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Adoration chapel brings life to parish

By Brandon A. Evans

MOORESVILLE—Last year on the feast of the Most Holy Body and Blood of Christ, the parish of St. Thomas More in Mooresville started something that continues to enliven their parish and the surrounding area.

They opened the newest perpetual adoration chapel in the Archdiocese of Indianapolis—and the pastor and parishioners testify to the graces that have come from God's mercy in the past year.

"We're just growing," said Father Richard Eldred, pastor of St. Thomas More Parish. "There are people here on campus from eight in the morning until nine at night—plus around the clock. Our youth ministry is booming. Our sports activities are booming. Every aspect of the parish is alive, and I attribute that to the presence of the Eucharist."

Last year, the parish brought a dozen young people to a vocations dinner with Archbishop Daniel M. Buechlein. This year, they are sending nearly 50 people to World Youth Day in Toronto in July. That is more than a fourth of all the young people going from the archdiocese.

Three more students will attend a weeklong conference on vocations at the University of Notre Dame, and 10 other young people will travel to Appalachia to minister there.

Maureen Shea, director of music and liturgy and the Rite of Christian Initiation of Adults coordinator, said that the grace from the chapel is spreading.

Last year, five people were in the RCIA program, and this year that number jumped suddenly to 16. Shea attributes it to the prayers of those who go to adore the Lord.



Above, Father Richard Eldred, pastor of St. Thomas More Parish in Mooresville, kneels before the exposed Eucharist in the parish's new perpetual adoration chapel. It is the sixth such chapel in the archdiocese.

Right, the monstrance which holds the Blessed Sacrament in St. Thomas More Parish's adoration chapel was brought back from Fatima, Portugal, by Father Eldred and others while they were on a pilgrimage there.

"We had one family that just relocated here from the Chicago area," Father Eldred said, "and they decided to be our parishioners because we do have [the adoration chapel]."

The stories of inspiration are numerous from Rose Warthen and Vi Jerin, the coordinators of the chapel, who said that nearly 200 people are signed up for time slots. Ten people can fit comfortably in the chapel at any time, and at least one person must be present with the exposed Blessed Sacrament at all times.

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Church's teaching on the Eucharist misunderstood

By Brandon A. Evans

Roman Catholic teaching on the Eucharist is one of the most complex things to understand, and thus it is one of the things commonly misunderstood.

The Eucharist is called "the source and summit of the Christian life" by the Vatican II document "*Sacrosanctum Concilium*."

The *Catechism of the Catholic Church* calls it the "Most Blessed Sacrament" because "the other sacraments, and indeed all ecclesiastical ministries and works of the apostolate, are bound up with the Eucharist and are oriented toward it (1324)."

How Catholics understand the Eucharist is tied up with how Christ comes to us in the primary act of

Christian worship: the Mass.

Father Richard Ginther, director of liturgy for the archdiocese and pastor of SS. Peter and Paul Cathedral in Indianapolis, cited Vatican II when he said the eucharistic species is a most special way that the Lord comes to his people. It is an enduring way—mostly because the sacrament is physically

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Bishops deciding on policies, laws to protect kids from sex abuse

WASHINGTON (CNS)—Three key issues faced the U.S. bishops as they met to deal with clergy sexual abuse of minors—aiding the victims, dealing firmly with clerical offenders and protecting children from now on.

One major question remained unresolved before the June 13-15 meeting in Dallas: Would the bishops adopt a universal zero-tolerance policy, or would they allow some extremely limited exceptions for apparently reformed one-time past offenders?

They plainly planned to give notice that laicization will be requested for any priest who molests a child in the future and that the same fate awaits all offenders with more than one admitted or proven accusation in the past.

When the current crisis began in Boston in January, Cardinal Bernard F. Law spelled out a strict policy that not even a one-time past offender will be allowed to hold any Church post again.

After he received a draft report June 6 from the Cardinal's Commission for the Protection of Children—a blue-ribbon group he formed to advise him on sex abuse policy—he endorsed what he called "the commission's strong recommendation for a zero-tolerance policy with no exceptions."

Cardinals William H. Keeler of Baltimore and Roger M. Mahony of Los Angeles are among top Churchmen who have said they will seek an across-the-board policy with no exceptions.

Cardinal Adam J. Maida of Detroit expressed concern about a blanket policy allowing no exceptions, but also said the exception clause as drafted is confusing and "has to be more clearly explained, or taken out altogether."

He and others suggested that something like a life of seclusion and penance in a monastery could be an alternative to defrocking for at least some priests who have molested children.

Archbishop Harry J. Flynn of St. Paul-Minneapolis, chairman of the committee that drafted the policy, said an exception clause appeared to represent a minority position among the bishops, but the

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Deacon says father and grandfather were role models

By Mary Ann Wyand

As Archbishop Daniel M. Buechlein ordained five men to the priesthood on June 1 at SS. Peter and Paul Cathedral in Indianapolis, Deacon Christian Kappes offered prayers—long distance from Italy—for his seminarian friends.

This week, Kappes and Deacon Justin Martin completed their seminary studies at the Pontifical North American College in Rome. They will return to Indianapolis on June 15 and will be ordained to the priesthood, with Deacon Harold Rightor, by Archbishop Buechlein on June 29 at the cathedral.

"During those hours of the [June 1] ceremony, we were over here praying for them in solidarity," Kappes said. "I'm



Christian Kappes

especially happy to have a large class of eight men with whom I will enter the great sacrament of the priesthood. It gives me a sense of hope to see so many men ordained. I'm ecstatic to see so many other young men who are

interested in being instruments of service and holiness in the archdiocese."

A member of Holy Name Parish in Beech Grove, Kappes attended Holy Name School and Franklin Central High School in Franklin, where he was a member of the wrestling team.

He completed his undergraduate studies at Seton Hall University in South Orange, N.J., and his seminary studies at the Pontifical North American College near Vatican City.

Kappes will celebrate his first Mass on June 30 at Holy Name Church, then will begin his first ministry assignment as

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ORDINAND

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associate pastor of St. Louis Parish in Batesville.

His parents, Timothy and Jenny Kappes, are members of St. Rose of Lima Parish in Franklin. His sister, Nadia Charcap, and her husband, Martin, attend St. Lawrence Parish in Indianapolis.

"I'm really proud of him," Nadia Charcap said of her brother. "He has developed into a very faithful individual. He has a love for knowledge of the Church and a love for teaching about his religion. It's a passion of his, something he loves. He's taught me a lot and helped me become more devout. He is a facilitator of the faith through his actions and the way he lives his life. He sacrifices a lot and gives a lot of his time to help the St. Vincent de Paul Society and other charitable efforts. He is going to be a wonderful priest."

Kappes was ordained a deacon in Rome on Oct. 4 then officiated at his sister's wedding on Oct. 5 at the Chapel SS. Domenico e Sisto in Rome.

Martin and Nadia Charcap are expecting their first child in July, and her brother will baptize their baby next month.

Charcap said her brother first thought about studying for the priesthood during his junior year in high school.

"The more he explored his religion, Scripture and the lives of the saints, the more devout he became," she said. "I think he felt a calling from that."

Kappes said his favorite saint is St. John Vianney, the universal patron of parish priests.

His father, who is a teacher at Franklin Central High School, and his grandfather have been important role models.

"My father, like my grandfather, has an acute sense of duty which is tempered with a love of seeing people excel and be successful," Kappes said. "He desires this with his students. I can remember so many of his students returning to the high

school annually, even from decades ago, just to see him and thank him. He is an individual of principle. He did not claim to us to know or have all the answers, but relied on a simple system of honoring his God and his family, and always making sure that it was his principal concern."

Kappes said he is looking forward to his ordination in two weeks and to the priestly life of prayer, celebration of the sacraments and ministry to the faithful that will inspire them to greater holiness.

While studying for the priesthood at the North American College, Kappes had opportunities to assist Pope John Paul II during liturgies in Rome, including the beatification Mass for Blessed Mother Theodore Guérin, foundress of the Sisters of Providence of Saint Mary-of-the-Woods, on Oct. 25, 1998, at St. Peter's Square.

"It's been an honor to live and study in Rome," he said. "The greatest opportunities are to truly understand that the Church is greater than just the Archdiocese of Indianapolis. The reality of a Church that spans the globe, but believes the same, worships the same and has a common goal becomes truly apparent. Secondly are the opportunities to experience these microcosms of Catholic culture, both in the Italian host country and in the different national colleges and among the foreign students."

While studying abroad, Kappes said he has enjoyed traveling and getting to know Catholics in Europe.

"I have enjoyed my parish work in a poor Italian parish, which has been a rewarding experience," he said. "I have made numerous friends through the wrestling club here in Rome, as well as at the universities."

"International seminaries are unique in that you play the dual role of hospitality to pilgrims and foreigners, albeit you yourself are one," Kappes said. "The seminary here is a teacher in itself since we experience so many different faithful—laity, religious and priests—and their impetus for coming to our seminary is usually to learn something or to teach us."

Kappes said the life and teachings of Jesus have been the most inspirational



Christian Kappes prays the Liturgy of the Hours during a retreat for seminarians at Mount Saint Francis Retreat Center near New Albany.

aspects of his seminary training.

"I have always enjoyed reading about the life of our Lord in the Gospels," he

said. "This was my impetus to a faith conversion, and a challenge to moral conversion, that led me to my vocation." †

Young adults finding new way to tap into their faith

By Jennifer Del Vecchio

These young adults are going to be learning about their faith in a bar.

The concept called Theology on Tap takes presentations about the Church and what Catholics believe into the places where young adults are hanging out.

The next session is "Four Things that Make People Happy," at 7 p.m. on June 26 at Moe and Johnny's, 5380 N. College Ave., in Broad Ripple. Father Richard Doerr, associate pastor of Our Lady of Mount Carmel Parish in Carmel, Ind., is the presenter.

The format includes a 20-30 minute presentation about a topic pertaining to the Catholic Church followed by questions and group sharing.

The original program was started by a priest in Chicago to help Catholics in

their 20s and 30s learn and live their faith.

At least 50 dioceses use the five- or six-week format to reach young adults who are 21 and older.

"It makes learning about the faith fun," said Father Ryan McCarthy, associate pastor of Prince of Peace Parish in Madison and Most Sorrowful Mother of God Parish in Vevay, who attended three of the programs while studying in Washington, D.C.

Father McCarthy said he saw positive results from the Theology on Tap sessions he attended in Washington, D.C.

"They saw how their faith made sense and it gave them answers to questions they are wondering about," he said.

Father McCarthy, who was ordained last year, said bars are where many young people spend their social time.

"They are going to bars to hang out

and talk about things anyway, so why not talk about good and holy things," he said.

Kevin McDowell, head of the steering committee bringing Theology on Tap to Indianapolis, hopes the program is something young adults in the city will enjoy.

"How many people in the 21 and up generation do you know that have questions about their faith, but don't take the time to ask, or ask the wrong people?" McDowell said. "Our hope is that this program will provide a non-threatening environment to get answers."

The following will also be presented: "Chastity, Why Catholics Do It Right" by Servants of the Gospel of Life Sister

Dianne Carollo, 7 p.m., July 10, at Moe and Johnny's.

"Why Bother With Church, Especially the Catholic Church," by pro-life advocate Joseph Scheidler, 7 p.m., July 31, at the Eden, 6235 Guilford Ave., in Broad Ripple.

"The Way Things Should Be" by Martin Doucette, a Catholic father and a member of St. Luke Parish in Indianapolis, 7 p.m., Aug. 14, at The Eden.

"The Clone Wars" by Father McCarthy, 7 p.m., Aug. 28, at The Eden.

For more information, call the Office of Young Adult Ministries at St. Luke Parish in Indianapolis at 317-259-4373 ext. 256. Some speakers may be subject to change based on availability. †

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Immaculate Heart Parish celebrates on feast day

By Mary Ann Wyand

Immaculate Heart of Mary Church in Indianapolis has an updated yet still traditional look and a new chapel following renovations to the sanctuary made possible by parishioners' support of the archdiocesan Legacy of Hope from Generation to Generation capital and endowment campaign.

The renovation also included the addition of a handicap-accessible ramp at the front entrance of the stone church.

Archbishop Daniel M. Buechlein was the principal celebrant for a Mass on June 8—the feast of the Immaculate Heart of Mary—celebrating the renovation of the 56-year-old church located at 5692 N. Central Ave.

"I want to congratulate you for a splendid renovation of this charming church," Archbishop Buechlein told the parishioners and guests. "It's beautiful. We understand that God doesn't need beautiful churches like this. We do. We need beautiful churches, where we gather as the people of God, so that we, too, will become and remain a dwelling place of God.

"The beauty of this church, this sanctuary, is truly complete when it is filled with people of faith and love," the archbishop said. "It's truly beautiful when we, the community of faith, are truly who we say we are—Christians who love one another. It doesn't mean much if we have a beautiful dwelling place of the Lord if we haven't made a home for Jesus in our own hearts. We have to fulfill the wish of St. Paul, when he wrote to the Ephesians, 'May Christ find a dwelling place of faith in your hearts.'"

Special guests included Father David Lawler, a former pastor, and Benedictine Father Severin Messick, pastor of St. Michael Parish in Greenfield.

Father Jeffrey Godecker, pastor, said the renovated church "is a wonderful place for prayer, a contemplative place to worship.

"I think the main sanctuary has a little bit of a monastic feel to it," Father Godecker said. "It's a wonderful space to celebrate liturgies. Adding the peninsula makes a much better contact between the congregation and the altar.

"One of the things that I'm most proud of is the art created by local artists," he said. "Parishioner Ryan Lane designed the two altars, two pulpits and the presbyter's chairs for the main sanctuary and the chapel. Some of the stained glass windows were created by Fox Studios, whose owners are members of the parish. The corpus for the cross, which will not be done until December, was designed by Ryan Feeney [of Indianapolis]. The icon of Mary and the infant Jesus was painted by St. Thomas Aquinas parishioner Edward Grogan [of Indianapolis], and the architect for the renovation, Eric Atkins, also is a member of St. Thomas Aquinas

Parish. A local artist also is going to paint a mural for the statue of Mary."

Thanks to the support of so many parishioners, he said, the renovation went well.

"It has been a fun renovation," Father Godecker said. "It has really energized our congregation, and it's energized me. I'm very thankful for the opportunity to do this project."

Carey Landry, Immaculate Heart's music director, said the church renovation "really is a wonderful blend of the old and the new. Liturgically, it's wonderful as far as a worship space that invites the people to greater participation. It's a dynamic space."

Landry, a nationally known liturgical music composer, wrote two songs for the Mass celebrating the renovation.

"One song is called 'Living Stones,' " he said. "I also wrote a piece called 'We Say Yes to You, Oh Lord,' and that piece is an attempt to describe our community in terms of saying yes to the Lord and being a prayerful people, a welcoming community, a community that serves others."

