more faithful society as well."

He realizes both the challenges and the possibilities of the new evangelization plan

at the parish level.

"We're missing faces on Sundays," Father McCarthy says. "We're looking at ways to re-energize our Catholic faith on a deeper level. We're inviting people back and putting a big emphasis on a family perspective because the family is the smallest unit of the Church."

That's why it was a time to rejoice for him and the parish when two families did return to the faith.

McEvoy also sees a reason to hope for the success of the archdiocese's Evangelization Commission—as long as pastors and parish members communicate and work together.

"There's not a model for this out there, but we're on the right track," she says. "It's completely parish-based, helping parishes build this from the ground up. There will be an evangelization team in every parish or at least every cluster of parishes. So we know the Gospel is being proclaimed not only in Mass, which is critical, but also outside of Mass and into the community." †

## Modest goals can help parishes carry out a big mission



Patty Watson, a member of Our Lady of Perpetual Help Parish in New Albany, talks on Oct. 9, 2011, with, from left, Evan and Lauren McCombs, also parishioners, and another visitor to a booth sponsored by the parish that was part of New Albany's annual "Harvest Homecoming" Festival. The booth was organized by Our Lady of Perpetual Help's Committee on Evangelization. Evan and Lauren are, respectively, in kindergarten and the second-grade at Our Lady of Perpetual Help School.

By Sean Gallagher

At first glance, evangelization can seem like a daunting task.

After all, Christ told his disciples just prior to his Ascension to "go into the whole world and proclaim the Gospel to every creature" (Mk 16:15).

Does that include gerbils and dogs?

It did, at least as far as blessings go, for Our Lady of Perpetual Help Parish in New Albany last fall when the southern Indiana faith community sponsored a pet blessing close to the feast of St. Francis of Assisi, the patron saint of animals.

People living in the neighborhood surrounding the New Albany Deanery faith community were invited to the event.

"We went to each and every critter, whatever they were, from the gerbils on up to the big dogs," said deacon candidate Jeff Powell, a member of Our Lady of Perpetual Help. "We had threats of a horse, but it never materialized."

According to Powell, Father Eric Augenstein, the parish's pastor, blessed about 65 pets.

Our Lady of Perpetual Help may not have proclaimed the Gospel to every

creature. But it was a good start.

"It was a very powerful way and a very easy way to get people to come and hear what you're about," said Powell. "People love their animals."

Our Lady of Perpetual Help's Committee on Evangelization organized the pet blessing. Its members, led by Powell, saw it as a modest means of reaching out beyond the parish to share the joy that they and their fellow parishioners experience by being disciples of Christ.

Later that same month, the committee organized booths manned by parishioners at New Albany's annual "Harvest Homecoming" festival.

One booth promoted Our Lady of Perpetual Help School. People who staffed the other booth handed out rosaries and prayer cards to visitors. They also had many conversations about the Catholic faith with festival attendees.

"I had one 30-minute conversation about the sacraments with a man who'd never been baptized," Powell said. "I think we were all surprised with the openness of people and the interest in them to talk.

"It challenged some of our people to

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CNS photo/Nancy Phelan Wisches



CNS photo/Bob Peller

# WANTED

## Parish Evangelization Team Member



CNS photo/Mike Cripp, Catholic Courier

You will be part of a team responsible for sharing the faith with people who do not have a faith in Jesus, people who have faded in their faith in Jesus and the practice of their Catholic faith, and Catholics in the parish who wish to deepen their faith. You will serve on a multifaceted parish team with

other incredible people who share your enthusiasm and desire to share the faith. This team may take many different forms—a parish council, a commission or committee, or a separate evangelization team. You will utilize old-fashioned face-to-face and voice-to-voice methods of communication as well as other forms.

### Key Objectives/Deliverables:

- Welcoming parish atmosphere
- Renewed spirit of faith in the parish
- Enhanced outreach to the community in your immediate area
- Awareness of and enhanced outreach to the poor
- New and returning faces in the pews

### Requirements:

- Faith
- Hope
- Love

### Additional skills/preferences:

- Enthusiasm about her/his faith
- Active participation in the sacramental life of the Church
- Ability to communicate to others with Christian love
- Commitment to prayer and lifelong faith formation
- Ability to work within a team setting
- Devotion to Our Lord's Great Commission
- Willingness to learn more about Catholic evangelization

If you are interested in this position, please contact your pastor. †



CNS photo/Alan Fedrickson, Catholic Herald



CNS photo/Erick Rommel, Catholic Spirit



ARCHDIOCESE OF INDIANAPOLIS  
The Church in Central and Southern Indiana

# Hospitality and faith formation aid in evangelization

By Mary Ann Garber

Friendly. That's how St. Andrew the Apostle parishioners describe themselves and their Indianapolis North Deanery parish.

Since the parish was founded in 1946 at 4052 E. 38th St., members of the multicultural faith community have focused on offering hospitality to visitors as well as each other at Masses and social activities.

Deacon Robert Decker, parish life coordinator, said hospitality is the gateway to evangelization and St. Andrew's parishioners have always enjoyed welcoming others.

Parish council members and committee volunteers lead the faith community's efforts to reach out to newcomers, he said, and invite them to come to the Lord's Table through the Rite of Christian Initiation of Adults (RCIA) process or as Catholics moving to St. Andrew Parish.

It's an ongoing priority for the 195-household parish, Deacon Decker said, and is emphasized before and after Masses as well as during special events.

Demonstrating hospitality involves much more than serving coffee and donuts after liturgies, but that social time is important too because it leads to new friendships.

St. Andrew parishioners participate in "Growing an Engaged Church," a ministry program based on a book by Albert Winseman, which recognizes and affirms individual and parish strengths.

"To grow an engaged Church, we began with a strength finder assessment," Deacon Decker said. "We've had a good response. About 80 people have taken that online assessment."

Parish council members completed the evaluation process first, he said, to serve as facilitators for other parishioners.

"All that we have comes from God," Deacon Decker explained. "The strengths we have are those gifts that God gave to us. This [assessment] process helps us to better understand ourselves and others. We focus on the light, on the positive, rather than on the negative."

Identifying individual gifts and talents leads to more unified participation in parish ministries, he said, as people are affirmed in their God-given talents and answer God's call to share the Gospel with others in unique ways.

"It was pretty obvious [in our assessments] that we have a welcoming spirit at St. Andrew Parish," Deacon Decker said. "... In 'Growing an



Members of St. Louis Parish in Batesville pray at a 2007 Mass in their parish's church to celebration the canonization of St. Theodora Guérin. Members of the Batesville Deanery faith community and of other parishes, like St. Andrew the Apostle Parish in Indianapolis, foster evangelization through welcoming newcomers and learning more about the Catholic faith.

Engaged Church,' one of the most important things that we want to do is help people feel like they belong here, whether it's new people visiting our church, others that haven't been to church very often or people who come to Mass here every week.

"Our mission at St. Andrew the Apostle Catholic Church is to learn anew the Gospel, the Good News that God loves us, then to live it and share it with others," he explained. "Being welcoming is evangelizing. Connecting with others is evangelizing. Sharing our faith is evangelizing."

Members of the parish serve as mentors for new people to help them feel welcome at St. Andrew Parish, he said, then introduce them to other parishioners, invite them to participate in RCIA if they are thinking about joining the Church and encourage all newcomers to become active in parish ministries.

"Growing an Engaged Church" has been very successful at St. Andrew Parish, Deacon Decker said. "It has transformed the life of the parish and given it new energy. ... It's uniting us more and more."

"The first part is to feel like you belong," he said. "One of the keys to building friendships at church is creating

the climate in which members feel valued and relationships are important. Then we can help people to grow spiritually."

St. Louis Parish in Batesville, founded in 1868, benefits from the closeness of a smaller community and vibrant school ministry.

But even though many parishioners have known each other for years, they recognize the importance of hospitality to newcomers as well as long-time members.

Parishioner Mark Masavage of Batesville has served on the parish's faith formation committee and its informal evangelization team for two years.

He joined the Church as a young adult 17 years ago, and remembers how much he appreciated being welcomed in the RCIA process.

Participation in the Christ Renews His Parish program at St. Louis Parish has strengthened his commitment to share the Gospel with others.

"We have an informal structure for our evangelization efforts," Masavage said. "Several small groups meet for Bible study or discussions on life and faith. We also have a men's group that meets every other Sunday. We talk about faith and how to live it in our family life, our work life, our daily

life as Catholic men, and how we are called to evangelize in those situations."

Many Catholics are "quiet evangelizers," he said. "It's very important to discuss the tenets of our faith, the precepts of our faith, with others, and to stand boldly against the things that we find and see that are unjust, such as abortion."

"A lot of people might not understand what the Church teaches about those issues," Masavage said. "Our mother Church never lays down laws without having really defined reasons behind them. She is there to protect us. ... The teachings of the Church are profound when it comes to issues such as [respect for] life and how we are supposed to proceed in our daily activities. I think that's where evangelization really takes place."

"It's easier to talk about Jesus if we see him as our friend, not someone beyond us, but someone with us all the time," he said. "We don't have to go searching for him. We're always with Christ. He's right there helping us open our hearts and listen. It's also easier to talk about God with other people when you look at them and see Jesus in them, and can invite them to the Church in that way." †

## GOALS

continued from page 2B

step out of their comfort zone a little bit."

Powell said that some of the people who came to the booth to learn more about the faith, some of whom were inactive Catholics, showed up at the parish in the



Lauren McCombs, foreground center, poses with rosaries draped on her arm on Oct. 9, 2011, in a booth sponsored by Our Lady of Perpetual Help Parish in New Albany that was part of the southern Indiana city's annual "Harvest Homecoming" festival. McCombs is a second-grader at Our Lady of Perpetual Help School. Standing behind Lauren is Ceci Rush, a fourth-grader at the school. Standing in the back at left is booth volunteer Patty Watson and a visitor to the booth, which was sponsored by the parish's Committee on Evangelization.

following weeks for Mass.

Peg McEvoy, associate director of evangelization and family catechesis for the archdiocese, said that it is important for parish groups focused on evangelization to set reasonable goals and concrete action plans to achieve them.

"The first thing that I encourage them to do is to look at what already exists," said McEvoy. "Then you can begin to see progress without having to start from scratch."

Powell said that was an important approach for Our Lady of Perpetual Help's evangelization group. "We didn't look to reinvent the wheel with lots of new events," he said. "We're a very active parish to start with. We wanted to help the groups that were already there to think in a more evangelizing way about things that are already going. Maybe we should be ... promoting them beyond the parish."

McEvoy also said that expanding pre-existing activities in a parish or the broader community to include evangelization helps remind parishioners that it is the mission of all groups within a parish and not just the responsibility of the pastor or a particular committee.



Susan Isaacs

"Blessed John Paul II reminded us that the Church exists to evangelize," McEvoy said, "and to take that down to the local level is to say that our parishes exist to evangelize."

Having a group in a parish to encourage evangelization more broadly is one thing. Getting the

parish as a whole to see themselves as evangelists is another.

So says Susan Isaacs, coordinator of adult faith formation at St. Mary Parish in Lanesville.

"You've got to have the motivation to share your faith," Isaacs said.

And from her experience, that motivation often comes through learning more about the faith.

"I've seen that in my own life and in the life of family and friends," Isaacs said. "The more we learn, the more we tend to talk about Church stuff with each other, the more we tend to see the role of the Church or of Catholic thought in everyday situations."

"That just makes it easier to talk about it at work or wherever in relationship to the news or whatever is going on."

Isaacs said that adult faith formation offerings in parishes that connect the faith with what is happening in the world right now would be helpful.

"I think it's most important to be able to discuss things that are in the news rather than picking something that could seem really obscure ...," she said. "So you might take the HHS mandate and learn why this is an issue and what the Church teaches [on issues related to it]."

McEvoy agrees, saying that adult faith formation can "help each of us better apply our faith in our everyday lives—in our work, in our homes, in our relationships, whether it's with neighbors, family, whomever."

"To evangelize those that are baptized and catechized is to help them take the faith out into the world," McEvoy said. "That's our job as laity, to take the Gospel and illuminate those everyday activities with it." †

# Faith *Alive!*

A supplement to Catholic newspapers published by Catholic News Service, 3211 Fourth Street, N.E., Washington, D.C. 20017-1100. All contents are copyrighted © 2012 by Catholic News Service.

## Christ is at the heart of all that happens in a church

By David Gibson

A lot can happen when you open a church's door.

Some years ago, when our family was preparing for one daughter's wedding, I had a chance to visit New Orleans' St. Louis Cathedral. When I arrived, I was met by a sign outside announcing that preparations for a wedding were under way and the church temporarily was closed.

I opened the door, nonetheless, and asked an attendant if I might look around from the back. Immediately, my eyes focused near the altar. What I noticed, though, was not what is most important about an altar.

Preoccupied with our mounting wedding costs, I seized upon the sight of two bouquets of wedding flowers in this grand setting. I promptly reported this amazing discovery back home.

If two bouquets were sufficient in a great cathedral, I thought that number surely would be sufficient in our parish.

People move through the doors of a church in two directions. They enter and depart through these doorways. In each instance, their passage entails more than meets the eye.

A church, after all, is a gathering place for God's people. They gather around the altar, which indeed is the focal point—and not just because of the flowers.

It is vital that these people gather here—this rich assembly of men, women and children so diverse in their daily occupations, races, languages, histories and commitments, but united in faith.

The ordained ministers, religious order members and laity who form such a community have so much worth sharing with each other.

However, a church not only gathers people in, it also sends them out through its doorways into the worlds they inhabit most of the time.

When a church's doors open outward, they not only facilitate a rush to the parking lot. They signify that the life of faith extends far beyond the church's walls.

Faith is meant to be put into action in homes, businesses, work sites and schools. Faith and life are not divided.

Thus, during the dismissal rite at the conclusion of Mass, you might today hear these words: "Go in peace, glorifying the Lord by your life."

Christ's presence in a church is essential to its purpose as an architectural structure. Cardinal Roger M. Mahony's homily for the 2002 dedication of the Archdiocese of Los Angeles' new Cathedral of Our Lady of the Angels described the Church as "the very body of Christ—member for member."