Longtime parishioner Mary Martha Hertz of Indianapolis said she "cried happy tears all the way through the Mass. It was just beautiful, everything about it."

Hertz and her late husband were charter members of Immaculate Heart of Mary Parish in 1946, and she taught third- and fourth-grade classes at Immaculate Heart of Mary School from 1959 to 1979.

"We lived about a block away and walked to church for 42 years," Hertz said. "I'm just so glad that Father Jeff is here as our pastor. He's just done wonders. There's so much life going on here. I see so many new parishioners, so many young people moving into the neighborhood." †



This icon of Mary and the infant Jesus was painted for Immaculate Heart of Mary Church by St. Thomas Aquinas parishioner Edward Grogan of Indianapolis.



Above, Father Jeffrey Godecker, pastor, proclaims the Gospel during a June 8 Mass celebrating the renovation of Immaculate Heart of Mary Church in Indianapolis.

Left, a new ramp beside the front entrance makes Immaculate Heart of Mary Church accessible to people with disabilities. On April Fool's Day in 1981, strong winds toppled the church steeple right after the 11 a.m. Mass. The steeple was replaced in early March of 1982, but it fell again on St. Patrick's Day. However, "the third time was a charm" because the restored steeple has remained in place ever since.



Archbishop Daniel M. Buechlein greets a boy following Mass on June 8 at Immaculate Heart of Mary Church. The renovated church now has a separate chapel and other improvements.



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Editorial

Gift of celibacy is about single-heartedness

In the wake of the terrible clergy sexual abuse scandal in the Church, the gift of celibacy is being called into question by media pundits, a few clergy and even average Catholics. Everyone is trying to find *the* cause to this very evil and disturbing scandal.

But, to quote Archbishop Daniel M. Buechlein, "Celibacy is not the issue."

The call to celibacy is indeed a gift of God that enables a priest to live a life of total dedication to single-hearted service.

Even though a number of very solid articles have been published recently by both Catholic and non-Catholic writers dispelling the notion that celibacy is the cause of the problems in the headlines these days, we still hear an ongoing series of mantras:

"It is only a matter of time before priestly celibacy will be optional if not nonexistent."

"After all, celibacy is a medieval relic. It has only been Church law for the last 900 years."

"There are married priests in the Eastern rites."

"The only reason a priest doesn't marry is that he wouldn't have time for both his family and his parish. A better system of time management could solve that problem."

So they say.

Let's look at the facts.

Priestly celibacy goes back to our Lord himself, who never married. And although some of the Apostles may have been married (remember that Simon Peter's mother-in-law is mentioned in the Gospels), it is indisputable that Jesus called them to a single-hearted service.

"I give you my word," Jesus says, "there is no one who has given up home, brothers or sisters, mothers or fathers, children or property for me and for the Gospel who will not receive in the present age a hundred times as many homes, brothers and sisters, children and property—and persecution besides—and in the age to come, everlasting life" (Mk 10:28-30).

St. Paul praises the men of faith who live a celibate life and who consecrate themselves with undivided heart to the Lord and to the affairs of the Lord (cf. 1Cor 7:32).

And while it is true that the Church has ordained, and, in fact, does ordain, married men as priests, it has never permitted a priest to marry. There has always been and always will be a consciousness in the Church of the importance of priestly celibacy.

Why is this the case?

First, because of celibacy, priests are configured to Jesus Christ in a profound way allowing them to be single-hearted in service of the Lord and his Church. It is deeper than a "time management" issue. Through living the celibate life, a priest's single-heartedness allows him to be at the service of not one but every family.

Second, through their commitment to celibacy, priests offer a living witness to the power of faith. A priest who embraces celibacy and lives it faithfully says to the Church and the world: "Even though celibacy may seem to be absurd in your eyes, I put my trust in the Lord who will be my joy and my peace for all eternity."

If there are fewer men entering seminaries these days, it isn't because marriage and family have somehow become more appealing than ever before. Some evidence suggests that numbers are down because of a crisis of faith in the family itself. The greatest seedbed for vocations to the priesthood has always been the family.

Finally, the Church will always be conscious of the importance of priestly celibacy because of our lived experience of the power of a priest's life to be generative and paternal in its own way. We call priests "Father" for a reason. Celibacy enables priests to be spiritual fathers of so many people in ways that are known only to the Lord.

Being a priest has its difficult moments, but probably not more than are found in other walks of life. Celibacy sometimes brings with it the cross of loneliness, but more often it brings the satisfaction of knowing that something of great importance is being accomplished—the building up of the kingdom of God.

Priests must place their trust in a God who is absolutely reliable. Priests must trust that God will give them the graces needed to live out their vocation in a chaste and celibate way.

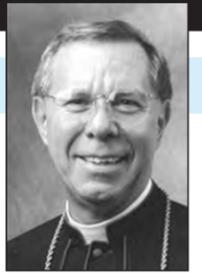
Priests rely on our prayers. Through God's grace, the vocation of a celibate priest will never stop being the life-giving and the exceptionally fulfilling life that it is.

— Rev. Daniel J. Mahan

(Rev. Daniel J. Mahan, pastor of St. Luke Parish in Indianapolis, is a member of the editorial committee of the board of directors of Criterion Press, Inc.) †

Seeking the Face of the Lord

Archbishop Daniel M. Buechlein, O.S.B.



The Church and society need priests

Sixth in a series

In addition to being concerned for the victims of sexual abuse, I am also very concerned for our priests. The intense focus on the sex abuse perpetrated by a few weighs heavily on the many.

A recent tasteless cartoon in *The Indianapolis Star* was stinging. I thought of the late Cardinal Joseph L. Bernardin of Chicago, who once described a photograph from a book he had been given on the Holocaust.

"Two men face one another. One is a Nazi soldier. The other a Jewish civilian. . . . The soldier's mouth looks as if it is just about to break into a grin. He seems to be enjoying what he is doing. By contrast, the Jewish civilian's face is contorted, twisted, as if he is about to weep. There is great pain, grief, agony, embarrassment in his countenance. In his right hand the soldier holds a pair of scissors—not a weapon. He is cutting off the beard and earlocks of the Jewish believer. The caption under the photo reads, 'Shearing off or plucking out beard and earlocks of Orthodox Jews in front of jeering crowds was a favorite pastime in occupied Poland'" (Bernardin, *The Journey to Peace*, Doubleday, New York, 2001, pp. 97-98).

Cardinal Bernardin made the point that as we look at this scene, we realize that we are at our worst moments capable of this kind of heartless ridicule. A person can transform the simple act that barbers perform every day into an act of humiliation and desecration. A smirk on one face. Deep pain, humiliation and loss on the other.

There is no justification for the criminal activity of brother priests, and our priests grieve over the actions of a few as much as anyone. In fact, like anyone else, priests are stunned and feel betrayed by those who dishonor their priestly commitment. Priests are burdened and frustrated by the current situation—and media coverage—because they know the rest of the story, the whole story.

Because of their ministry, priests, like counselors, know that the problem of physical, sexual and emotional abuse is a large problem in the family home. They know that molesters are predominantly acquaintances or neighbors of the victims. Priests also know that 98 percent of their brother priests are working faithfully and generously to serve the people of God. Yet, too often, they are broadly caricatured as inept and not to be trusted.

If the unrelenting coverage of clergy sex abuse is intended to protect our children, we commend that intent. Yet, fair is fair. Caricature, exaggeration and distortion by generalization are not defensible, no matter how just and significant the cause.

Our Church, indeed our society, needs the ministry of priests. To defame the whole of the Catholic clergy because of the sins of the few is unjust and harmful to society at large. And it is misleading, if not deceptive by intent.

To present cases of past abuse as if they occurred yesterday is unfair to the public. To leave the impression that Catholic bishops have done nothing to prevent abuse, care for past victims or address seminary screening is misleading. There is a public history of action by the bishops dating back to the early 1980s.

More needs to be said. No human person is perfect, and being keenly aware of this imperfection, priests are reluctant to speak out in their own defense. In a certain sense, they are captive to the guilt associated with the current climate of sexual abuse, though not, in fact, guilty.

They are also aware that there have been and continue to be false accusations of sexual abuse and, in the current climate, in the media one is presumed guilty until or unless proven innocent. For good reason, yet unfairly, our priests feel vulnerable and powerless in the current climate of investigative journalism.

As I mentioned before, the perspective of history tells us that the Church (including the priesthood) is an institution graced by God but always needing reform and purification. If this recent ordeal leads all of us to purification and spiritual renewal, it is a welcome grace.

I am confident that those of us who have been privileged to be called by God and the Church to serve him, our Church and society, we will be better because of our being called to greater accountability.

There is nothing wrong with the priesthood or the charism of celibacy. They are gifts for the Church. When there is a problem, it is because of individuals who violate their priestly promises and the virtues of charity and chastity.

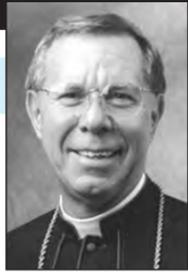
The marvel is that God calls the weak to do his work—that's all God has to do his work on this earth. There are no perfect people. The greater marvel is that God provides the grace to assist us to strive for greater and greater holiness. †

Archbishop Buechlein's intention for vocations for June

Women Religious: that their love of God and the religious charism may be widely appreciated and encouraged.

Buscando la Cara del Señor

Arzobispo Daniel M. Buechlein, O.S.B.



La Iglesia y la sociedad necesitan sacerdotes

Sexto de una serie

Además de estar preocupado por las víctimas del abuso sexual, también estoy muy preocupado por nuestros sacerdotes. El intenso enfoque en el abuso sexual perpetrado por unos pocos pesa mucho en la mayoría.

Una caricatura sin gusto que fue publicada recientemente en el *Indianapolis Star* fue dolorosa. Pensé en el difunto Cardenal de Chicago Joseph L. Bernardin, quien en una oportunidad describió una fotografía de un libro sobre el Holocausto que le habían entregado.

“Dos hombres, cara a cara. Uno es un soldado nazi. El otro un judío civil... la boca del soldado pareciera estar a punto de soltar una sonrisa. Él parece disfrutando lo que está haciendo. En contraste, la cara del judío civil está contorsionada, doblada como si estuviera a punto de llorar. Hay mucho dolor, pena, agonía, vergüenza en su semblante. El soldado tiene en su mano derecha unas tijeras, no un arma. Él le está cortando la barba y las patillas del fiel judío. La leyenda debajo de la fotografía decía, ‘Uno de los pasatiempos favoritos en la época de la ocupación de Polonia era afeitarse o depilar la barba y las patillas de los Judíos Ortodoxos, frente a la multitud insultante’. (Bernardin, *Jornada hacia la Paz*, Doubleday, New York, 2001, Págs. 97-98)

El Cardenal Bernardin resaltó que cuando vemos esa escena, nos damos cuenta que somos capaces de este tipo de ridiculizaciones sin corazón, aún en nuestros peores momentos. Una persona puede transformar un acto simple que los barberos realizan todos los días en un acto de humillación y profanación. Una sonrisa en una cara. Y en la otra un profundo dolor, humillación y pérdida.

No existe una justificación para la actividad criminal de hermanos en el sacerdocio y nuestros sacerdotes se apenan por las acciones de unos pocos tanto como los demás. De hecho, como cualquier otro, los sacerdotes están asombrados y se sienten traicionados por aquellos quienes deshonraron el compromiso sacerdotal. Los sacerdotes se sienten sobrecargados y frustrados por la situación actual, y por la cobertura de los medios de comunicación, ya que ellos conocen el resto de la historia, toda la historia.

Debido a su ministerio, los sacerdotes, en su calidad de consejeros, saben que el problema del abuso físico, sexual y emocional es un gran problema en el hogar familiar. Ellos saben que los abusadores en su gran mayoría son conocidos o vecinos de las víctimas. Los sacerdotes también saben que el noventa ocho por ciento de sus hermanos sacerdotes están trabajando fielmente y generosamente para servir al pueblo de Dios. Y aún así, son ampliamente caricaturizados como ineptos y no dignos de confianza.

Si la inexorable cobertura del abuso sexual por parte del clero es con la

intención de proteger a nuestros niños, elogiamos ese intento. Pero, lo que es justo es justo. La caricatura, la exageración y la distorsión generalizada no tienen defensa, sin importar lo justa y significativa que sea la causa.

Nuestra Iglesia, es más nuestra sociedad, necesita el ministerio de los sacerdotes. A largo plazo el difamar a todo el clero católico por los pecados de unos pocos es injusto y dañino para la sociedad. Y es un intento erróneo, quizás engañoso.

Presentar casos de abuso del pasado como si hubiesen ocurrido ayer no es justo para el público. Dejar la impresión de que los obispos católicos no han hecho nada para prevenir el abuso, cuidar a las víctimas en el pasado, realizar una revisión en los seminarios es erróneo. Existe una historia pública de las acciones tomadas por los obispos que van desde principios de los años Ochenta.

Se necesita decir más. Ningún ser humano es perfecto, y estando plenamente conscientes de esta imperfección, los sacerdotes están renuentes a hablar en defensa propia. En cierto modo, se sienten cautivados por la culpabilidad asociada con el clima actual del abuso sexual, sin embargo, y de hecho, no se sienten culpables.

También están conscientes de que ha habido y que aun hay acusaciones de abuso sexual falsas, y en la actualidad, en los medios de comunicación se presume que uno es culpable hasta que uno sea declarado inocente. Por una buena razón, si bien, injustamente, nuestros sacerdotes se sienten vulnerables e impotentes en el clima actual de investigaciones periodísticas.

Como lo mencioné anteriormente, la perspectiva de la historia nos cuenta que la Iglesia (incluyendo al Sacerdocio) es una institución bendecida por Dios pero que siempre necesita reformas y purificación. Si estos turbulentos momentos nos llevan a todos a la purificación y a una renovación espiritual, entonces es una gracia bienvenida.

Tengo confianza que aquellos de nosotros que han sido privilegiados con el llamado de Dios y de la Iglesia para servirle a Él, a nuestra Iglesia y a nuestra sociedad, seremos mejores por haber sido llamados a una mayor responsabilidad.

No hay nada malo con el Sacerdocio o el carisma del celibato. Son obsequios para la Iglesia. Cuando hay un problema, es debido a unos individuos que violan sus promesas sacerdotales y las virtudes de la caridad y de la castidad.

Lo maravilloso es que Dios llama a los débiles para hacer su trabajo—eso es todo lo que tiene Dios para hacer su obra en la tierra. No existen personas perfectas. La maravilla más grande es que Dios nos provee la gracia para ayudarnos a buscar más y más la santidad. †

Traducido por: Language Training Center, Indianapolis

La intención de vocaciones del Arzobispo Buechlein para junio

Mujeres Religiosas: Que su amor por Dios y carisma religioso sean apreciados y alentados por todas partes.