This "living temple of the Lord" is "even more resplendent than the grandeur" of the architectural accomplishment dedicated that day, he said.

But once people find themselves inside a church, where can they expect to encounter Christ? The Second Vatican Council answered that question, offering assurance in its



A Mass of reception is held for Archbishop Jose H. Gomez at the Cathedral of Our Lady of the Angels in Los Angeles on May 26, 2010. The former San Antonio archbishop was welcomed as the new coadjutor of Los Angeles. He succeeded Cardinal Roger M. Mahony on March 1, 2011. During his 2002 homily for the dedication of the Los Angeles cathedral, Cardinal Mahony said that "anyone who comes here should continue on their journey with a replenished spirit of respect for all other peoples."

"Constitution on the Sacred Liturgy" that Christ is present in several ways.

Christ is always present in his Church, the council said. Christ is present in the sacrifice of the Mass, above all in his consecrated body and blood.

Christ also is present in the word of God "since it is he himself who speaks when the holy Scriptures are read in the church" (#7).

Christ is present, too, when any sacrament is celebrated. Thus, the council said that "when a man baptizes, it is really Christ himself who baptizes" (#7). Similarly, Christ is present "in the person of his minister" at the Eucharist (#7).

The council indicated that Christ also is present in the members of the worshipping community. He is present "when the Church prays together, for he promised: 'Where two or three are gathered together in my name, there am I in the midst of them'" (#7, Mt 18:20).

Think about it. When entering or departing through a church's main doors, it is common to pass the baptismal font. The font makes its own statement about the kind of place a church is, and the people who gather there for the sake of Christ.

People proceeding to the altar for Communion in a church are baptized into Christ's body. Each one, as St. Paul

said, is necessary to the body's full functioning since "the eye cannot say to the hand, 'I do not need you'" (1 Cor 12:21).

These people form a Christ-like community in which each one's gift is valuable. Their dignity derives from baptism and being created in God's image. As vital, welcome members of Christ's functioning body, they have much work to do.

When they depart through a church's doors, these baptized people are mandated to recognize the dignity of all others, also made in God's image. This was a key point in Cardinal Mahony's homily for the dedication of the new Los Angeles cathedral.

"The great cathedrals have been shaped by the craft and loving skills of countless artisans," the cardinal said. In this cathedral church, he added, an effort would be made "to become different kinds of artisans, of peace and good will, forging links among diverse groups."

"Anyone who comes here should continue on their journey with a replenished spirit of respect for all other peoples," Cardinal Mahony said.

(David Gibson served on Catholic News Service's editorial staff for 37 years.) †

## Church architecture can lead to a rich encounter with God



The Catholic cathedral of Cologne is pictured across the Rhine River in Cologne, Germany, on Aug. 1, 2005. The architectural design of this historic church, with its emphasis on verticality and stained-glass windows, leads visitors closer to God.

By Nancy de Flon

It is a UNESCO World Heritage Site and one of the best-known and most beloved cultural icons of Germany. But most important, it is an awesome architectural masterpiece suffused with the sacred.

The Cologne Cathedral rises from a busy section of the Rhineland's premiere city, next to the main railroad station, and surrounded by restaurants, stores and other commercial enterprises. But enter through its majestic portals, and you are immediately transported to a special venue of holiness.

The site has a long history of association with humanity's ceaseless search for mystery. In pagan times, a Roman temple stood here. When the emperor Constantine legalized Christianity in the fourth century, a great era of building Christian churches began, and the earliest Christian house of worship in Cologne dates from this period.

Construction work on the cathedral began in 1248 during the flourishing of the Gothic period of architecture. This was an era of the great mystics as well as a period when popular piety flourished, an era when spirituality was characterized by striving to

ascend to union with God.

Gothic architecture expressed this in two ways—with verticality and light. Verticality means that the building's height is great not only in itself, but also in proportion to its width.

Europe was then enjoying a period of relatively warm climate so, during this great age of cathedral building, the architects were able to abandon the thick, sturdy stone walls of previous ages in favor of techniques that facilitated construction of these tall, graceful buildings.

The extreme verticality of the Cologne Cathedral is obvious even from the outside. The famous twin spires rise 515 feet above the city center so that, as with Gothic cathedrals in general, they can be seen for miles around like sacred skyscrapers signaling to the traveler that here is a place of holiness.

But when you enter the cathedral, the vertical effect is enhanced further. Stand in the back looking down the nave, and your eye is drawn not only down the long aisle toward the altar where the sacred mysteries are enacted, but also upward toward no specific fixed point.

This awesome effect is created by the

seemingly endless series of arches, which suggest the infinite nature of God toward whom the viewer aspires.

The warm climate and the new building techniques also enabled a significant increase in the amount of window space in proportion to the building as a whole.

Beautiful, elongated stained-glass windows appeared that not only enhanced the effect of verticality, but also created a holy space suffused with light—a rich symbol of God toward whom the medieval Christian was aspiring.

For a period of time when I was living in Europe, the Cologne Cathedral was my spiritual "home away from home." I loved walking about this exalted, holy space surrounded by the communion of saints, the people of the past who are part of the history of this majestic, indomitable cathedral that survived Allied attacks during World War II.

If you have the opportunity, visit it. I promise a singularly blessed experience.

(Nancy De Flon is an editor at Paulist Press and the author of *The Joy of Praying the Psalms*.) †

From the Editor Emeritus/John F. Fink

## Biblical readings: The three letters of St. John

Next week, for the seventh week of Easter, the biblical readings in the Office of



Readings consist of the final two chapters in the First Letter of St. John, and then the Second and Third Letters of St. John.

Chapters 4 and 5 of the First Letter of John are a paean to love—love of God and love of neighbor. “God is love,” John writes, not once but twice (1 Jn 4:8 and 1 Jn 4:16), telling us that God’s very being is love. Therefore, anyone who is without love doesn’t know God.

Furthermore, it is not enough to profess that we love God. We must also love our neighbor because, “If anyone says, ‘I love God,’ but hates his brother, he is a liar; for whoever does not love a brother whom he has seen cannot love God whom he has not seen” (1 Jn 4:20).

God proved his love for us, John writes, when he sent his only Son into the world as expiation for our sins. Our love, therefore, is

grounded in our confession that Jesus is the Son of God.

We know that we love God and the children of God, John writes, when we keep God’s commandments, “and his commandments are not burdensome” (1 Jn 5:3).

John ends with an epilogue that says that he wrote this treatise “so that you may know that you have eternal life, you who believe in the name of the Son of God” (1 Jn 5:13).

The Second and Third Letters of John, unlike the First, are true letters. They are very short, roughly the same length, probably because each was written on one piece of papyrus. Each says that it is from “the Presbyter” or “the Elder,” depending upon the translation.

The Second Letter is addressed to “the chosen Lady and to her children whom I love in truth.” It is assumed that this is a specific community. It concerns itself with particular problems within the community.

Just as in the First Letter, there were apparently those in the community who denied the teachings about Christ’s incarnation and death. These, the letter says, “are the

deceitful one and the antichrist” (2 Jn 1:7).

The Presbyter advises that, if anyone comes to them who does not accept the true doctrine, “do not receive him in your house or even greet him; for whoever greets him shares in his evil works” (2 Jn 1:10-11).

Apparently, at that time there were wandering preachers who were trying to refute Christian doctrine. The Presbyter’s advice was to shun them completely.

The Third Letter is addressed to “the beloved Gaius whom I love in truth.” Gaius was evidently one of the local community’s leaders, loyal to the Presbyter in the problems that were dividing the community. He had been hospitable toward missionaries that the Presbyter had sent.

However, another member of the community, a man named Diotrephes, had refused to accept the missionaries. The Presbyter complains that Diotrephes “loves to dominate, does not acknowledge us” (3 Jn 1:9), and expelled those who wanted to receive the missionaries.

Therefore, the Presbyter says that he hoped to visit the community in person soon. †

Catholic Evangelization Outreach/

Fr. Eric Johnson

## Our vocation gives flesh to the faith

When we hear the word “vocation,” we often think of particular states in life, such as



marriage, single life or priesthood and religious life. While this is true, each of these vocations can also be thought of as particular ways of living out our common, baptismal call to holiness.

If these vocations are a way of living out our

common call to love and service, then the idea of vocation begins to run much deeper. We can hear God call at every moment, constantly speaking his word of life to us, if our hearts are open to listening.

It is through listening and responding to the ways in which God calls me to love and serve in this moment, with the person in front of me, in this place, in the ordinary and routine circumstances of life, that I truly begin to live out my vocation, to give it flesh and to make it concrete.

This work of discernment is one of the places where vocation and evangelization come together. Without a doubt, evangelization is part of our vocational call to love and service.

Christ commands us to proclaim the Good News to all people. Yet, one of the ways that we accomplish this is through our own fidelity to a life of holiness, to hearing and responding to God’s call in our day-to-day lives.

The more that you and I are faithful to opening our hearts to God’s word in prayer, the more we bear witness to the importance of listening. The more that you and I strive to generously respond to God’s call in our day-to-day lives, the more we invite others to discover the joy found in a life of love and service.

Part of the work of evangelization is to be ever more faithful in living out our vocational calls. Such fidelity to the word of God is attractive. It draws others to contemplate the ways in which Christ might be calling them.

Evangelization, however, also involves the more active encouragement of vocations in the Church. In our culture, there is a tendency to look upon our vocation and the vocations of others as a purely private matter, reserved to the realm of the encounter between God and the individual.

But while any vocation is a deeply personal thing, it is never truly private. All vocations are oriented toward the service of God and neighbor, and to the building up of the Body of Christ, the Church. Because of this, the health and well-being of all vocations in the Church is a concern for all of us.

Evangelization is never really an abstract or purely general thing. It is a work that always seeks to reach out to real persons in concrete circumstances and to share God’s word of life. It also calls people to a concrete response.

Part of the work of evangelization involves helping others to recognize their gifts, to nurture those gifts, and to offer those gifts in the service of Christ and his Church. It involves direct invitation. We need to encourage married couples to the generous self-giving of Christian marriage. We need to witness to all the faithful the importance of conforming our own wills to God’s.

We need to directly ask people to consider offering their lives as priests and religious brothers and sisters because the Church needs truly good, holy, healthy and happy priests and religious.

Such an invitation helps us all to more faithfully listen to God’s word, and to bear better witness to Christ’s salvation, life and hope in the world.

(Father Eric Johnson is director of the archdiocesan Office of Priestly and Religious Vocations. He can be reached at [ejohnson@archindy.org](mailto:ejohnson@archindy.org). For more information about vocations, log on to [www.hearagodscall.com](http://www.hearagodscall.com).) †

Consider This/Stephen Kent

## Read the contract before complaining about your employer

The morning news television format began with an anchorman accompanied by a chimpanzee but, over the years, it has matured to provide news and interviews with newsmakers.



Dave Garroway, the founding host of NBC’s “Today” morning show and his chimp companion, J. Fred Muggs,

contributed a worthwhile start to the day. But as time went on, these types of programs were filled more and more by families of missing persons, those with strange medical conditions, octomoms, anorexic brides and entertainers hyping their latest project.

Now, too often, they are a vehicle for the aggrieved to complain about a violation of their rights, real or imagined. The interviewer provides background to the controversy and then listens to the people—often with a lawyer at their side—with infrequent attempts to contextualize the story by talking to the other side. A former teacher at a parish school in the Catholic Diocese of Fort Wayne-South Bend, Ind., is the latest case in point.

Emily Herx appeared on the “Today” show after filing suit in federal court alleging discrimination for not having her contract renewed for the next academic year because of “improprieties related to Church teachings or law.” She is seeking compensation for

financial loss, emotional distress and punitive damages.

The Equal Employment Opportunity Commission has already ruled on Herx’s behalf.

The television show and other media consistently used the word “fired” rather than saying she was not having her contract renewed.

Herx, who suffers from a medical condition that causes infertility, began treatment in 2008 that includes *in vitro* fertilization. She signed a contract to teach language arts from August 2010 to June 2011.

The diocese said that, as a condition of employment, staff members must have knowledge of and respect for the Catholic faith, and abide by its tenets.

“These requirements and others are expressly incorporated into diocesan teacher contracts,” the diocese said.

“The process of *in vitro* fertilization very frequently involves the deliberate destruction of embryos or the freezing of embryos, which the Church holds to be incompatible with the respect owed to human life,” a diocesan statement said.

Where is the discrimination? Teachers are more than instructional machines spewing out information. In Catholic schools, they are expected to be moral exemplars. The morality is that of the employer. That is agreed to as a condition of employment.

It is strange, this taking affront at the consequences of acting against the principles of an employer when knowing full well what

they are.

At about the same time as the Herx case came the story of a Marine Corps sergeant who claimed to be exercising his constitutional right to free speech.

Gary Stein was discharged from the Marines for criticizing President Barack Obama on Facebook, calling him a coward and an enemy, and promising never to salute him or follow any of Obama’s orders that Stein considered illegal.

After being warned and yet continuing, he was discharged under less than honorable conditions.

The military has a policy since Civil War days of forbidding criticism of the commander-in-chief. Limiting the free speech of service members comes when one agrees to abide by the policy when signing the enlistment contract.

Those who want to be free to criticize a commander-in-chief should not join the Marines. Those who want to practice sexual ethics opposed to Church teaching should seek a position in a school with compatible moral values.

The complaints are reminiscent of the childish “it’s not fair” whine, a mistaken belief in unlimited rights.

The solution seems simple. Read the contract. Don’t go on television to complain.

(Stephen Kent, now retired, was editor of archdiocesan newspapers in Omaha and Seattle. He can be contacted at [considersk@gmail.com](mailto:considersk@gmail.com).) †

Faithful Lines/Shirley Vogler Meister

## A view of a pro-life ministry from World War II

As a child growing up during World War II, I knew a little about the war through newsreels at movies, reports on the radio and from my dad, who worked at a war plant. But there was one part of the war I didn’t understand much about until near the end when concentration camps were exposed.



I had not thought about those years for a long time until I recently received an e-mail from a friend that brought back memories of one of the great heroes of that time. It was an e-mail about Irena Sendler, and her work to help save children and infants from the Holocaust.