Letter to the Editor

The use of the pill for medical reasons

I believe Father John Dietzen's column in the May 31 *Criterion* was at best “less than clear” in his answer to the woman concerned about the morality of taking the birth control pill when it had been prescribed for “medical reasons.” As a teacher of Natural Family Planning for the Couple to Couple League (CCL), we study all forms of contraception to educate couples taking our course on both the medical and moral contradictions to using the birth control pill or “the pill.”

First, the medical contradictions of the pill are many. It is unsafe and a woman has the duty to educate herself on its alternatives. Though there are several different forms of the pill on the market, they generally fall into two types: “combination pills” which consist of progestin and estrogen and the “mini-pill” which is progestin only. These are strong hormones designed to make a woman's body believe she is pregnant month after month. Some of the side effects from the pill are blood clots, high blood pressure and various forms of cancer (especially breast cancer).

Though Father Dietzen correctly stated that the lower dosage pills or progestin-only pills reduce the chance of these side effects, they do not eliminate them. Tragically, using numbers from the Alan Guttmacher Institute, CCL calculates there are almost, 1090 “pill”-related deaths in the United States each year.

The pill was designed and approved by the Food and Drug Administration for use “in the prevention of pregnancy in women” only. It is often prescribed to regulate a woman's cycles or for mild

forms of endometriosis. These are “unapproved” or “experimental” uses of the pill. CCL offers non-pill alternatives in the form of diet and nutrition to treat both of these conditions.

Secondly, I would like to state more clearly the moral contradictions to the pill. Both forms of the pill, the combination pill and the mini-pill, attempt to interrupt pregnancy in one of three methods: They suppress ovulation by interfering with hormones released by the pituitary gland during the woman's monthly cycle, cause changes in the cervical mucus to impede the migration of sperm, and irritate the lining of the uterus so that if the first two actions fail and the woman does conceive, the new life will be unable to attach to the uterus and will die.

If the pregnancy is interrupted by the action of the third method, it is because the pill did not suppress the woman's ovulation. Research has shown that ovulations occur in 2 percent to 10 percent of the cycles of woman taking the pill. This is called “breakthrough ovulation.” The progestin-only mini-pill has a much weaker effect, making breakthrough ovulation even more frequent. Let us be clear, this is a chemical abortion.

“Abortion, the direct killing of an innocent human being, is always gravely immoral” (The Gospel of Life, 57).

If you truly must take the pill for medical reasons, you have a moral obligation to abstain from sexual relations during its use.

For more information on the pill or on Natural Family Planning, contact the Couple to Couple League at 513-471-2000 or visit the Web Site at www.ccli.org.

Michael and Ann Green,
CCL of Indianapolis

Research for the Church/James D. Davidson

More Americans say they have no religious preference

When pollsters ask Americans about their religion, they usually ask: “What is your religious preference? Is it Protestant, Catholic, Jewish, some other religion or no religion?” People who say “no religion” are called “nones.”

Between 1972 and 1991, about 7 percent of Americans were nones. Since 1992, the percent of nones has doubled, going from 7 percent to 14 percent. For people raised in Protestant Churches, the percentage claiming no religious preference has jumped from 5 percent to 11 percent. For Catholics, it has increased from 8 percent to 11 percent.

Why has the percentage of people claiming no religion increased so dramatically? What does it tell us about American society in general and American religion in particular?

In the April 2002 issue of the *American Sociological Review*, sociologists Michael Hout and Claude Fischer at the University of California at Berkeley explored three possible interpretations. Here's what they found.

One possibility is that the increased percentage of nones signals a marked increase in the secularization of our society (or, stated differently, a sudden decrease in religious belief and practice). However, after examining data on a number of beliefs and practices, Hout and Fischer conclude that there has been no sudden loss of faith among Americans.

What about people with no religious preference? Two-thirds believe in God or a higher power, 59 percent say they “believe that God watches over them” and 32 percent “believe in a God that concerns himself with each human being

personally.” Also, “over half believe in life after death and about a third believe in heaven and hell.”

Nones seldom attend worship services, but 93 percent pray sometimes and 20 percent pray every day. About 40 percent are “at least moderately spiritual.” In Hout and Fischer's words, nones “are believers of some sort, and many are quite conventional. Relatively few are secular, agnostic or atheist; most actually pray. Their most distinguishing feature is their avoidance of churches.”

Then, what explains the increase in nones? Some of the increase is related to birth cohorts. Among Americans born between 1900 and 1929, there are very few nones, and there has been virtually no increase in the percent claiming no religious preference.

The percentage of nones has increased from 5 percent to 9 percent among people who were born between 1930 and 1944. It has jumped even more (from 10 to 15 percent) among people born between 1945 and 1959. The biggest increase (from 12 to 18 percent) has been among young adults, who were born between 1960 and 1974. On this basis, Hout and Fischer conclude that “the cultural turmoil of the 1960s” explains some of the increase. But, it does not explain all of it.

Hout and Fischer also test the hypothesis that the involvement of Churches in partisan politics “might have caused people who dissent from the conservative agenda of vocal Christian leaders to stop identifying with those religions.”

Their evidence supports this hypothesis. Eleven percent of political liberals are nones, compared to 7 percent of moderates who lean toward liberal, only 4 percent of moderates who lean toward conservative, and only 2 percent of political conservatives.

Check It Out . . .

St. Mary Parish, 415 E. Eighth St., in New Albany, is having its **parish festival** from 5:30 p.m. to 11:30 p.m. on June 14 and from 6 p.m. to 1 a.m. on June 15. Friday night will be family night and Saturday night will feature a street dance for adults 21 and over. There will be a cover charge of \$7.50 per person on Saturday night. For more information, call 812-944-0417.

St. Jude Parish, 5353 McFarland Road, in Indianapolis, is having its **summer festival** from 5 p.m. to midnight on June 20-21 and from 3 p.m. to midnight on June 22. There will be food and rides. For more information, call 317-786-4371.

Fatima Retreat House, 5353 E. 56th St., in Indianapolis, is offering two retreats this August. The first retreat, **"Prayer Made Simple and Joyful,"** will be held from Aug. 9-11. It will be led by **Father John Catoir**,

former chairman of The Christophers and a Catholic News Service columnist. He will present a retreat that will focus on prayer as a means to obtain the joyful spirit that Christ came to bring us. The second retreat is titled **"Pennies from Heaven"** and will take place from Aug. 16-18. The retreat will be led by **Bishop Robert F. Morneau**, auxiliary bishop of the Diocese of Green Bay, Wis. He will discuss how to find the pennies of God's grace that he plants in our lives, how to be grateful for them and how to share them with others. Each retreat costs \$165 per person, or \$300 per married couple. For more information on either retreat, call Fatima at 317-545-7681.

Father Thomas Scecina Memorial High School, 5000 Nowland Ave., in Indianapolis, is having a **reunion for the class of 1967** in August. If you are an alumni and have not received information or if you know an alumni who has not been contacted, please call Sheilah

(Murdock) Summers at 317-881-6853 or e-mail scecina67@yahoo.com.

The annual **Roncalli High School Alumni Association Golf Outing** will be held on June 30 at Sarah Shank Golf Course in Indianapolis. The cost is \$280 for a foursome or \$70 per player. The foursome cost includes green fees, cart rental, dinner and a goodie bag for each player. Tee time is 1 p.m. If you would like to sponsor a hole, the cost is \$150. The registration deadline is June 21. To register or for more information, call Roncalli 317-787-8277, ext. 241.

There will be a **Medjugorje Anniversary Celebration** at 7 p.m. on June 25 at St. Michael the Archangel Parish, 3354 W. 30th St., in Indianapolis. Father Richard Eldred, pastor of St. Thomas More Parish in Mooresville, will celebrate a Mass. For more information, call the parish office at 317-926-7359. †

VIPs . . .



Paul and Betty Breidenbach, members of St. Vincent de Paul Parish in Bedford, will celebrate their 50th wedding anniversary on June 14. They were married on that date in 1952 at St. Vincent de Paul Parish. The couple has three children: Susie, Joe and Father John Breidenbach. They have two grandchildren.

Two *Criterion* staff members received Catholic Press Association awards on May 31 during the organization's annual conference in Minneapolis-St. Paul, Minn. **Jane Lee**, director of production and graphics for the archdiocese and *The Criterion*, earned a second-place award for "Best Illustration" in the national competition for her design of "Stations of the Cross" published in the April 6, 2001, issue. **William R. Bruns**, associate publisher, wrote the text for the Lenten reflection and **Mary Ann Wyand**, assistant editor, took the photographs of the Stations of the Cross at St. Christopher Parish in Indianapolis. Artist **Suzanne M. Young** of Oakland

Township, Mich., created the original clay sculptures for the stations, which were made possible by a gift to the parish from an anonymous donor. The judges described Lee's two-page illustration as a "dramatic presentation" and "well-balanced overall design" that "would make a nice poster." **Wyand** earned an honorable mention award in the "Best News Writing—Local/Regional" category for "Letting Go of the Hate," a March 23, 2001, story about two fathers whose daughters were murdered and who oppose the death penalty. The men were featured speakers at a program sponsored by Saint Mary-of-the-Woods College west of Terre Haute.



Disclalced Carmelite Sister Joanne Dewald, prioress of the Monastery of the Resurrection in Indianapolis, is celebrating her golden jubilee as a religious sister. She entered the Daughters of Charity in 1952. She served the community as a nursing supervisor, director of nursing,

nursing consultant, hospital administrator and president of the board. In 1975, feeling a call to the contemplative life, she entered the Carmelite community in Santa Clara, Calif., then transferred to Indianapolis that year. She will celebrate her golden jubilee with a Mass at 10 a.m. on June 15 in the chapel at the Monastery of the Resurrection, 2500 Cold Spring Road, in Indianapolis. †

U.S. Conference of Catholic Bishops' Office for Film and Broadcasting movie ratings

Bad Company (Touchstone)

Rated **A-III (Adults)** because of intermittent violence with a few intense action sequences, brief sexual suggestiveness and sporadic crass words with an instance of rough language.

Rated **PG-13 (Parents are Strongly Cautioned)** by the Motion Picture Association of America (MPAA).

Divine Secrets of the Ya-Ya Sisterhood (Warner Bros.)

Rated **A-III (Adults)** because of a live-in relationship, a scene of child abuse, mature thematic elements and intermittent profanity and crass language with an instance of rough language.

Rated **PG-13 (Parents are Strongly Cautioned)** by the MPAA. †



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Sisters of Providence continue work opposing death penalty

By Mary Ann Wyand

SAINT MARY-OF-THE-WOODS— Dialogue on the inhumanity of the death penalty continued on June 7 during a public forum sponsored by the Sisters of Providence to mark the one-year anniversaries of two federal executions in Terre Haute.

Providence Sister Nancy Reynolds, a general councilor for the congregation, said during their general chapter meeting in July 2001 the sisters passed a resolution to oppose capital punishment and be pro-active against the death penalty.

"We're not just going to be passive in this movement," Sister Nancy said. "This forum is the beginning of taking some positive action to oppose capital punishment."

Federal Death Row inmates Timothy McVeigh and Juan Raul Garza were executed last June at the U.S. Penitentiary in Terre Haute. McVeigh was convicted of bombing the Alfred P. Murrah Federal Building in Oklahoma City on April 19, 1995, which killed 168 people and at the time was the worst terrorist act committed in America. Garza was executed for murders connected to a drug-trafficking ring in Brownsville, Texas.

The public forum last Friday featured a keynote address by Bishop Gabino Zavala, auxiliary bishop of Los Angeles, Calif., who discussed Church teachings opposing capital punishment.

Bishop Zavala said the Church opposes the death penalty for capital crimes and favors life in prison without parole for murderers because executions violate the sanctity of human life and modern prisons are able to protect society from dangerous offenders.

"We need to promote restorative justice," he said in an interview after the program. "I have had Catholics say to me, 'I'm a lifelong Catholic. Whatever happened to an eye for an eye?' My response is 'Jesus happened.'"

The terrorist attacks on Sept. 11 in New York, Washington, D.C., and Pennsylvania made many people want vengeance and retribution, Bishop Zavala said, "but we are called to be a people of reconciliation."

In their role as teachers, he said, the U.S. bishops continue to speak out against the culture of death and to defend the sanctity and dignity of all human life from conception until natural death.

However, he said, the clergy sex abuse crisis in the Church has negatively affected the bishops' roles as moral authorities in society.

"I think, as bishops, we need to say what we feel is the truth on the issues of capital punishment and the whole criminal justice system," Bishop Zavala said. "Our opposition to the death penalty does not win us popularity contests, and now, with the crisis in the Church, people are questioning our own moral authority to

say anything about anything.

"But I think our mandate as bishops is to teach the truth," he said. "We need to promote those things that are life-giving. As bishops, we are called to promote the teachings of the Church, no matter how difficult it is and whether or not people are going to listen. So it is a challenge."

People of faith also "are called to speak the truth, no matter how difficult it is," Bishop Zavala said. "We are called to do what is right and good, no matter how difficult it is."

Women religious, and particularly the Sisters of Providence, are providing a courageous and prophetic voice in their opposition to the death penalty and other critical social justice issues, Bishop Zavala said. "I am very grateful for their prophetic stance. I am very grateful for their prophetic spirit and how they are life in the Church in so many different ways."

Mercy Sister Camille D'Arienzo, president of the leadership team for the Sisters of Mercy's Brooklyn Regional Community in New York and a founder of the Cherish Life Circle, also spoke during the public forum in the Church of the Immaculate Conception.

"An execution is an act of hatred," she said, "and it's important to articulate that truth. God punishes and God forgives, but God never hates. Every choice that we make should be in memory of Jesus."

Quoting the late Rabbi Abraham Heschel, a renowned theologian, educator, philosopher and author, Sister Camille said, "Reconciliation happens when you see things from God's perspective."

Sister Camille also discussed her friendship with federal Death Row inmate David Paul Hammer, who was scheduled to be executed by the U.S. government in 2000 but received two stays of execution.

Hammer is appealing his capital sentence. He was confirmed as a member of the Catholic Church by Archbishop Daniel M. Buechlein on Oct. 27, 2000, during a liturgy at the federal penitentiary.

"David is painting, writing his book and working on a new Christmas card," Sister Camille said. The sale of Hammer's holiday cards, coordinated by the Cherish Life Circle and Sisters of Mercy, raise funds for ministries that help abused children.

During the forum, panelist Doug Sloan of Terre Haute discussed the murder of his son, Chad, on Jan. 22, 1997, and shared his thoughts on forgiveness and reconciliation.

"The death penalty is not closure because closure is not an event," Sloan said. "Closure is a process of transformation, a long, difficult and even tortuous process."