Sendler took dangerous chances while helping others during World War II. She had permission to work in the Warsaw Ghetto as a plumbing and sewer specialist.

Being German, she knew what the Nazi plans were for Jews. Sendler became a pro-life advocate before the term was known. She

brought her dog in her truck, and trained him to bark loudly when Nazi soldiers let her in and out of the ghetto. The barking covered the crying of the children. During this time, she smuggled out 2,500 children and infants.

When she was eventually caught, the Nazis broke Sendler’s legs and arms, beating her severely, but she survived.

Sendler kept records of the children’s names. She smuggled infants out in the bottom of the tool box that she carried, and used burlap bags for larger children to help them escape. She kept their names hidden in a jar buried in her back yard.

After the war, she tried to locate the parents that survived, and she reunited the families. Most parents, however, had been killed in gas chambers. The children without parents were placed in foster families or adopted.

Sendler’s heroic efforts were once considered for the Nobel Peace Prize, but she lost to former United States vice president Al Gore for his work on global warming.

I knew none of this before I read the

e-mail from my friend. That spurred me to research the truth about Sendler’s holy mission. Books written about her can easily be found, but it boggles my mind when I think about Sendler not winning the Nobel Prize even though she was by then dead.

Who among us could have done what she did?

The e-mail that I received from my friend was a memorial chain in honor of the millions of Jews, Christians, Russians and Catholic priests who were murdered, massacred, burned, starved and humiliated. May God have mercy on our planet.

Today, there are selfless pro-life ministries that save unborn babies from abortion. Such pro-life ministry is God’s work in action.

May that ministry thrive. May we also honor the legacy of a woman who was willing to sacrifice her life for the lives of children.

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

Feast of the Ascension of the Lord/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, May 20, 2012

- Acts of the Apostles 1:1-11
- Ephesians 1:17-23
- Mark 16:15-20

The date for the Feast of the Ascension of the Lord varies from place to place.



In some dioceses, this feast was celebrated on Thursday, May 17. In these places, the liturgy for this weekend will be that of the Seventh Sunday of Easter.

In other dioceses, the feast is celebrated this weekend. These reflections address the readings for the Feast of the Ascension of the Lord, not for the Seventh Sunday of Easter.

In the opening reading, from the first verses of the Acts of the Apostles, the author speaks first to Theophilus.

Scholars debate the identity of Theophilus. Some scholars believe that it is the actual proper name of a person in the early Church. Other scholars, noting that the name is the Greek translation for "friend of God," think that it was not a proper name, but rather something of a title of respect or endearment.

Regardless, the use of this name or title reveals the link between the Gospel of St. Luke and the Acts of the Apostles. Both books in the New Testament are addressed to Theophilus.

This reading is about the Ascension. It also is about the Apostles and, more importantly, the special role that Jesus gave them. They witnessed the Ascension as they witnessed the other great events in the mission of Christ—the miracles, the preaching to the multitudes, the Last Supper, Good Friday and the Resurrection.

This intimacy with the Lord prepared them to teach the Gospel. Moreover, the Holy Spirit would empower them in their mission of preaching the Good News.

Angels challenged these privileged Apostles, who were so blessed in their knowledge of the Redeemer, telling them

not to look to the skies, nor to look at each other, nor to go back to what they were before meeting Jesus, but to go abroad and take with them the Good News of God's love and mercy.

For the second reading, this liturgy presents St. Paul's Epistle to the Ephesians.

In this epistle, Paul prays that God will give wisdom and insight to all who follow the Lord. It is a wisdom that is too great for humans. God must provide it.

In the reading's conclusion, Paul extols Jesus as the Lord and Savior at whose holy feet are creation itself and all creatures, including humans.

St. Mark's Gospel provides the last reading.

In it, the Lord commissions the Apostles to go into the entire world "to proclaim the Good News of salvation."

He invests them with divine power, giving them authority even over the devil. They will be able to flout death. They will be able to cure the sick. They will be able to act as the Lord acted.

In every sense, they will represent Jesus. The Gospel concludes that the Apostles went far and wide, and the Lord "worked through them."

## Reflection

This Sunday, the Church celebrates the Ascension of the Lord. This great event of the Ascension, so well described in the Scriptures, is a sign of the Lord's divine identity as much as the Resurrection, and certainly as much as the miracles.

The story, however, as reflected in the Acts of the Apostles and the Gospel of St. Mark, does not end with its affirmation of the place of Jesus as the Son of God and Savior, visibly seen during the Lord's public ministry in the Roman province of Palestine in the first century A.D.

For us Christians today, as for all Christians who have lived since the events recorded in these Scriptures, the story has strong personal implications.

The Lord, crucified on Calvary and risen at Easter, is still with you and me. He is in the world—living, healing and saving.

He lives through the Apostles and their successors. Through them, we hear the Lord. Through them, we meet the Lord.

Jesus is Lord! He is God. He lives! †

## Daily Readings

Monday, May 21

St. Christopher Magallanes, priest  
and companions, martyrs  
Acts 19:1-8  
Psalm 68:2-5ac, 6-7ab  
John 16:29-33

Tuesday, May 22

St. Rita of Cascia, religious  
Acts 20:17-27  
Psalm 68:10-11, 20-21  
John 17:1-11a

Wednesday, May 23

Acts 20:28-38  
Psalm 68:29-30, 33-36b  
John 17:11b-19

Thursday, May 24

Acts 22:30; 23:6-11  
Psalm 16:1-2a, 5, 7-11  
John 17:20-26

Friday, May 25

St. Bede the Venerable, priest  
and doctor of the Church  
St. Gregory VII, pope  
St. Mary Magdalene de'Pazzi,  
virgin  
Acts 25:13b-21  
Psalm 103:1-2, 11-12, 19-20b  
John 21:15-19

Saturday, May 26

St. Philip Neri, priest  
Acts 28:16-20, 30-31  
Psalm 11:4-5, 7  
John 21:20-25  
Vigil Mass of Pentecost  
Genesis 11:1-9  
or Exodus 19:3-8a, 16-20b  
or Ezekiel 37:1-14  
or Joel 3:1-5  
Psalm 104:1-2a, 24, 27-28,  
29bc-30, 35c  
Romans 8:22-27  
John 7:37-39

Sunday, May 27

Pentecost Sunday  
Acts 2:1-11  
Psalm 104:1ab, 24ac, 29bc-30,  
31, 34  
1 Corinthians 12:3b-7, 12-13  
or Galatians 5:16-25  
John 20:19-23  
or John 15:26-27; 16:12-15

Go Ask Your Father/Fr. Francis Hoffman

## Children should be baptized only with parents' consent

**Q**I would like to know if what I did is considered a valid baptism. My



grandchild, who was very ill at the time with a potentially fatal condition (now in remission), was 2 years old and still not baptized. I was fearful that she could die without being baptized.

When she was born and I was told about her condition, I immediately called to speak with a priest about having her baptized. I was told that since her parents are not agreeable, it could not be done.

While caring for her, I proceeded to baptize her, without holy water, but with the words, "I baptize you in the name of the Father, and of the Son, and of the Holy Spirit." I made the Sign of the Cross on her forehead, lips and chest.

Was I wrong to do this? Is she considered to be validly baptized? She is now 6 years old, still in remission—thanks be to God—though next month she will be having a brain scan or MRI to rule out some new problems.

My daughter and grandchild are attending a Methodist church though she was raised Catholic. When my daughter mentioned to me that she had intentions of having her baptized at the Methodist church, I mentioned that I had baptized her. I have not heard my daughter talk about baptism again. Should I tell her to have her baptized at the Methodist church?

**A**You wrote: "I proceeded to baptize her, without holy water ..." I'm not exactly sure what "without holy water" means. Did you use any water?

For a valid baptism, you must pour natural water on the child's forehead as you pronounce the Trinitarian formula, which you say you did. "Natural water" could be salt water, fresh water or even holy water (water that has been blessed).

So there is some doubt in my mind, according to what you wrote, just exactly

what you did. But if you used regular water then the baptism is valid.

Should you have done it? No, not if the parents are not in favor of the baptism. However, if she were truly in danger of death, you could make the argument that the baptism was not only valid but also licit.

Still, the priest was justified in refusing baptism to the child since the parents were not in agreement and there was no reasonable hope to have the child raised as a Catholic.

If you truly doubt the child has actually been baptized, go ahead and ask your daughter to have the child baptized in the Catholic Church. If she is not in favor of that, ask her to have the girl baptized in the Methodist Church she now attends because we recognize that baptism as valid.

**Q**Do valid annulments depend on the jurisdiction of the annulment court? It would seem that the marriage is either valid or not valid, and a pronouncement does not make it valid or invalid. Does the validity depend on the court having jurisdiction?

**A**A marriage is either valid or not valid, but the declaration of that validity is the sole competence of the court—known in canon law as a tribunal—that has jurisdiction. Something similar happens in civil law, and no one finds that strange.

With respect to matrimonial processes (described in canon as trials), Canon #1673 establishes potentially four competent tribunals. In layman's English, here are the tribunals:

- where the marriage took place,
- where the husband lives,
- where the wife lives,
- where most of the proof is to be collected.

If a tribunal determines that it is not competent to hear the case, it will refuse the case. After all, tribunals aren't looking for extra cases!

It will also recommend it to the proper court. If a tribunal does not have jurisdiction, yet proceeds to make a decree on the case, that decree is invalid. †

## My Journey to God



## The Ordinary

It's in the ordinary  
Where the road is made smooth,  
Where God's grace abounds,  
Where moments melt together  
And loving arms embrace  
As we become new.

It's in the ordinary  
Where we meet Christ, the Lord,  
Where we see his face  
In everyone we meet,  
Where we reach out to serve,  
Not counting the cost.

By Sandy Bierly

(Sandy Bierly is a member of Our Lady of Perpetual Help Parish in New Albany. A stained-glass window of Jesus wearing a crown is seen at St. Joseph's Seminary in Yonkers, N.Y.)

# 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.

**ALLEN, Riley Joseph**, 16, St. Mark the Evangelist, Indianapolis, April 15. Son of David and Stephanie Allen. Brother of Taylor, Austin and Zachary Allen. Grandson of Emma Wagner and Sharon and Steve Reynolds.

**BANET, Clarence**, 77, St. Mary-of-the-Knobs, Floyd County, May 11. Husband of Marilyn Banet. Father of Joann Arnold, Brenda, Carl, Michael and Rex Banet. Brother of Norma Andres, Martha Moore, Aileen, Larry, LeMerle and Maurice Banet. Grandfather of 16. Great-grandfather of 12.

**BOGUE, James E.**, 72, St. Elizabeth of Hungary, Cambridge City, May 1. Husband of Emma Bogue. Father of Mary and James Bogue II. Brother of Linda Wommack, Don, Glen, Keith and Robert Bogue. Grandfather of four.

**BRUNS, Rosemary C.**, 82, Immaculate Conception, Millhousen, May 8. Wife of Ralph Bruns. Mother of

Linda Burns, Janie Bruns, Sandy Dunbar, Susie Jost, Karen Kauffeld and Kay Maddux. Grandmother of 16. Great-grandmother of three.

**CESNIK, Mary C.**, 92, Holy Trinity, Indianapolis, April 22. Mother of Barbara, James, Michael and Tony Cesnik. Sister of Thomas McKeon. Grandmother of seven. Great-grandmother of 10.

**CLARK, Melissa**, 33, St. Joseph, Rockville, April 27. Wife of Faron Clark. Mother of Lauren and Garrett Clark.

Daughter of J.T. and Roxy (Blake) Jukes. Sister of Rachel Loomis, Sarah Melvin, Elizabeth Sappenfield, John and Ryan Jukes. Granddaughter of Naomi Blake and Lois Jukes.

**COVENEY, Anne**, 54, St. Pius X, Indianapolis, May 1. Daughter of Mary Coveney. Sister of Eileen Lager, Ursuline Sister Agnes Coveney, Margaret, Gene, James, John and Martin Coveney.

**EDWARDS, Catherine A. (Gaughan)**, 86, St. Jude, Indianapolis, May 11. Wife of Bob Edwards. Mother of Donna Freeman, Cathy McMannis, Mary Price, Donald and Timothy Mitchell. Sister of Rita and John Gaughan. Grandmother of 25. Great-grandmother of 39. Great-grandmother of two.

**ELLETT, Elizabeth**, 91, St. Charles Borromeo, Bloomington, April 30. Mother of Carol, Gary, Mike, Ron, Steve, Terry and Tony Ellett. Sister of Pershing Jones and Bob Ellett.

Grandmother of 19. Great-grandmother of 21. Great-grandmother of three.

**ENGLE, John R.**, 91, St. Joan of Arc, Indianapolis, May 2. Father of Barb, Mary Jo, Nan, Susan, David, John Jr., Mike and Tom Engle. Brother of Mary Christman. Grandfather of nine. Great-grandfather of six.

**ENZINGER, Paul W., Sr.**, 86, St. Louis, Batesville, May 2. Father of Constance Munchel, Barbara Koester, Larry and Paul Enzinger Jr. Brother of Louie and William Enzinger. Grandfather of eight. Great-grandfather of 13.

**FIELDS, Kenneth B.**, 72, Holy Family, Oldenburg, Feb. 4. Son of Mary Stahley. Brother of Steve Stahley.

**FLANIGAN, Coletta**, 97, St. Mary, New Albany, May 4. Mother of Joyce Adams, Jeanne Charbonneau, David, Dion, Harry, John and Richard Flanigan. Sister of Imelda Wehrmann. Grandmother of 15. Great-grandmother of 10.

**FLETCHER, Anna**, 100, Holy Trinity, Indianapolis, April 17. Mother of Arlene Bates. Grandmother of five. Great-grandmother of 12.

**GADDO, Melanie Lynne**, 48, St. Lawrence, Indianapolis, April 27. Sister of Melissa and Mark Gaddo.

**HANKA, Eugene J., Sr.**, 85, St. Mary-of-the-Knobs, Floyds Knobs, May 8. Father of Barbara Oesterriter and Eugene Hanka Jr. Brother of Mercedes McKnight and Celeste Strahl. Grandfather of three. Great-grandfather of three.