"Embracing death is never part of the closure process," he said. "Closure comes from moving away from rage and retribution. The closure journey, with enough time, always reaches the steep hill of forgiveness. But forgiveness is not



Bishop Gabino Zavala, auxiliary bishop of Los Angeles, Calif., and Mercy Sister Camille D'Arienzo of Brooklyn, a founder of the Cherish Life Circle ministry for Death Row inmates, listen to another panelist's remarks during a public forum opposing the death penalty on June 7 at Saint Mary-of-the-Woods. The program was sponsored by the Sisters of Providence to continue the dialogue about the inhumanity of capital punishment.

something you do. Forgiveness is something you become.

"Abolishing the death penalty is not for the guilty," Sloan said. "It is for the innocent who want to heal. But capital punishment prevents us from being able to reach that goal."

Other panelists were Suzanne Carter of Terre Haute, co-director of the Terre Haute Abolition Network, who was named Indiana Abolitionist of the Year by Amnesty International in March 2002, and Rev. Franklin Breckenridge of Elkhart, president of the Indiana State

Conference of the National Association for the Advancement of Colored People.

Carter and Breckenridge discussed the inhumanity of the death penalty and cited statistics indicating that capital punishment reflects racial and economic bias because the Death Row population in the U.S. is comprised of a disproportionate number of minorities and low-income people.

"It is our task to speak the truth about the sordid practice of the death penalty," Carter said. "We need a vision of justice in America without the death penalty." †

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July 26, 2002, issue of *The Criterion*

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All announcements and photos must be received by Wednesday, July 10, 2002, 10 a.m. (No announcements or photos will be accepted after this date). All announcements without photos must be received by the same date.

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World Youth Day cross

Catholic young people carry the World Youth Day cross into downtown Toronto on June 9 on the final leg of its journey through Canada. Toronto will host the international gathering of Catholic youth in late July, with Pope John Paul II celebrating the closing vigil and Mass.

CNS photo from Reuters

ADORATION

continued from page 1

"They're not just parishioners," Warthen said. "We have people that come from Plainfield and Martinsville. We've got a lady that's been with us ever since we began—she's a nurse from Cartersburg ... and she comes from two to three in the morning on Tuesday morning.

"We all have kind of a camaraderie with one another, where we can see how the Lord is working in our lives, and we share with one another. We're more united and we're all experiencing the same thing," she said.

That experience seems to be one of comfort and peace.

Devin Love, a junior at Mooresville High School, said that he finds it easy to

pray in the chapel, which features a monstrance from Fatima, Portugal.

He goes every Tuesday morning from 7 a.m. to 8 a.m. His mother and father also signed up for an hour of adoration.

Devin said that the chapel has helped him have more self-esteem and interact with people better.

"It's not so much of a feeling that you get when you're there," he said. "It's just been sort of an overall improvement in the living I've had."

Maureen Shea said that the chapel, which is decorated with religious art and a crucifix backed by royal blue velvet, has brought her strength in hard times and has done the same for everyone.

"I know that a lot of people have found great comfort in there," she said.

"We wouldn't have any of that if it weren't for Father Rick's love of the Eucharist," she said. "We're blessed with

our pastor. From the time he walked in the door, there was no question of his strong faith in the Eucharist."

That strong faith has allowed the chapel to catechize those who pray in it.

"It's brought me to a new awareness of the Eucharist," Shea said.

"Our parishioners are very much aware that our Eucharist is not symbolic," Father Eldred said, "but that it is the presence of our Lord, and I think that's bringing the whole parish together."

The first thing that happened upon his arrival—something he attributes to the people—was the moving of the tabernacle from a separate room back into the sanctuary. From the beginning, his ministry was focused on the sacrament of the Eucharist.

The priest is humble about his role as shepherd, and minces no words about where the real power comes from.

He said that his job as a pastor only will be successful if it is completely founded within the Eucharist.

"The things that I've been able to be the vessel of God in doing only come from that," he said. "And I totally recognize that that is the source, that's the power, that's the energy. Without it, I'm nothing."

And when that source was taken away during the Triduum—the period of time from Holy Thursday to the Easter Vigil—the people felt an emptiness that they voiced.

"It just didn't seem the same here," Father Eldred said. "Part of our life was gone."

Adoration chapels are always closed from after the Holy Thursday Mass to after the Easter Vigil so the faithful can reflect on and honor the time of the Lord's passion and death. Masses are not celebrated on Friday or Saturday, either.

The people's positive response moved the idea of an adoration chapel onward. About four months after Father Eldred's arrival, the parish went from weekly adoration to perpetual adoration.

"Everybody has taken ownership in it," Father Eldred said.

"I have not heard one negative thing about it," Jerin said.

"That's what's going on here," Father Eldred said. "The people are taking ownership in their parish, and that's what's making it go, with the guidance of the Eucharist."

The chapel has become so popular

that the 10 chairs that line the walls already needed to be reupholstered.

"We went out and bought all new chairs and within four months the cushions were shot," Father Eldred said. "We'd worn them out."

The four kneelers have been re-padded as well.

"[The chapel] was a beautiful blessing during the tragedy of 9/11," he said. "It was very much filled."

Devin said that having a perpetual adoration chapel at a parish is a big responsibility, but that she believes every parish should offer some period of eucharistic adoration if they are not ready to start perpetual adoration.

"I really don't think a lot of people take advantage of it," he said.

The chapel in Mooresville is the sixth in the diocese, and part of an upward trend in eucharistic adoration, said Father Richard Ginther, director of liturgy for the archdiocese and pastor of SS. Peter and Paul Cathedral in Indianapolis.

"My own parishioners ask me for [adoration]," he said. "They want it to be done well; properly. People in [other] parishes also call to ask how to do it well."

Anchorite Sister Mary Ann Schumann, coordinator of the Divine Mercy Chapel, agreed. She said she sees a lot of hope in people, especially in younger people, who are getting interested in adoration.

The Divine Mercy Chapel features eucharistic adoration and is located at St. Michael the Archangel Parish in Indianapolis.

The other perpetual adoration chapels in the archdiocese are at Our Lady of the Greenwood Parish in Greenwood, St. Luke Parish in Indianapolis, St. Patrick Parish in Terre Haute and St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis. There also is an adoration chapel at St. Louis de Montfort Parish in Fishers, Ind., in the Lafayette Diocese.

"There are many people within parishes that are looking for support to have adoration of the Blessed Sacrament," Sister Mary Ann said. "If the priest is really open to this as a devotion, it will really go."

Priests should make a strong effort to promote Eucharistic adoration, Devin said.

"I know that we wouldn't have done it had [Father Eldred] not been here," Shea said. "I think his belief in it has definitely been contagious." †

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Photo by Brandon A. Evans



Vi Jerin (left) and Rose Warthen, members of St. Thomas More Parish, share the task of coordinating the parish's perpetual adoration chapel. It is their job to make sure that someone is always in the chapel with the Blessed Sacrament. They said that many people have been drawn to the chapel and it has been the source of many blessings.

EUCHARIST

continued from page 1

present and is stored in the tabernacle.

The catechism says that bread and wine at Mass truly become the body and blood of Jesus Christ. Within the Eucharist are contained his very soul and divinity, made wholly and substantially present under the guise of bread and wine.

"As I was raised a child in the 1950s and the early 60," Father Ginther said, "the only presence we ever talked about was the Real Presence in the Eucharist, period."

What Vatican II tried to convey, he said, was the deeper understanding that Christ is present in three other ways that feed into the majesty of the Eucharist: in the Word of God proclaimed, in the priest presider and in the gathered assembly.

"I see a lack of understanding among all Catholics and almost all Christians of the fourfold presence," he said. "We're no-where near bringing that understanding about."

The issue of the eucharistic species alone is a complicated one and it takes an effort to understand.

"I think some people get it intellectually, but they don't get it prayerfully and personally," Father Ginther said. "And I think some get it prayerfully and personally, but they don't understand its lasting efficacy, its lasting reality. Basically, I think Catholics are all over the board in their understanding of it."

Msgr. Joseph F. Schaedel, vicar general of the Archdiocese of Indianapolis and pastor of Holy Rosary Parish in Indianapolis, said that he thinks there is a lack of understanding concerning the Eucharist.

He looks to bad catechesis to explain the problem.

"Most poor catechesis in this area and others comes from people who have not

really read Vatican II documents," he said. "These people operate on what they call 'the spirit of Vatican II' rather than what Vatican II actually teaches."

Msgr. Schaedel said that such a "spirit" drives people to think "that most things are up for grabs; you can do your own thing; there is room for everybody's belief. It was almost as if 1,960-some years of Catholicism and Catholic tradition was now out the window."

Some people started from scratch at how they looked at the Mass, scattering in various theological directions.

In some cases, certain people may have shifted the emphasis of the Mass unduly on one aspect of the fourfold presence of Christ, such as community.

Msgr. Schaedel said that such a focus on community was more of a problem in the last decade, and is fading away now.

Father Ginther said that he tends to stay away from extremes, from thinking that something as complex and rich as the Mass is either one way or another.

Rather, he said, when the Word of God is proclaimed well and broken open, when the priest is reverent and holy, and when the congregation is a true and selfless community, then the presence of Christ will be known in the Eucharist more fully.

"You have a much better possibility of more people understanding and appreciating the presence in the Eucharist and what a gift it is than if those things were missing," Father Ginther said.

He thinks that people are confused about the Eucharist for a number of reasons, among them a culture of individualism that he sees in the United States.

"Our culture does not know how to reverence other human beings, let alone a mystery," he said. "All of us who live in the culture are in the Church, and we bring that to it."

He said that he has seen people come to Communion without even knowing how to handle the Eucharist once it is given to

them, or who take it from his hand, or even those who come up to him chewing gum.

He also said that poor catechesis is to blame, but not just by priests and religious education teachers. Parents have a duty to teach their children about the Eucharist as much as priests have a duty to teach those parents.

It is in the youth that Anchorite Sister Mary Ann Schumann, coordinator of the perpetual adoration chapels in the archdiocese, sees a great deal of hope.

"What I'm excited about is that I've seen an increase of the in-depth meaning of Eucharist by our young adults," she said. "I see a great, great hope—a very vibrant, sacramental Church with real understanding of what the Eucharist means, not only in Mass, where our Lord gives of himself to us, but our participation in his life and receiving of Holy Communion, which is the completion, the union, the bonding."

"I have been to several home school situations and I am just amazed at the in-depth knowledge that these young children have of Mass, Communion, saints and even to the point of wanting to commit themselves to be saints."

Msgr. Schaedel has noted the same thing in the younger generation.

"Young people are fascinated and in awe" when they find this treasure, he said of the Eucharist. "Some are disappointed and even angry that they were not taught this sooner."

Sister Mary Ann gives some of the credit to the pope.

"I think the Holy Father has done a great job in teaching us the importance of Eucharist," she said. "The Holy Father just has a wonderful effect on the young adults."

Father Ginther said that he has noted an increase in eucharistic adoration. One indication of that is the growing popularity of perpetual adoration chapels, the latest of which was established at St. Thomas More Parish in Mooresville. The archdiocese

now has six such chapels.

"My own parishioners ask me for [adoration]," he said. "They want it to be done well; properly. People in [other] parishes also call to ask how to do it well."

Sister Mary Ann agreed. "There are many people within parishes that are looking for support to have adoration of the Blessed Sacrament," she said. "If the priest is really open to this as a devotion, it will really go."

Father Ginther said that true adoration of the Eucharist flows from the Mass, and leads people back to it. Liturgists in general are warming up to these types of devotions which find their heart in the Mass, he said.

Sister Mary Ann said that the Mass, reception of Communion and adoration all run together like a circuit, one surging to the next.

In his 1979 encyclical "Redemptor Hominis," Pope John Paul II said that the sacrament of the Eucharist offers these three avenues of grace—the sacrifice of the Mass, the receiving of Holy Communion, and the adoration of the reserved or exposed Blessed Sacrament.

Father Ginther said that in the wake of Vatican II, which tried to bring the laity into more of a spiritual adulthood, things have gotten confused. In trying to give the people a greater understanding, some lost what they already had.

He said that Catholics need to step up to the task of being who the Church after Vatican II calls them to be—and that will lead to greater understanding in such areas as the Eucharist.

The Church would say, "These are the truths that we understand and we believe," Father Ginther said. "And what we expect of our adults is for you to grasp these truths, make them your own through whatever struggle it takes, know what basic principles are and why it was taught this way in the first place, and, after prayer and discernment, you can finally say, 'I believe.' " †

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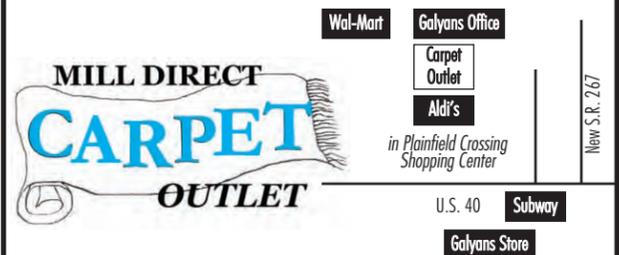
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BISHOPS

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committee included it in the draft in order to put it on the table for debate.

Cardinal Francis E. George of Chicago said he thinks there is a need to allow room for some limited exceptions.

But he threw out another challenge at a press conference June 10. "There have to be sanctions for a bishop who has been negligent, the same as there are sanctions for a priest," he said. The draft documents sent to the bishops before the meeting included no sanctions for bishops who violate mandated national policy.

Never in the history of the U.S. Conference of Catholic Bishops has so much intense preparation and media attention preceded a bishops' meeting.

With only 285 voting bishops and 717 print, photo and broadcast journalists accredited by the June 1 cutoff date, the media outnumbered the bishops five to two.

Virtually everything else originally on the Dallas agenda was scuttled so the bishops could devote their time, after hearing from child abuse victims and prominent lay observers, to hammering out two key documents—a national "Charter for the Protection of Children and Young People" and legislative norms giving legal teeth to the charter in all U.S. dioceses.

Another element of the response to clerical sexual abuse, addressed in April at the special Vatican summit of cardinals and top USCCB officials, is the development of special canonical procedures to expedite the laicization of notorious serial predators and other clerics who are regarded as an ongoing danger to children. Such procedures were not included in the legislative norms designed to enforce the charter.

The topic of canonical procedures to laicize priests was up for discussion by the bishops in Dallas. Because of its complexity, however, an actual set of procedures did not appear likely to be ready for a final vote there. In that case, it would become a major topic for debate and vote at a future bishops' meeting.

Among other policies in the charter to

be voted on by the bishops were:

- Establishing a review board in every diocese, with most of its members lay people not employed by the Church.
- No more confidentiality agreements unless a victim seeks one for "grave and substantial reasons."
- All allegations involving someone still a minor must be reported to civil authorities.
- Creating a national USCCB office to assist and monitor diocesan implementation.
- A national review board overseeing the national office and diocesan compliance.
- A national research commission to study the Church's response to sexual abuse.
- "Safe environment" education and training programs in every diocese.
- Background checks on all Church workers and tougher screening of seminarians.
- Stricter rules on background information when priests move to a different diocese.

In the week preceding the Dallas meeting, many bishops asked their people to offer special prayers for its success.

Eleven ecumenical partners of the Catholic Church expressed support for what the bishops were trying to do, declaring that "all Christians must work together" to offer healing to victims and restore faith.

Indicative of the high tension surrounding the meeting was the daily-changing status of participation by representatives of the Survivors Network of those Abused by Priests, or SNAP, in early June.

On June 6, SNAP announced that it was invited to meet with three cardinals just before the bishops' meeting. SNAP National Director David Clohessy also was invited to speak at the bishops' meeting itself. The same day, SNAP joined a lawsuit against the USCCB to overturn all past confidentiality agreements between the Church and victims of clergy sex abuse.

The next day, the USCCB announced that the lawsuit "created a barrier" to frank dialogue and precluded SNAP from participation in the bishops' plans to meet



Cardinal Bernard F. Law, walking with an unidentified aide, leaves the chancery at the Archdiocese of Boston after receiving the final report from his Cardinal's Commission for the Protection of Children on June 7. He was expected to take the recommendations to the U.S. bishops' meeting in Dallas.

with victims. By June 9, SNAP said it would withdraw from the lawsuit, and on June 10 the USCCB said it would again consider the possibility of SNAP participation in Dallas.

The 1,400-member Catholic Theological Society of America, at its annual meeting June 7-9 in New Orleans, discussed a "white paper" on the crisis of clergy sexual abuse of minors. The discussion paper said the crisis calls for not only an immediate response to that issue itself, but also a deeper look at underlying questions: episcopal authority and how it is exercised, the implications of a "closed system" of an exclusively male and celibate clerical culture, and complex issues of "the moral, psychological and spiritual significance of human sexuality and sexual behavior as an integral part of human life." †

Cardinal says he'll seek sanctions for negligent bishops

CHICAGO (CNS)—Before leaving for the U.S. bishops' Dallas meeting on clergy sex abuse, Chicago Cardinal Francis E. George told reporters he would ask the bishops to find a way to sanction a negligent bishop who has covered up the problem and put more children at risk.

"There have to be sanctions for a bishop who has been negligent, the same as there are sanctions for a priest" who has abused children, he said.

At a press conference June 10 shortly before he flew to Dallas, Cardinal George said his recommendation for the June 13-15 meeting would include suggestions of what those sanctions might be. He declined to disclose them immediately to reporters, saying they had not yet been given to his fellow bishops.

It would be difficult to require a bishop's resignation, he said.

"Resignation is not in the hands of the bishops," he said. "It's in the hands of the Holy Father, and there you get a different dynamic." †

DAVIDSON

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They also find that nones have "an aversion to the politics of the 1990s—a politics that made religious identity seem like an endorsement of conservative views." Hout and Fischer conclude: "The disaffinity of liberals and moderates for the social agenda of the Religious Right

led the ones who had weak religious attachments to disavow organized religion."

This study has two implications for Church leaders. First, leaders should be careful not to view the increase in nones as a sign of increased secularization. It is not. Second, they should view these results as a warning. Church leaders who use partisan politics to promote a conservative religious agenda will cause some

young adults, especially those who are only tenuously connected to organized religion, to dissociate themselves from the Church.

(James D. Davidson is professor of sociology at Purdue University in West Lafayette, Ind. His most recent book is *American Catholics: Gender, Generation, and Commitment*, published by Alta Mira Books, 2001). †



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Work can contribute to a growth in holiness

By H. Richard McCord

Given the impact of work on people's daily lives, it makes sense to ask if working has anything to do with developing a relationship with God.

Jesus prayed that his followers would be made holy in the world, not taken out of it (Jn 17:15).

Speaking specifically of laymen and laywomen, Vatican Council II taught: "They are called by God to contribute to the sanctification of the world from within ... by fulfilling their own particular duties" (Constitution on the Church, 31).

Modern Catholic teaching understands work not as punishment or an experience of alienation from God, but as a means of sanctification and an opportunity to co-create with God. The worker, workplace and work itself have dignity in God's eyes.

But it's not always easy for people to maintain this belief. We can let work overwhelm us and thus lose all perspective. We can strictly compartmentalize our work, keeping it off limits from the rest of our life.

We might wonder if Catholic teaching applies to all work situations. Some jobs and work conditions are so demeaning that they seem to call merely for endurance or escape, though some jobs support and even promote transforming a little bit of the world and moving it closer to God's reign.

I think spirituality and work must

converge. In a sense, there's not really a choice. If we're going to become holy, it has to happen where we are.

There are three ways to understand how a person's work can transform the world in Christ and contribute to a growth in holiness.

First, the occasion of work can be an opportunity to change ourselves, to become a better person, often by practicing virtue in the midst of difficult or dehumanizing conditions. In other words, we find God not in the challenges of the job itself, but in how we respond to the job day after day.

Second, there is spirituality in transforming the workplace itself. We might do this through collective action or by small steps taken personally to achieve better working conditions, more just policies or simply by giving Christian witness to colleagues through word and example.

Third, work can be viewed as a means of transforming the larger world beyond. Teachers can see their work as a way to lift people out of poverty and ignorance. Medical researchers might imagine their labors in a worldwide struggle against deadly diseases.

These ways of recognizing the spiritual growth potential in our work are not mutually exclusive. Sometimes all three can be present at once; other times we must settle for one approach. Whatever the case, spiritual growth in and through work does not happen without specific

CNS photo by Mimi Frosyth



The worker, workplace and work itself have dignity in God's eyes, but it's not always easy for people to maintain this belief. Disciplines that help to develop a spirituality of work must arise from the rhythms and expectations of the workplace itself, just as reciting the Liturgy of the Hours arose from the work pattern of a monk's day.

practices or disciplines.

Silence, prayer, spiritual reading, fasting and other actions are traditional disciplines associated with spiritual growth. They work well in certain settings, but usually not in the noise of an assembly plant or the bustle of an office or a store.

Disciplines that help to develop a spirituality of work must arise from the rhythms and expectations of the workplace itself, just as reciting the Liturgy of the Hours arose from the work pattern of a monk's day.

Publisher, businessman and writer Gregory Pierce has done more than anyone I know to identify the unique spiritual disciplines of work.

His new book, *Spirituality@Work: 10 Ways to Balance Your Life on the Job*, describes such practices as living with imperfection, assuring quality, deciding what is "enough" or making the system work. Each of these is remarkable for the fact that it can be done by any worker, whether in the boardroom or the boiler room.

The practice of assuring quality—simply doing good work—caught my attention. The need for quality products and services as well as the challenge for anyone to turn in the best possible work is universal.

The worker who determines he will do

good work, regardless of temptations to do otherwise, may simply relish the feeling of being satisfied with a job well done. But that same worker may also see his striving for quality as a way of drawing closer to God, who created all things in an original state of perfection.

Annie Smith, is a hotel housekeeper in Washington, D.C. For 24 years, she has cleaned 15 rooms a day. What sets her apart is not just her work's quality—beds made neatly, gleaming bathrooms and spotless carpets—but her attitude. She refers to a room as her "masterpiece" and compares her tasks to painting a picture. When she finishes, she steps back and smiles, and says the room smiles back.

The Washington Post Sunday Magazine described Smith as the "hotel housekeeper [who] transformed a job of hard physical labor into a state of grace."

"All men and women are called to perfect themselves through work," declared Pope John Paul II on the feast of St. Joseph the Worker in 2002.

Annie Smith and so many others who practice the discipline of "good work" are living examples of our call to holiness in and through the workplace.

(H. Richard McCord is director of the U.S. bishops' Secretariat for Family, Laity, Women and Youth.) †

Positive attitude helps make Christ's presence a reality in life

By David Gibson

Four ways to "make Christ's presence more of a reality at work" were proposed in a recent pastoral letter by Bishop Michael Saltarelli of Wilmington, Del.

1. "Endeavor to build constructive human relationships" at work.

"With many technologies making the workplace less personal," Bishop Saltarelli said, "it is all the more important" to interact civilly and genuinely with co-workers and other people that we encounter in daily work situations.

2. "Resolve to counter cynicism."

"Despair follows" once a workplace atmosphere is "poisoned by fear and rumors, or repeated insults and injustices," he said. The tendency to cynicism among employees is defeated by bringing "a determined attitude of patience,

kindness and generosity" to work.

3. Uphold everyone's dignity, "and oppose injustice in the workplace."

Each person—authority figures and all others—"must choose to treat others fairly and with respect," Bishop Saltarelli said. "We must be prepared to speak out against practices that hurt or injure people or which do violence to the environment."

4. Reflect in prayer about how to integrate work and family obligations in daily life.

Bishop Saltarelli called workaholicism a "form of spiritual lukewarmness" rooted in consumerism, and he cautioned against turning work "into an idol" that alienates us from faith, spouses, families and ourselves.

(David Gibson edits Faith Alive!) †

Discussion Point

Workplace offers blessings

This Week's Question

Besides your paycheck, what aspects about your workplace are you thankful for?

"Besides the paycheck, I am most thankful for the number of years I have been blessed with being a member of St. Anthony Central Hospital. I feel very fortunate and proud to be part of an organization that provides a caring service to the community. I'm also thankful for the many friendships I have made during my employment years." (Nancy Valenzuela, Denver, Colo.)

"The ability to pray with my students, faculty and staff

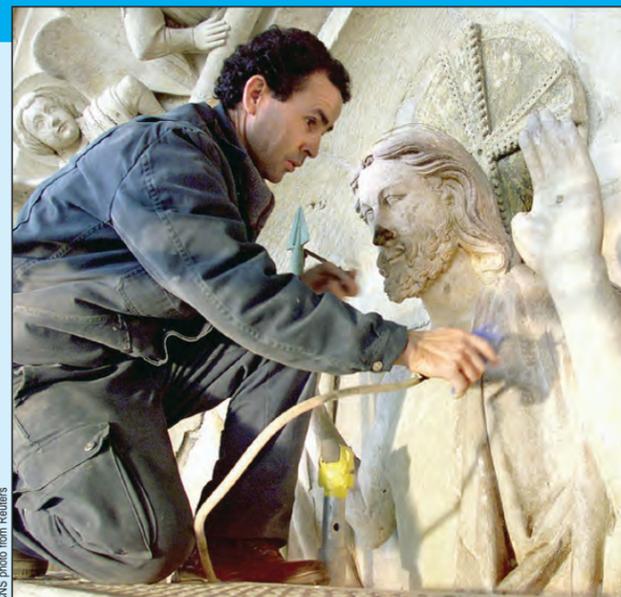
[at St. Mark High School] and to have everyone know what our values are." (Mark Freund, Wilmington, Del.)

"It's better than any book I've ever read or movie I've ever seen when people share their life stories with me in making funeral arrangements for their loved ones. It is very rewarding work." (Kathleen Holmes, Tucson, Ariz.)

Lend Us Your Voice

An upcoming edition asks: What is your favorite book of the Bible? Why?

To respond for possible publication, write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



CNS photo from Reuters

From the Editor Emeritus/John F. Fink

The Crusades: Why did Christians fight them?

First in a series

When, back in February, I wrote about Islam and the history of Christian-Muslim conflicts, I devoted only two paragraphs to the Crusades. That was far too little. Today's Christians should have a better understanding of the Crusades than they do, especially since much of what they hear from time to time is inaccurate.

After I wrote those columns about Christian-Muslim conflicts, a priest respondent asked for more information. He said he was particularly interested in learning about the "why" of the Crusades, the reasons that the Christian West felt called to initiate those campaigns against the Muslims. He didn't say so, but I sometimes get the feeling that people think the Crusades were unjust wars of aggression initiated by the West.

Thomas Madden is one man who would like to disabuse people of that idea. He is



the chair of the Department of History at St. Louis University and the author of *A Concise History of the Crusades*. In the April issue of *Crisis* magazine, he wrote, "The Crusades to the East were in every way *defensive* wars [his italics]. They were a direct response to Muslim aggression—an attempt to turn back or defend against Muslim conquests of Christian lands."

We Americans generally know about the Roman Empire and how extensive it was at the time of Christ. We know that Emperor Constantine made Christianity the empire's religion and that he ruled the empire from the ancient city of Byzantium, which he renamed Constantinople. When the Western Empire in Rome fell to the barbarians in 476, the Byzantine Empire remained, and flourished for a time, in the East.

Then came the rise of Islam. As I said in my series on Islam, by the eighth century, Arabs professing Islam had advanced westward from Arabia along northern Africa, conquering everything in their path. By 716, they controlled the entire Iberian peninsula. In the East, they conquered Palestine, Syria and Egypt. At the

Battle of Manzikert in 1070, the Seljuk Turks conquered Asia Minor (modern Turkey), which St. Paul had Christianized. Islam controlled two-thirds of what had once been the Christian world.

By the end of the 11th century, the Byzantine Empire consisted of little more than Greece. That's when Emperor Alexius I Comnenus in Constantinople sent an urgent appeal to the Christians in the West to come to the aid of the Christians in the East.

The devout Christians were more than ready. They had been incensed by the destruction of the Church of the Holy Sepulcher and many other churches in Jerusalem by Caliph al-Hakim in 1009. Pope Gregory VII wanted to personally lead a Crusade shortly after his election in 1073, but he was soon caught up in other problems.

It fell to Pope Urban II to call upon Christians to take up arms. He made his plea at the Council of Clermont in 1095 and the response was tremendous.

Next week, we'll examine the Crusaders' motives and answer the question, "Why did they do it?" †

Cornucopia/Cynthia Dewes

The voice of someone in the pews

Readers are wonderful people. Not only do they flatter columnists by actually reading what they write, but they also provide insights to make the writer's job easier.



Much (maybe too much) has been spoken and written lately about the sex scandal in the Catholic

Church. Most of us in the Church feel shamed and somehow culpable in this mess, if only because we were unaware it was happening.

There's much blame-laying going on, not to mention denial, hysteria and opportunism among those who hate religion in general or the Church in particular. Many are reacting to the sad news with recriminations, and some with possible remedies.

One reader who wishes to remain anonymous has written me outlining her response to the scandal. Her remarks seem to me to illustrate a point of view probably shared by many Catholics.

She wrote, "I am so tired of hearing the sins of our priests being exposed on television and in the courts, where the Church has been sued for millions of dollars. How can we confront them? With prayer.

"Throughout time, priests have been role models and figures of authority. This propensity does not have to cease."