**KNARTZER, Ferda L.**, 95, St. Barnabas, Indianapolis, May 4. Mother of James Knartzer. Sister of Clifford Peters. Grandmother

of six. Great-grandmother of seven.

**MAGUIRE, Doris**, 83, St. Mark the Evangelist, Indianapolis, April 22. Mother of Sarah Kercheval.

**McCLAREN, Richard**, 87, Holy Family, Richmond, April 23. Uncle of Andrea Turner.

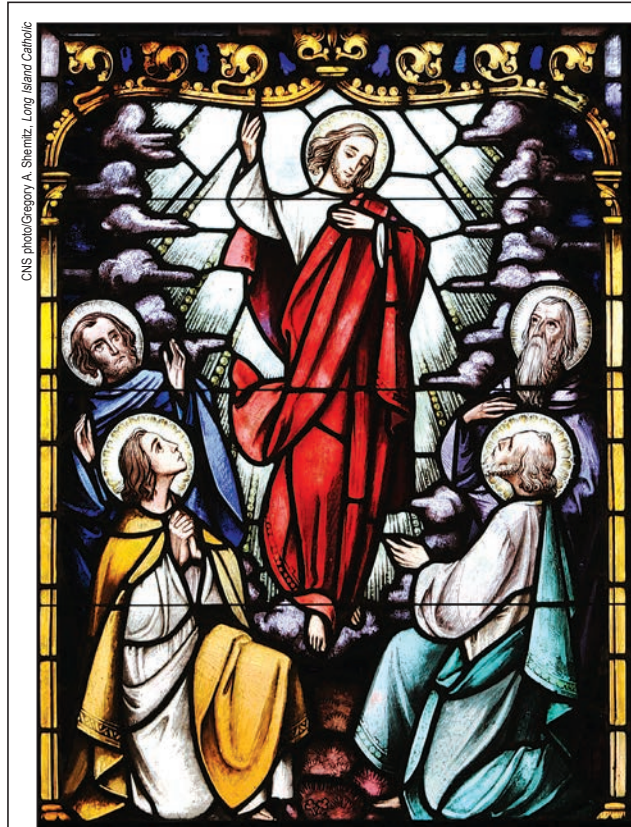
**O'RILEY, Daniel F.**, 79, Good Shepherd, Indianapolis, May 2. Father of Diane Gudat, Dennis and James O'Riley. Brother of Mary Ann Lassuy and Father Dennis O'Riley. Grandfather of four. Great-grandfather of one.

**PENNELL, Carole (Mumm)**, 77, St. Pius X, Indianapolis, May 3. Mother of Vickie Bastnagel, Lisa Sherer, Linda, Chuck and Michael Pennell. Sister of Bill Mumm. Grandmother of 11. Great-grandmother of two.

**ROSENFELD, Flora E.**, 93, St. Vincent de Paul, Shelbyville, May 6. Mother of Elizabeth Dale, Janet Schoentrup, Kathleen Rouse, Frederick, Kenneth, Patrick and Thomas Rosenfeld. Sister of Bonnie Denny and William Kelley. Grandmother of 11. Step-grandmother of seven. Great-grandmother of 18. Step-great-grandmother of 24. Step-great-great-grandmother of five.

**SHIMER, Esther M.**, 94, St. Pius X, Indianapolis, May 9. Mother of Mary Margaret Beyne, Cathy Heldman and Patricia Natalie. Sister of Gladys Land. Grandmother of five. Great-grandmother of one.

**SPACKE, Herman F.**, 88, St. Barnabas, Indianapolis, May 10. Husband of Ethel Spacke. Father of Sheila Mathes, Jay and Tom Spacke.



## The Ascension

Christ's ascent to heaven is depicted in a stained-glass window at St. Therese of Lisieux Church in Montauk, N.Y. The feast of the Ascension, observed in the archdiocese on May 20 this year, celebrates the completion of Christ's mission on Earth and his entry into heaven.

Grandfather of eight. Great-grandfather of eight.

**WOOLUM, Donna**, 52, St. Mary, Richmond, April 26. Wife of Robin Woolum. Mother of Monica Via and Thomas Woolum. Daughter of Marie (Harrison) Benjamin. Sister of Denise Maitlen, Danny and

Donald Benjamin. Grandmother of two.

**ZAHN, Theresa**, 90, St. Roch, Indianapolis, April 30. Mother of Peggy Kostarides, Diane Toole, Martin and Robert Zahn. Grandmother of 12. Great-grandmother of three. †

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**Permanent Deacons**  
Archdiocese of Indianapolis

# Meet our future deacons

On June 23, the second class of permanent deacons for the Archdiocese of Indianapolis will be ordained at SS. Peter and Paul Cathedral in Indianapolis. There are 16 men from across central

and southern Indiana who will be ordained. This week's issue of *The Criterion* continues a series of profiles of these men that will be published in the weeks leading up to that important day.

## Thomas Horn



Age: 52  
Wife: Mary Virginia  
Home Parish: St. Mark the Evangelist Parish in Indianapolis  
Occupation: Religious studies teacher at Roncalli High School in Indianapolis

**Who are the important role models in your life of faith?**

It certainly all begins with my parents and has been actively fostered by my uncle, Father Earl Simone. My spiritual director, Father Stephen Banet, has also become an integral part of spiritual and faith development.

**What are your favorite Scripture verses, saints, prayers and devotions?**

My favorite Scripture verses are Proverbs 3:5 and Psalm 51:12-17. My favorite prayer is the Act of Contrition. And my favorite devotion is adoration of the Blessed Sacrament.

**Deacons often minister to others in the workplace. How have you experienced that already, and what do you anticipate doing in the future?**

My students certainly haven't waited for my ordination to challenge my knowledge of Church tradition and Church beliefs. Each day, I am tested. While I certainly do not have all the answers to all the

questions, I do find confidence and comfort in contemplating the teachings of sacred Scripture and sacred Tradition as communicated by the magisterium and our Church Fathers. I'd hate to have to come up with those answers on my own.

**Why do you feel that God is calling you to become a deacon?**

The more time I spend in prayer, the more I am aware of the power and presence of Christ each day. Consequently, the more I am aware of Christ, the more I seek God and want to pray. Through daily conversations with our Lord and the support of my spiritual director, fellow parishioners, friends and family, my call to the diaconate continues to be affirmed.

**How will being ordained a deacon have an impact on your life and family?**

I am truly humbled to have been called to a life of discipleship, and I appreciate the support and encouragement of the St. Mark parishioners, my pastor, the parish staff as well as my students, and so many of my friends and family. †

## Steven House



Age: 61  
Wife: Rochelle  
Home Parish: St. Bartholomew Parish in Columbus  
Occupation: Psychologist

**Who are the important role models in your life of faith?**

My wife is an important role model for me. She is a deeply faith-filled person. Others include Bob Pflieger, Bill Colclasure, deacon candidate Tom Hill, Benedictine Father Bede Cisco, and Fathers Clem Davis and Joseph MacNally.