However, the reader continued, "They are human. Our religion teaches us that none is perfect but Jesus, the Lord.

"Let us teach our children that their priest is a man, a holy man, but he is not God. He is capable of committing sins just as we are."

She wrote that, if a child is approached by a priest in an inappropriate way, he or she should not be intimidated, but should respectfully turn away such advances.

She said the child should pray for the priest without making judgments, realizing that all of us need human intimacy and comfort, however mistaken, now and then.

"Your compassion could do more good," she wrote, and "by compassion, I don't mean giving in," but rather, "showing him that you care and hope his sin may be forgiven."

The reader said priests must confess their sins and pray they sin no more. She urged parents and teachers to instruct children in what is appropriate or inappropriate behavior by anyone, including priests.

"In this day of permissiveness, we need to give them guidelines for dealing with others" she wrote, without identifying priests specifically as potential foes. "And

with all this, let's not forget the remedy: PRAYER."

Obviously, this reader was not talking about pedophilia, which can't be overcome by compassion or anything else. Such sinful and criminal behavior needs to be addressed immediately by civil authorities, and its perpetrators removed from the priesthood.

Priests with an ongoing or current pattern of sexual abuse of any kind also should be reported to law officers and promptly removed. However, we must remember that we're still innocent until proven guilty in this country.

It seems to me unjust that priests who suffered isolated accusations many years ago should now be publicly humiliated. Furthermore, if financial settlements were made without legal resolution at the time, this may show poor judgment on the part of Church officials, but not necessarily criminal intent.

Even priests, whom we mistakenly expect to be holier than the rest of us, should be allowed redemption. All in all, the reader had it right when she said prayer is the answer.

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.) †

Faithful Lines/Shirley Vogler Meister

Closing the male-female gender gap

The first words of my column in *The Criterion* a week before Mother's Day prompted this question by a reader: "Why did you begin this with 'Men take note'?"



Good question!

My initial reason was to catch male attention—just in case some men tended to skip the column, which recommended

Remarkable Women, Remarkable Wisdom: A Daybook of Reflections (St. Anthony Press) as a gift. (The next week, I learned that the author, Franciscan Sister Mary Francis Gangloff, won a Silver Award for her work in competition sponsored by *ForeWord* magazine, which honors books from independent or university presses. The book also recently won two awards from the Catholic Press Association.)

So, what other reasons could I have had for addressing only men at the beginning of my column? Was I doing it

because I defer to them, or because I feel men need to respect women more?

Probably a little of both. My May 10 "Faithful Lines" column covered some of this, stressing how men can be as nurturing and caring as women.

Perhaps part of my reason for "Men, take note" was because I think they should be a stronger influence on others, especially children, when teaching respect for women in all facets of life—and they could influence gift-giving more. (By the way, I myself have been a victim of age or gender discrimination—in every decade of my life.)

To credit men, however, here are a few observations made by *Remarkable Women* author Sister Mary Francis, herself, after I shared my musings with her. She said as many men as women (including priests) compliment her book, with some men reading it along with their wives. One man, not normally an avid reader, finished the book the first month it was out.

Many ask, "When are you going to write your book about men?" She's considering

this. Also, about 10 years ago, she did produce a multicultural daybook featuring men and women in the daily readings. And, as chaplain of the Newman Center at Erie Community College in Buffalo, N.Y., she lines bookshelves with works by spiritually astute male and female authors.

This wasn't the case when I began college studies decades ago. Texts by male authors dominated the courses then. Even when I returned to college in the late 1970s, I found some male professors ignored the authority of women in their fields. However, I also found more courses specifically for women.

With Father's Day upon us, let's pledge to do whatever we can to honor men (and women) for good leadership, especially when they help close the gap between male and female roles. And let's be good examples for children.

Happy Father's Day, guys!

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

Stories, Good News, Fire/

Fr. Joe Folzenlogen, S.J.

Disciples in Mission connects Scripture, parish community

When a group of parishioners from St. Gabriel Parish in Connersville gathered for their



Disciples in Mission reflection/planning day, Kathy Rhodes led them through a guided meditation on the reading from Acts that described the life of the early Christian community. She invited those present

to notice the ways the Holy Spirit was doing similar things in their parish community.

Here is her presentation.

"As I read, think about your family and think about your St. Gabriel family. Think about what we share as a parish family. Think about our gifts that we offer others. Think about what more we can do to make others feel part of our family here at St. Gabriel.

"The Acts of the Apostles 2:42-47:

They devoted themselves to the teaching of the apostles and to the communal life, to the breaking of bread and to the prayers.

"Think of our Mass, Father's homilies, our music ministries, our school, our religious education program, our youth ministry, Communion to the sick and shut-ins, our different committees, our outreaches to the community, our missions, our Bible studies, our novenas, our Expositions of the Blessed Sacrament, our sacraments. How do we learn about our faith? How do we pray? How do we give honor and praise to God? Do others in the community see this devotion?"

Awe came upon everyone, and many wonders and signs were done through the apostles.

"Think in your heart of something special that someone from our parish has done for you in a small way when you were in need, when you were hurting, when you needed encouragement, when you were on a high and appreciated a piece of congratulations on a job well done. You received a card, a call, a meal, a pat on the back, a hug, an ear to listen, a shoulder to cry on, a presence of silence.

All who believed were together and had all things in common; they would sell their property and possessions and divide them among all according to each one's need.

"How do we help and share with each other? Think of our blood drive, our auction, our bereavement dinners, our giving to the non-profit organizations in our community, our stewardship of time, talent, treasures.

Every day they devoted themselves to meeting together in the temple area and to breaking bread in their homes. They ate their meals with exultation and sincerity of heart, praising God and enjoying favor with all the people.

"Think again of our Masses. Do we sing and pray and praise God with exultation, sincerity of heart? Think again of our meals—our bereavement dinners, Chicken at the Fair, festival dinners, special meals prepared for special occasions within the parish, thousands of cookies, pies, cakes donated for special occasions. How could our eucharistic meal be shared with others?"

And every day the Lord added to their number those who were being saved.

"How is the Holy Spirit working through us so that others see God in us and are saying, 'I want to be part of that family?'"

(Jesuit Father Joe Folzenlogen is evangelization coordinator for the archdiocese.) †

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

The Sunday Readings

Sunday, June 16, 2002

- Exodus 19:2-6a
- Romans 5:6-11
- Matthew 9:36-10:8

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



This story is one of the many in the first five books of the Bible, or the Pentateuch, in which God communicates with a human. He often communicates with Moses. In itself, this act of communication expresses God's

great love and God's great power. For God to communicate with a human is to descend absolutely and totally into the reality of finite creation.

Still, in speaking with Moses, or with others, God spoke, prompted by a love for humanity that knew no boundaries.

If the Hebrew religion was unique for nothing else in the Mediterranean world, it was unique because of this concept of God as totally loving. The general, prevailing image of divinity was that gods were selfish, bullying and often quite angry, never truly caring for people unless people in effect bribed the gods.

The next point to remember from this reading is that God formed the Hebrew people into one band, and moreover, that the people had a specific purpose. This single, critical purpose unified them. It gave them their national, and individual, identities.

This purpose was to be in union with God. They were called "a kingdom of priests." All were not involved in ritual. All were called to be reconciled with God personally, as a nation, and to assist in the reconciliation of all humankind with God.

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

The reading stresses the theme of reconciliation. In the background is the ancient Jewish belief, with which Paul would have been very familiar, that all grief and distress were in the world because sin, or separation from God, so disrupts and distorts life.

Jesus effects reconciliation. He is the perfect agent to effect reconciliation. He is the Son of God.

For its third reading, the Church presents a reading from St. Matthew's Gospel. The reading makes several important points.

The first is that the people are in great, fundamental need. Furthermore, they cannot help themselves. They are powerless. As the Lord stated, they were sheep without a shepherd.

The second point is that, in Jesus, God had met their need. In Jesus was their guide to life.

The third point is that the salvation given in Jesus was not limited to any particular time or place. He called 12 special followers to be Apostles. The number in itself is expressive. Twelve symbolically meant totality. Twelve were all that was needed to reach the entire world.

Lest anyone mistake the identity of the Apostles, the Gospel gives us their names. They were real persons. But, from the very lips of Jesus, we have the assurance that they possess divine power itself. This power, lavished through them upon all who are in need, especially the sick, dead, leprous and those entrapped by the devil, is God's gift to us all. It is a gift given in love.

Reflection

The third reading this weekend, from St. Matthew's Gospel, has vitally important lessons for all of us. As humans, we are as limited as we are imperfect. We all know that we are at the mercy of natural elements, such as fierce storms. We are at the mercy of our own, inner limitations. Most of all, we are at the mercy of our own weakness in leaning toward sin when temptation approaches.

Another powerful, and greatly reassuring, lesson is in the Gospel's declaration that when looking upon the people mentioned in this story, Jesus was "moved with pity." God sees us. God loves us. God loves us despite our limitations and, indeed, despite our sins.

He does not abandon us to the destruction created by our sins. He redeems us. Jesus is the Redeemer, giving us guidance, strength and hope we cannot create for ourselves.

The great gift of Redemption was not confined to the first century of the Christian era, to the generation of people who actually met Jesus. This is the great message of the call of the Apostles. The Twelve Apostles were gifts to future generations and to persons geographically far beyond the land in which Jesus lived.

God loves us. God provides for us. This is the continuing story of the never-changing God. He redeems us and gives us life. †

Daily Readings

Monday, June 17
1 Kings 21:1-16
Psalm 5:2-3, 5-7
Matthew 5:38-42

Tuesday, June 18
1 Kings 21:17-29
Psalm 51:3-6, 11-16
Matthew 5:43-48

Wednesday, June 19
Romuald, abbot
2 Kings 2:1, 6-14
Psalm 31:20-21, 24
Matthew 6:1-6, 16-18

Thursday, June 20
Sirach 48:1-14
Psalm 97:1-7
Matthew 6:7-15

Friday, June 21
Aloysius Gonzaga, religious
2 Kings 11:1-4, 9-18, 20

Psalm 132:11-14, 17-18
Matthew 6:19-23

Saturday, June 22
Paulinus of Nola, bishop
John Fisher, bishop and martyr
Thomas More, martyr
2 Chronicles 24:17-25
Psalm 89:4-5, 29-34
Matthew 6:24-34

Sunday, June 23
Twelfth Sunday in Ordinary Time
Jeremiah 20:10-13
Psalm 69:8-10, 17, 33-35
Romans 5:12-15
Matthew 10:26-33
Vigil Mass of the Birth of John the Baptist
Jeremiah 1:4-10
Psalm 71:1-4a, 5-6b, 15ab, 17
1 Peter 1:8-12
Luke 1:5-17

Question Corner/Fr. John Dietzen

Jesus said he came to fulfill Jewish traditions

Q If Jesus was born a Jew with Jewish parents, and we as Catholics are to follow in Jesus' footsteps, why are we Catholics?



Jewish and Catholic beliefs are not the same. When and why did Jesus change? (Iowa)

A Jesus was born a Jew, it is true, and for the most part remained faithful to Hebrew teachings and traditions. He made clear, however, that while he did not come to abolish Jewish traditions, he did come to fulfill them, to bring to completion the promises and revelations previously given by God in the old covenant. (See, for example, Mt 5:17.)

Thus, as we find often in the Gospels, Jesus more than once scandalized leaders of the Jews by transgressing laws they considered sacred, or presenting teachings which contradicted what they considered God's own word.

"You have heard this," Jesus would say, quoting a law of Moses, "but now I tell you this ...," giving his own new slant or interpretation of the law (e.g. Mt 5:27-48).

At the Last Supper, Jesus declared that the new relationship with the Father that he personified and offered to his followers is so profound as to be a new covenant between the human family and God, a covenant sealed in his blood that was shed and his body given for us.

We Christians are, as often is said, spiritually Semites in our roots. We believe, however, that Jesus has brought us to an intimacy with himself and with God the Father that transcends those roots, the ancient law and prophets which prepared for his coming, and which even today enlighten us about what that coming means to our world.

Q In a recent column, you respond to a question about multiple intentions for the same Mass. You note that Canon 948 requires that a separate Mass be said for each individual stipend offering accepted.

There is another explanation for multiple intentions, a practice which some of

our parishes in the Archdiocese of Detroit employ. Since the letter writer is from Michigan, perhaps your questioner has our parish in mind.

As you point out, if a stipend is taken for a particular Mass, no other intention may be applied to that Mass. However, what if no stipend is accepted for the Mass?

Some of our parishes are so large they have a backlog of stipend Mass intentions. Most faithful parishioners want to attend, in their own parish church, a Mass for which they have given a stipend intention. People wishing to make a Mass intention must wait six months before the Mass is actually offered.

In facing this problem, we in our parish decided not to accept stipends for Mass intentions. Anyone can ask for an intention for any particular day or purpose. Since no stipend is taken, the canonical restriction does not apply.

No one person "owns" the Mass. Hence, our Mass intention listing in the parish bulletin has many names and purposes attached to each Mass. This makes it possible for people to have a Mass said for their intention in a timely fashion and, at the same time, avoids the canonical requirement regarding Mass stipends.

This may be what your Michigan questioner had in mind. (Michigan)

A I am grateful to the pastor for this information. It is quite likely the reason for the questions I've received on this subject.

The volume of requested Mass intentions is a continuing concern for most large parishes. The common practice of forwarding some intentions to the missions isn't always a solution.

As this pastor notes, usually people understandably wish to attend Masses for which they have requested a stipend intention.

The information will be valuable, I'm sure, for Catholics in some parts of Michigan and in parishes elsewhere which have adopted this creative and thoughtful practice.

(Send questions for this column to Father John Dietzen at Box 325, Peoria IL 61651 or by e-mail at jjdietzen@aol.com.) †

My Journey to God

Immortal Speech

In iridescent dawn, God walks with me.
How tenderly He tells His child of love:
In honeysuckle wind that scents the lea;
In crystal roundelays from lark and dove.

In the porcelain sky where pastels
abound,
Soft color spirals, spangles; stars
dissolve.
In awesome beauty as His worlds
revolve,
God speaks in touch, in sight, in blissful
sound.
Thus we convey to others that we care:
A tender, fleeting touch on cheek or
hair;
A happy sharing of dawn's ecstasy;
The bliss of colors from eternity.

Steeped in His wondrous senses, we
beseech

(Anna-Margaret O'Sullivan is a member of St. Rose of Lima Parish in Franklin.)



The grace to comprehend God's holy
speech.

By Anna-Margaret O'Sullivan

The Active List

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for "The Active List." Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 10 a.m. Monday the week of (Friday) publication: The Criterion; The Active List; 1400 N. Meridian St. (hand deliver); P.O. Box 1717; Indianapolis, IN 46206 (mail); 317-236-1593 (fax); mklein@archindy.org (e-mail).