**What are your favorite Scripture verses, saints, prayers and devotions?**

My favorite Scripture verses are Philippians 4:4-9, Psalm 51:12 and Luke 1:68-79. Among my favorite prayers is the "Prayer of St. Francis." And the Stations of the Cross and eucharistic adoration are favorite devotions of mine.

**Deacons often minister to others in the workplace. How have you experienced that already, and what do you anticipate doing in the future?**

I see people in therapy in my work. While I respect my clients fully, I offer my religious faith when appropriate. I feel that I do my work because of God's desire for us to love

one another and to serve each other. I have been enriched by the powerful courage I see daily in my clients.

**Why do you feel that God is calling you to become a deacon?**

I feel that I was called to the diaconate to do something with my experience and my openness to God. I am unworthy as any other minister will admit but, as St. Paul says, my weakness is my strength.

**How will being ordained a deacon have an impact on your life and family?**

Deacon formation has strengthened the relationship I have with my wife. I intend this to continue. Church has always been a major area of our life together, and the diaconate has expanded and enriched this. My three kids are all married and live out east so it will not impact our relationships that much. However, my daughter and daughter-in-law are both pregnant so I look forward to the opportunity to baptize some babies. That will be special. †

# New Arizona law cuts off all state funds to abortion providers

PHOENIX (CNS)—Gov. Jan Brewer signed legislation on May 4 that prevents the state of Arizona or any local government from using taxpayer dollars to contract with organizations that offer abortion as part of their services.

Brewer signed the measure at a reception held in Scottsdale by the Susan B. Anthony List, an organization that works to elect pro-life candidates to public office.

Although state law already prohibits the use of public monies for abortion, the new law closes loopholes that were allowing some funds to trickle through to abortion providers such as Planned Parenthood.

Ron Johnson, executive director of the Arizona Catholic Conference, was pleased with Brewer's signature on the bill. The conference is the public policy arm of the Tucson and Phoenix dioceses, the Holy Protection of Mary Byzantine Eparchy of Arizona and the Diocese of Gallup, N.M., which includes northeastern Arizona.

"I'm absolutely thrilled that the governor signed House Bill 2800," Johnson said. "Abortion providers can be very creative in how they use funds and arrange funds, and we wanted to make absolutely sure to close any loopholes."

Brewer's signature on H.B. 2800 was the culmination of what Johnson called a "tremendously successful, five-star,

pro-life legislative session."

In April, the governor signed H.B. 2036, a bill that outlaws abortions after 20 weeks, and S.B. 1009, which keeps abortion providers out of public and charter schools.

Rep. Justin Olson, the Republican sponsor of H.B. 2800, and Jinny Perron, one of the founders of the East Valley Pro-Life Alliance, both attended the Susan B. Anthony List reception to witness Brewer signing the measure.

"It was awesome," Perron said. "We are so happy to be one of nine states that have done this. For the state of Arizona to defund Planned Parenthood is a big step." †

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# Seminarian is a member of Clericus Cup championship team

By Sean Gallagher

The North American Martyrs, the soccer squad of the Pontifical North American College in Rome, won its first Clericus Cup on May 12 by a 3-0 score against the team fielded by the Pontifical Gregorian University, also in Rome.

The Clericus Cup is a soccer tournament held in Rome annually in which teams of the various seminaries there compete against each other.

Seminarian Martin Rodriguez, a member of St. Mary Parish in Indianapolis, has been a member of the North American College's team for the past three years.

"It felt awesome," said Rodriguez about winning the Clericus Cup. "It takes a lot of work, commitment and dedication to be part of a competitive league, and to be in formation for the priesthood at the same time.

"There are many demands but, at the end of the day, when you see your efforts and sacrifices pay off, it is the greatest feeling in the

world, especially when all those sacrifices bring happiness to an entire community."

Rodriguez said that many of the North American College seminarians attended their team's matches to cheer for them. Some showed up in superhero costumes as Superman, Batman or the Incredible Hulk.

"We definitely have the best cheering section in the entire cup," Rodriguez said. "Their support was helpful because we knew that we were not on the field alone."

In their semifinal match, the North American Martyrs defeated archrival Redemptoris Mater, which had blocked their way to a championship the previous two years.

"In the past years against them, we always lost by one goal," Rodriguez said. "We knew that they were a very good team, but this year we also had very good players to compete with them. When we finally [defeated] them, it was like a psychological block was removed."

Rodriguez, who is a reserve

forward and midfielder on the team, is scheduled to be ordained a transitional deacon on June 23 at SS. Peter and Paul Cathedral in Indianapolis.

He said that being a part of the Clericus Cup has contributed to his priestly formation, especially in helping him to appreciate more the role of personal sacrifice in ordained ministry.

"We had in our minds that we were running for each other, offering up our pain and sweat for our brothers on the team," Rodriguez said. "When I felt that my legs were about to collapse, I thought about my teammates who were injured and needed me to step up for them."

The other members of the North American Martyrs are affiliated with dioceses across the country and one diocese in Australia. Rodriguez looks forward to building on his already strong relationships with them.

"After I leave the North American College, I am going to have friends all over the United States, and it makes

CNS photo by Paul Heilig



Members of the soccer team of the Pontifical North American College in Rome celebrate after winning the championship match of the Clericus Cup on May 12. Among the team members is seminarian Martin Rodriguez, second from left, a member of St. Mary Parish in Indianapolis.

me feel that I'll have a home everywhere [that] I go," he said. "In addition, having friends in different dioceses can help me to interchange ideas about ministry. It's no longer just how does my priest friend do ministry next door, but how other guys in other dioceses do ministry. This can bring a lot of benefits for my ministry in the

near future."

Rodriguez won't leave the North American College, however, until after the 2012-13 academic year. At this point, he wants to win another Clericus Cup.

"I love playing soccer, and I am looking forward to defending the cup next year," Rodriguez said. "We definitely want this to be the beginning of a dynasty." †

# Interreligious dialogue is crucial for humanity, pope tells Jewish group

VATICAN CITY (CNS)—Reaffirming the Second Vatican Council's teaching on Christianity's special relationship with Judaism, Pope Benedict XVI said Catholic-Jewish dialogue is "crucial for the future of our human family.

"In a world increasingly threatened by the loss of spiritual and moral values, which are those that can guarantee respect for human dignity and lasting peace," dialogue, friendship and collaboration can "give prophetic witness to the power of the truth of God, justice and reconciling love for the good of all mankind," the pope said.

Meeting on May 10 with a delegation from the

Latin American Jewish Congress, the pope also spoke about the 50th anniversary in October of the opening of the Second Vatican Council.

He said "*Nostra Aetate*," the council's declaration on the Church's relationship with non-Christian religions, "remains the basis and guide in our efforts to promote greater understanding, respect and cooperation between our two communities."

The document, he said, "not only took a clear stand against all forms of anti-Semitism, but also laid the foundations for a new theological evaluation of the relationship between the

Church and Judaism, and expressed confidence that the appreciation of the spiritual heritage shared by Jews and Christians would lead to greater understanding and mutual respect."

Thanking God for improved Catholic-Jewish relations around the world, Pope Benedict said the communities must continue their commitment to dialogue because "much remains to be done in overcoming the burdens of the past, in promoting better relations between our two communities, and in responding to the challenges facing more and more believers in the world today." †

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