June 13-16

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Extended silent retreat. Information: 812-923-8817.

St. Bernadette Parish, 4838 E. Fletcher Ave., **Indianapolis**. Parish festival, Thurs. 5-10 p.m., Fri. 5 p.m.-midnight, Sat. 3 p.m.-midnight, Sun. noon-5 p.m., rides, barbecue, auction. Information: 317-356-5867.

June 14

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal, prayer meeting, 7-8:30 p.m. Information: 317-927-6900.

June 14-15

St. Mary Parish, 415 E. Eighth St., **New Albany**. Parish festival, Fri. 5:30-11:30 p.m., Sat. 6 p.m.-1 a.m., street dance, \$7.50 cover charge. Information: 812-944-0417.

June 15

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. "Father-Son Day of Prayer," 9 a.m.-12:30 p.m., free-will offering. Information: 812-923-8817.

June 16

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). The Schoenstatt Spirituality Express Covenant Holy Hour, "Thorns

and Roses," 2:30 p.m., Mass 3:30 p.m. with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail eburwink@seidata.com.

June 17

St. Luke Parish, 7575 Holliday Dr. E., **Indianapolis**. Natural Family Planning classes, 7 p.m. Information: 317-228-9276.

Marian College, 3200 Cold Spring Road, **Indianapolis**. Saint Meinrad School of Theology, "Exploring Our Catholic Faith" workshop, "Messages from the Mystics," 7-9:30 p.m., \$50, less for seniors. Information: 317-955-6451.

June 19

The Legends of Indiana, **Franklin**. St. Francis Healthcare Foundation, golf outing, scramble open to all players, 12:30 p.m., \$150 per person, includes lunch and dinner. Information: 317-783-8950.

June 20-21

Marian College, 3200 Cold Spring Road, **Indianapolis**. Saint Meinrad School of Theology, "Exploring Our Catholic

Faith" workshop, "The Modern Papacy," 7-9:30 p.m., \$35, less for seniors. Information: 317-955-6451.

June 20-22

St. Jude Parish, 5353 McFarland Road, **Indianapolis**. Summer festival, Thurs.-Fri. 5 p.m.-midnight, Sat. 3 p.m.-midnight, food, rides. Information: 317-786-4371.

June 21-22

Christ the King Parish, 5884 N. Crittenden Ave., **Indianapolis**. Parish festival, Fri.-Sat. 5 p.m.-midnight, music, games, food, entertainment. Information: 317-255-3666.

June 21-23

Sacred Heart Parish, 1840 E. Eighth St., **Jeffersonville**. Parish festival, Fri., 7 p.m.-midnight, adults only, Sat. 4-11 p.m., booths, food, games, Sun. 11 a.m.-5 p.m., chicken dinner, hot rod run, booths. Information: 812-282-0423.

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. "Camping Retreat for Families, Couples and Singles," Fri. 5 p.m.-Sun. noon, \$25 per campsite, up to five people, \$5 each additional person. Information: 812-923-8817.

June 22

Sacred Heart of Jesus Parish, 2322 N. 13½ St., **Terre Haute**. Summer Auction, 10 a.m. on. Information: 812-466-1231.

June 23

St. Nicholas Parish, 6461 E. St. Nicholas Dr., **Sunman**. Parish festival, 10:30 a.m.-6 p.m., food, chicken dinner, turtle soup, games. Information: 812-623-2964.

Father Louis Gootee Knights of Columbus, Weilhammer Hall, 7225 Southeastern Ave., **Indianapolis**. Pancake breakfast, 7-11:30 a.m. Information: 317-862-1798.

St. Christopher Parish, Activity Center, 5301 W. 16th St., **Indianapolis**. Euchre party, doors open at 1 p.m., play begins at 1:45 p.m., \$3. Information: 317-852-8244.

June 24

Knights of Columbus, 511 E. Thompson Road, **Indianapolis**. Serra Club of Indianapolis, luncheon, noon, meeting 12:30-1:30 p.m. Information: 317-713-3101.

June 24-26

Marian College, 3200 Cold Spring Road, **Indianapolis**.

Saint Meinrad School of Theology, "Exploring Our Catholic Faith" workshop, "The Eastern and Western Rites of the Catholic Church," 7-9:30 p.m., \$35, less for seniors. Information: 317-955-6451.

Daily

Our Lady of the Greenwood Parish, Chapel, 335 S. Meridian St., **Greenwood**. Perpetual adoration.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine (Latin) Mass, Mon.-Fri., noon; Wed., Fri., 5:30 p.m. Information: 317-636-4478.

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Leave a phone number to be contacted by a member of the prayer group. Prayer line: 317-767-9479.

St. Therese of the Infant Jesus (Little Flower), 4720 E. 13th St., **Indianapolis**. Perpetual adoration. Information: 317-357-3546.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Perpetual adoration.

Weekly

Sundays

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 10 a.m.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Mass in Vietnamese, 2 p.m.

Christ the King Church, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 7:30-9 p.m., rosary for world peace, 8 p.m.

St. Gabriel Church, 6000 W. 34th St., **Indianapolis**. Spanish Mass, 5 p.m.

Mondays

Our Lady of the Greenwood Parish, Chapel, 335 S. Meridian St., **Greenwood**. Prayer group, 7:30 p.m.

St. Thomas the Apostle Church, 523 S. Merrill St., **Fortville**. Rosary, 7:30 p.m.

Marian Center, 3356 W. 30th St., **Indianapolis**. Prayer group, prayers for priests and religious, 9 a.m. Information: 317-257-2569.

Cordafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Monday silent prayer group, 7 p.m. Information: 317-543-0154.

Tuesdays

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. Shepherds of Christ rosary, prayers after 7 p.m. Mass.

Holy Name Parish, 89 N. 17th St., **Beech Grove**. Prayer group, 2:30-3:30 p.m.

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Bible sharing, 7 p.m. Information: 317-283-5508.

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Marian Movement of Priests prayer cenacle, Mass, 7-8 p.m. Information: 317-842-5580.

Wednesdays

Divine Mercy Chapel, 3354 W. 30th St. (behind St. Michael Church), **Indianapolis**. Marian prayers for priests, 3-4 p.m. Information: 317-271-8016.

Our Lady of the Greenwood Parish, Chapel, 335 S. Meridian St., **Greenwood**. Rosary and Chaplet of Divine Mercy, 7 p.m.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Adult Survivors of Childhood Sexual Abuse, Catholic Social Services program, 6-8 p.m. Information: 317-236-1538.

Immaculate Heart of Mary Church, 5692 Central Ave., **Indianapolis**. Marian Movement of Priests prayer cenacle for laity, 1 p.m. Information: 317-253-1678.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament, between Masses, noon-5:30 p.m. Information: 317-636-4478.

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Adoration of the Blessed Sacrament, 7 a.m.-9 p.m., rosary and Divine Mercy Chaplet, 11 a.m. Information: 317-859-HOPE.

St. Thomas Aquinas Parish, Chapel, 46th and Illinois streets, **Indianapolis**. Prayer service for peace, 6:30-7:15 p.m.

Thursdays

St. Lawrence Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Mass.

St. Mary Church, 415 E. Eighth St., **New Albany**. Shepherds of Christ prayers for lay and religious vocations, 7 p.m.

—See ACTIVE LIST, page 15

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E-mail: vocations@lcmh.org

The Active List,
continued from page 14

St. Malachy Church, 326 N. Green St., **Brownsburg**. Liturgy of the Hours, 7 p.m. Information: 317-852-3195.

Christ the King Chapel, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Marian prayers for priests, 5:30-6:30 a.m.

Fatima Knights of Columbus, 1040 N. Post Road, **Indianapolis**. Euchre, 7 p.m. Information: 317-638-8416.

Sacred Heart of Jesus Parish, Parish Hall, 1125 S. Meridian St., **Indianapolis**. Adult religious education, 7:30 p.m. Information: 317-638-5551.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Thursday silent prayer group, 9:30 a.m. Information: 317-543-0154.

Fridays

St. Susanna Church, 1210 E. Main St., **Plainfield**. Adoration of the Blessed Sacrament, 8 a.m.-7 p.m.

St. Lawrence Parish, Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Benediction and Mass.

Affiliated Women's Services, Inc. (abortion clinic), 2215 Distributors Dr., **Indianapolis**. Pro-life rosary, 10 a.m.

St. Lawrence Church, 6944 E. 46th St., **Indianapolis**. Spanish prayer group and conversation, 7-9 p.m. Information: 317-546-4065.

Saturdays

Clinic for Women (abortion clinic), 3606 W. 16th St., **Indianapolis**. Pro-life rosary, 9:30 a.m.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 9 a.m.

St. Patrick Church, 950 Prospect St., **Indianapolis**. Mass in English, 4 p.m.

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. "Be Not Afraid" holy hour, 3:30-4:30 p.m.

Monthly

Third Sundays

Christ the King Church, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 2 p.m.-7 a.m. (Monday), rosary, 8 p.m. Open until midnight.

Third Mondays

St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group (by archdiocesan Office for Youth and Family Ministries), 7:30 p.m. Child-care available. Information: 317-236-1586.

Third Wednesdays

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Holy hour and rosary, 6 p.m. Information: 317-784-5454.

St. Jude Church, 5353 McFarland Road, **Indianapolis**. Rosary, 6:15 p.m. Information: 317-783-1445.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Catholic Widowed Organization, 7-9:30 p.m. Information: 317-784-1102.

Calvary Mausoleum Chapel, 435 Troy Ave., **Indianapolis**. Mass, 2 p.m. †

Photo by Mary Ann Wiyand



Anniversaries

Archbishop Daniel M. Buechlein congratulates Msgr. Joseph F. Schaedel, vicar general, for 30 years of service to the Church in central and southern Indiana during an employee recognition luncheon on June 6 at the Archbishop O'Meara Catholic Center in Indianapolis. Msgr. Schaedel was a teacher and administrator at Catholic grade schools and a Catholic secondary school before and after his ordination to the priesthood in 1982 and until his appointment as vicar general in 1994. Archbishop Buechlein celebrates his 10th anniversary of service to the archdiocese in September. The program also honored 17 employees for five years of service, 14 employees for 10 years of service, four employees for 15 years of service, three employees for 20 years of service and one employee for 25 years of service.

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THE SPIRIT OF CARING™

Providence House campus grows with needs

By Brandon A. Evans

GEORGETOWN—Several years ago, the ministry of the Sisters of Providence to disadvantaged children in the New Albany area grew too large for its facility.

So the sisters moved and built multiple facilities with the help of friends.

Now, in the light of a burgeoning need, the Sisters are adding more buildings to the Providence House for Children campus in Georgetown.

Cochran House and Providence Place were dedicated on June 7 at a ceremony on the campus.

Providence House is part of the larger Providence Self-Sufficiency Ministries Inc. (PSSM), a sponsored ministry of the Sisters of Providence. Providence House was founded in 1995.

The campus staff ministers to broken families that seek to come together again, paying special attention to the children whose lives have been torn away from them.

"Imagine a child being removed from their natural parents and their natural setting ... and put in a group on campus in rural Georgetown with total strangers," said Sam Charbonneau, the administrator of Providence House for children, during the dedication ceremony.

Wilson and Sprigler Houses were dedicated in September 2000. They serve the needs of children who have been taken away from their parents.

Lindsay Randolph, a house parent at Wilson House and member of St. Mary Parish in Lanesville, said that the children are taken from their parents either because of something they or their parents have done—or both.

The girls she serves like a parent can range in age from 6 to 21. There are currently 10 girls in Wilson House and 11 boys in Sprigler House.

The children receive special care and counseling. Each house parent takes eight-hour shifts in the house.

Randolph said that the job was stressful, but said that "[the kids] are great. They're a lot of fun. We have a good time."

She was involved with Providence House when it existed on Daisy Lane in New Albany. The needs soon outweighed the capacity of the building, said Providence Sister Barbara Ann Zeller, president and director of Providence Self-Sufficiency Ministries Inc.

Three years ago, the Archdiocese of Indianapolis gave the Sisters of Providence a piece of land in Floyd County that had formally been a dairy farm.

During the construction of Wilson and Sprigler Houses, Sister Barbara saw a need for a duplex to be built to address a problem: that all too often children who were reunited with their families ended up back on the path to separation.

Guerin House served the needs of families who were just coming back together, but needed extra support and counseling to help make it work this time.

The new Cochran House has three large apartments that are designed to serve more families who are going through the reunification process.

"It will be a safe, secure harbor for persons living there," Sister Barbara said. "It will be a comforting shelter, helping to revive strength in the face of their own insufficiency; a place that will warm their hearts with remembered glimpses of hope while demanding that they accept responsibility for making good life choices and life changes—ensuring that they will be more at home with their true selves."

The basement will house several young people of the same sex between ages 18 to 21 as they come out of foster homes, finish their educations and move into the world—which can be a daunting task.

"Can you imagine an 18-year-old who's been discharged out of placement from foster care, who has no support or relationships, and no professional support?"



Providence Sister Barbara Ann Zeller, the president and director of Providence Self-Sufficiency Ministries, Inc., speaks to an audience at the dedication of two new buildings on the Providence House for Children campus in Georgetown. At her side is State Rep. William Cochran, who raised funds for the project and had a new house there named after him. Father Clifford Vogelsang (far left), pastor of St. Augustine Parish in Jeffersonville, offered prayers.

Charbonneau said.

The house is named after State Rep. William Cochran, who has helped raise about \$500,000 for the construction of the various buildings on the Providence House campus.

Sister Barbara said that Cochran has "helped us to breath life into this initiative in ways that we never dreamed possible."

But it almost didn't happen. Cochran, who called the naming of the house "truly a great honor," got the money from the Build Indiana Fund, which was frozen four months ago after the discovery of a large budget deficit. He said that the money given to the sisters was appropriated only four days before the fund was frozen, and he attributes it to the hand of God.

"The Lord really had to be smiling on this project," he said.

The other building that was dedicated was Providence Place. It houses offices for PSSM Inc., which has ministries in five cities. It is also home to adult literacy classes and family support services.

Sister Barbara sees the work at Providence Place as key to her ministry, which seeks to make the whole family better.

"The cornerstone program of our ministry is education," she said. "Folks that are living here are very needy, so we try to supply for them the educational foundation as well as the case management and supportive services that they're needing to become independent and self-sufficient."

She said that people come in to teach the residents the basics of check balancing, home ownership, good health, meal

planning, parenting skills and good hygiene, to name a handful.

Cochran said that more places like Providence House will help teach parents and children a better way to live their lives and how to avoid falling into a life of crime.

"Let's build more of these and less jails," he told the crowd enthusiastically. "It's so much fun to come to these kind of things rather than see all the jails that we're building over the State of Indiana."

Another building also was new: a residence for three Sisters of Providence who will be coming shortly to work there.

Providence House currently employs 35 people and has six members of its corporate staff. The campus is worth about \$2.5 million.

Father Clifford Vogelsang, pastor of St. Augustine Parish in Jeffersonville, offered prayers for the new buildings.

"We pray that their works may be blessed by the fruit that their residents produce," he said.

Father Vogelsang also thanked Sister Barbara and all those who have helped her.

"We all recognize the sad need for this institution, and we are grateful to God that it is here," he said.

Sister Barbara said that in her years in New Albany—nearly 20 now—she has encountered many wonderful people, and attributes the success of the campus to them.

"There are so many needs to be met out there," she said, "and it's because of the welcoming spirit of this community that the Sisters of Providence can really do this." †



Wilson House (left), a house for girls, and Sprigler house, its counterpart for boys, are an original part of the Providence House for Children campus in Georgetown and offer a warm home for children who have been separated from their families. Guerin House (far right) houses recently reunified parents and children, who receive supervision, support and counseling while they try to rebuild their families.

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Rest in peace

Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.

ALLEN, Frances, 83, St. Therese of the Infant Jesus (Little Flower), Indianapolis, May 30. Mother of Bernard and Richard Allen. Sister of Rose Ivancic. Grandmother of seven.

BOWMAN, Eugene R., 83, St. Andrew the Apostle, Indianapolis, May 23. Husband of Joyce A. (Payant) Bowman. Father of Mary Box, Pamela Marion, Patricia Rice, Eugene, Robert, Tim and Tom Bowman. Grandfather of 23. Great-grandfather of six.

BROWN, Joan Elise, 71, Holy Spirit, Indianapolis, May 19. Mother of GERALYN

Radliff and Timothy Brown. Sister of Janice Weaver, James and John Kessen. Grandmother of one. Great-grandmother of two.

CRAIG, Mary V., 87, Our Lady of Perpetual Help, New Albany, May 23. Mother of Helen Craig and Rose Ann Peay. Sister of Cecelia Daugherty and Elizabeth Parks. Grandmother of four. Great-grandmother of two.

FORTHOFER, Mary P., 85, St. Nicholas, Sunman, May 12. Mother of Victoria Dudley, Catherine Niese, Joanna Kinker, Rosemary Theising, Peter and Raphael Forthofer. Sister of Anna Fette, Sally Hartman, Romild Hoeing, Viola Hountz, Nick and Sylvester Riehle. Grandmother of 20. Great-grandmother of 38.

GILKEY, Joseph S., Sr., 80, St. Mary, New Albany, May 28. Husband of Catherine (Bischof) Gilkey. Father of Anna Marie Henson, Barbara Paper, John, Joseph II and William Gilkey. Brother of

Charles Gilkey. Grandfather of eight. Great-grandfather of three.

HEDLUND, Mary, 93, Christ the King, Indianapolis, May 27. Mother of Paul and Ron Hedlund. Grandmother of 10. Great-grandmother of seven.

LINDENMAIER, Arnold, 67, Good Shepherd, Indianapolis, April 21. Father of Sharon Hatcher, Ann Thomas and Michael Lindenmaier. Brother of Franciscan Sister Evelyn Lindenmaier, Franciscan Sister Rachel Lindenmaier and Norbert Lindenmaier. Grandfather of eight.

LUERMAN, Carl H., 74, Mary, Queen of Peace, Danville, May 17. Husband of Mary Ann (Kunkel) Luerman. Father of Susan Farmer, Nancy Myers, Monica Smith, Bill, Dave, Mark and Steve Luerman. Grandfather of 11.

MCDONALD, Cathryne L., 88, Good Shepherd, Indianapolis, May 26. Mother of Bonnie Simpson and Steven McDonald. Grandmother of four. Great-grandmother of two.

SCHILLING, Thomas J., 75, Holy Name, Beech Grove, May 20. Father of Tracie Paschall, Kim, James and Thomas Schilling. Brother of Fred Schilling. Grandfather of 13. Great-grandfather of three.

SCHRODER, Bernard J., 91, St. Joseph Hill, Sellersburg, May 23. Husband of Mary

Schroder. Father of Angela Hayes, Donna, Bernard, James and Mark Schroder. Brother of Louise Elmer and August Schroder. Grandfather of 12. Great-grandfather of four.

SMITH, William W., 79, St. Joseph, Shelbyville, May 28. Brother of Doris Adams, Dorothy Flodder, Margaret Mohr, Charles, Harry and John Smith.

STROM, James Robert, 23, St. Margaret Mary, Terre Haute, June 1. Father of Tayla Bills Strom. Son of Paula Steinmetz and Steve Strom. Brother of Susan and Steven Strom. Grandson of Irene Kaiser and James Bogard.

TOMLINSON, Mary Anne (Mahan), 81, Holy Name, Beech Grove, May 23. Wife of Robert Tomlinson. Mother of Mary Beth Johnson, Ed, Joe, Mike and Tommy Tomlinson. Sister of Kati Francis, Helen Kramer and Sara Jo Rea. Grandmother of 10.

WINSHIP, Michael J., 50, St. Bartholomew, Columbus, May 22. Husband of Sandy (Welch) Winship. Father of Jessica, Lindsey and Eric Winship. Son of Thomas and Joan Marie (Glassmeyer) Winship. Brother of Susan Guindon, Angela Mouser, Joseph, Richard and Timothy Winship.

WIRTHWEIN, Lula, 93, St. Meinrad, St. Meinrad, May 22. Aunt of several. †

Benedictine Sister Kathleen Finis taught music classes for 62 years

Benedictine Sister Kathleen Finis, 83, of Monastery Immaculate Conception in Ferdinand, Ind., died on June 3 in the monastery infirmary. The Mass of Christian Burial was celebrated on June 6 in the monastery church. Burial followed in the monastery cemetery.

She was born on Jan. 3, 1919, in Chicago. She entered the Sisters of St. Benedict at Ferdinand in 1936 from St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis. She made her first profession of vows in 1938 and her final profession in 1941.

Sister Kathleen celebrated 60 years of religious profession in 1998. She taught music for 62 years.

She began teaching in 1938 at St. Benedict School in Evansville, Ind. She also taught at SS. Peter and Paul School in Haubstadt, Ind., and at Nativity School, Mater Dei High School and Memorial High School in

Evansville, and the Academy of Immaculate Conception and Marian Heights Academy in Ferdinand.

During her years of ministry in the academy, she also served as organist and choir director at the monastery.

In 1988, Sister Kathleen received the first Evansville Diocesan Teacher of the Year Award for excellence in teaching and dedication to her students.

After retiring from full-time teaching in 1995, she continued to teach private music lessons until 2000. She also served in support ministries at the monastery and volunteered her services to the sick and elderly in Ferdinand and area nursing homes. For the past two years, she helped care for her brother.

Surviving are a brother, Father John J. Finis of Taswell, Ind.; a sister, Benedictine Sister Johette Finis of Ferdinand; and nieces and nephews. †

Carmelite Sister Mary C. Rogers was devoted to social justice causes

Carmelite Sister Mary C. Rogers of the Monastery of the Resurrection in Indianapolis died on June 9. She was 83.

A memorial service and Mass are scheduled at 10 a.m. on June 22 in the monastery chapel at 2500 Cold Spring Road.

Sister Mary joined the Discalced Carmelites in Indianapolis in November 1939. She was devoted to social justice causes.

Surviving are a sister, Ruth Armantrout, and four brothers, Charles, Edward, Fred and Russell Rogers. †

Sister Mary joined the Discalced Carmelites in Indianapolis in November 1939. She was devoted to social justice causes.

Surviving are a sister, Ruth Armantrout, and four brothers, Charles, Edward, Fred and Russell Rogers. †

St. Joseph Sister Francis Clare Buegler was a teacher and Indianapolis native

St. Joseph Sister Francis Clare Buegler, a native of Indianapolis, died on May 26 at the Nazareth Living Center in Mehlville, Mo. She was 92.

The Mass of Christian Burial was celebrated on May 30 at the Nazareth Living Center. Burial followed at Nazareth Cemetery. She entered the order of the

Sisters of St. Joseph of Carondelet in 1935 and professed her final vows in 1941.

She taught at Catholic schools in Missouri, Michigan, Texas and Colorado before retiring to the Nazareth Living Center.

Surviving are several nieces and nephews. †

Lexington bishop resigns, faces charges

WASHINGTON (CNS)—Pope John Paul II on June 10 accepted the resignation of Bishop J. Kendrick Williams of Lexington, Ky., who faces three allegations of sexual abuse of minors or young men when he was a priest.

Bishop Williams, 65, has denied the allegations. He is the second bishop this year and the third since 1998 to resign following accusations of sex offenses against under-age boys.

The Vatican notice of his resignation cited Canon 401.2 of Church law, which says a bishop should resign if he is less able to govern his diocese "because of ill health or some other grave cause."

Previously a priest of the Louisville Archdiocese, Bishop Kendrick is named in three sexual abuse lawsuits filed against the archdiocese since mid-May.

The first sexual abuse lawsuit was filed on May 21 by James W. Bennett, now 33, who said the bishop had molested him in 1981 at the Church of Our Lady in Louisville, when Bennett was 12. At the time the suit was filed, Bishop Williams said he had never molested anyone, but he went on leave, following Lexington diocesan policy that any priest accused of sexual abuse of a minor will be relieved of pastoral duties while the allegation is investigated.

David Hall, now 51, filed a suit on May 31 claiming that Bishop Williams sexually abused him during confession in 1969, when Hall was an 18-year-old senior at St. Catherine High School in New Haven.

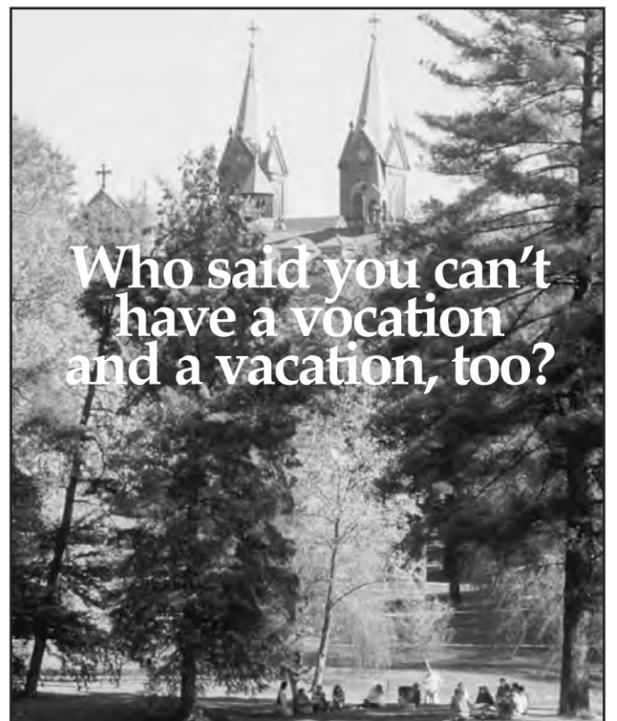
In the third lawsuit, filed on June 7, Thomas C. Probus, now 33, claimed that in 1981, when he was 12, the bishop inflicted "emotional injury and abuse" with inappropriate remarks encouraging the youth to masturbate. He said the incident occurred at Holy Trinity Parish, where Bishop Williams was pastor from 1983-84. In 1981, the bishop was still an associate pastor at the Church of Our Lady in Louisville.

The Louisville Archdiocese is a defendant in all three suits naming Bishop Williams. As of June 7, it was also a defendant in 116 other sexual abuse lawsuits, all filed since mid-April. One priest, Father Louis E. Miller, is named by nearly 50 of the plaintiffs.

Ordained a priest in 1963, Bishop Williams was made auxiliary bishop of Covington, Ky., in 1984. In 1988, when the Lexington Diocese was created out of portions of the Louisville Archdiocese and Covington Diocese, he was made the first bishop of the new diocese.

Earlier this year, Bishop Anthony J. O'Connell resigned as bishop of Palm Beach, Fla., after acknowledging sexual abuse years earlier of a high school seminarian in Missouri. He faces several lawsuits. Bishop O'Connell's predecessor in Palm Beach, Bishop J. Keith Symons, resigned in 1998 after admitting that as a priest he had sexually abused several altar boys.

Four other bishops have resigned under a cloud of sexual misconduct. They are Archbishop Rembert G. Weakland of Milwaukee, Wis.; Bishop G. Patrick Ziemann of Santa Rosa, Calif.; Archbishop Robert F. Sanchez of Santa Fe, N.M.; and Archbishop Eugene A. Marino of Atlanta, Ga., who died in 2000. †



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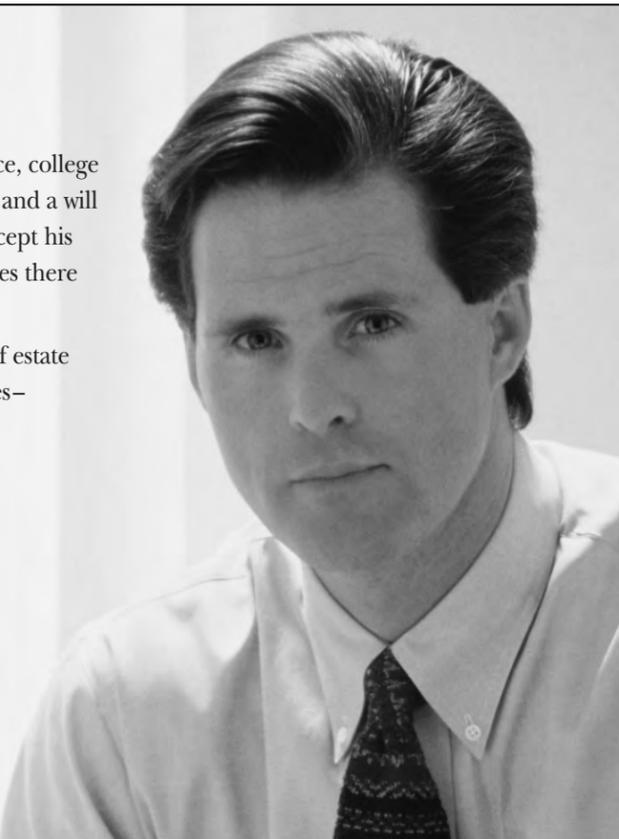
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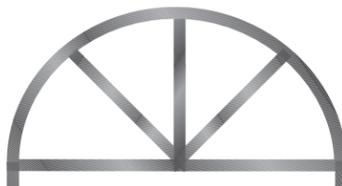
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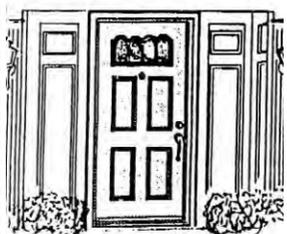
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