



The

Criterion

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June 13, 2003

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Archbishop sees circumstances providing a 'new moment of grace'

By Greg Otolski

The Archdiocese of Indianapolis is facing a nearly a \$2 million budget deficit. Archdiocesan administrative and agency budgets have been cut 20 percent and, last week, 26 job positions were eliminated in an effort to balance the budget.

In the following interview, Archbishop Daniel M. Buechlein discusses recent announcements concerning changing ministry needs in the archdiocese and the economic realities the archdiocesan Church is facing.

Q Archbishop, a few weeks ago, you convened meetings of several consultative groups and archdiocesan employees to discuss what you see as changing ministry needs in the archdiocese and what you called the "economic realities" facing our

local Church. Could you briefly summarize what you told these groups?

A The subject is very complex, so it's difficult to summarize briefly. However, let me give it a try.

Our planning processes are telling us that the ministry needs of our archdiocese are changing. At the same time, economic circumstances are pushing the Church to re-evaluate how it is carrying out its mission, what that costs, and what resources are available to us to accomplish the task. We must then adjust what we are doing to reflect the new realities. The Church, after all, is subject to the same economic realities as everyone else.

In the area of ministry needs, we are going to see in the not-too-distant future that one-third of the members of our archdiocese are Hispanic. In addition, a shifting

and mobile population has placed many Catholics far from parish facilities or has left parish facilities behind. This situation creates "home mission" parishes and schools—those parishes and schools that need to be where they are, but that can no longer carry out their mission unassisted.

Regarding the economic realities, I pointed out that, for the last five years, the central administrative offices of the archdiocese have been operating on a deficit budget. The archdiocese has attempted to balance this budget in a number of ways, but four strong economic forces are making expenses outpace the Church's ability to balance its deficit. These forces are the downturn in the economy, skyrocketing medical health care costs, steep increases in property insurance premiums, and decreasing support from United Way, government and other funding groups.

Much of the Church's asset base is tied up in buildings and property or in endowments or other designated funds. While the archdiocese has been successful in raising funds through various campaigns, these funds are designated for capital improvements, endowments and deferred gifts; they cannot be used for operations.

However, I strongly believe that circumstances are pushing the Church in southern and central Indiana to think in different ways that place our ministries as never before at the service of our parishes.

To meet these challenges and needs, I am proposing a new initiative for the archdiocese, which I'm calling "A New Moment of Grace—2007."

Q What is the significance of the year 2007?

See BUDGET, page 8

U.S. museum tour grants first-time glimpse of Vatican artifacts

WASHINGTON (CNS)—A Vatican art exhibit currently on tour in the United States gives museum-goers a glimpse of Rome that they wouldn't see even if they traveled to the Eternal City, according to the exhibition's Vatican director.

"It brings the Vatican, in a sense, here," said Dominican Father Allen Duston, coordinator of Patrons and Friends of the Vatican Museums, of the exhibit, "St. Peter and the Vatican: Legacy of the Popes," currently on display at the Houston Museum of Natural Science.

"Many people don't have the time, the opportunity or the money to go to the Vatican, and even if they did they wouldn't see the items in the exhibit because most of them are in places closed to the public," he told Catholic News Service in a telephone interview while he was in Houston—the exhibit's first stop until July 27.

The exhibit's next stop will be Fort Lauderdale, Fla., and then Cincinnati before closing in San Diego in September 2004.

Father Duston found it difficult to name his favorite item of the more than 300 artifacts in the exhibit, although he mentioned that the papal tiara of Pope Pius VII, a gift from Napoleon Bonaparte in 1805 made of gold and decorated with emeralds, rubies and pearls, might be "the most dazzling."

The tiara, a gift to make amends for a pact the pope had been forced to sign when the papal states had been overrun by French troops, "is not only brilliant to look at, but also has historical importance," according to the priest.

So it is with many of the items in the exhibit that at first glance seem to be ornate works of art, but a closer look at the description reveals that the item is actually a gift from the Dalai Lama to Pope John Paul II, or an original drawing by Michelangelo of figure studies for the ceiling of the Sistine Chapel, or one of the oldest known representations of Jesus painted on linen and nailed to wood dating back to about the third or fifth century.

The collection, organized by Art Services International of Alexandria, Va., in conjunction with the office of the governor of

See TOUR, page 10



A 20th-century silver crucifix is part of an exhibit of Vatican art treasures on tour in the United States until fall of next year. The crucifix topped the pastoral staffs of Pope Paul VI and Pope John Paul II. The exhibit, "St. Peter and the Vatican: The Legacy of the Popes," opened on March 2 at the Houston Museum of Natural Science and ends on Sept. 6, 2004, at the San Diego Museum of Art.

Aunt's prayers answered with nephew's ordination

By Jennifer Lindberg

An elderly aunt who prayed that one of her nephews would become a priest is about to see her prayers answered.

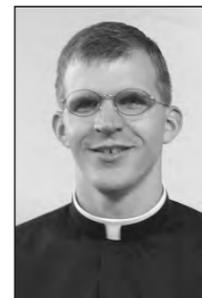
Deacon Jonathan Meyer of Indianapolis will be one of two priests ordained for the Archdiocese of Indianapolis on June 28 at SS. Peter and Paul Cathedral in Indianapolis.

Meyer credits his vocation to Dorothy Oliver, his "Aunt Dee" who is in her 80s and lives on the East Coast.

"I'd never thought of the priesthood," Meyer said. "But my aunt decided one of her nephews should be a priest, and she does an hour of adoration every day. She chose me to pray for."

Even though he grew up Catholic, Meyer was part of a generation that

See ORDINATION, page 16



Deacon Jonathan Meyer

What type of man becomes a permanent deacon?

Editor's note: For the past year, an archdiocesan committee has been studying how to implement the permanent diaconate here. This series looks at the history of the permanent diaconate and the role that deacons fulfill in the Church.

By John F. Fink

Fourth of a five-part series

What type of man is accepting the call to become a deacon? In the mid-1990s, the U.S. bishops' Committee for the

Permanent Diaconate made a survey of the 11,000 deacons in the country. (Today the number is about 13,350.) Here's some of what it learned:

An overwhelming 81 percent were Caucasian, but 13 percent were Hispanic, 4 percent were African-Americans and 2 percent were of other ethnic backgrounds (Native American, Asian, etc.).

Forty-five percent were college graduates, including 19 percent with advanced degrees, and another 27 percent had some college education or an associate degree;

26 percent were high school graduates and 2 percent had an eighth-grade education or less. Sixty percent had professional or managerial careers.

The survey found that the median age of deacons was 60, with 20 percent over 70. The official minimum age for ordination as a permanent deacon in the United States is 35, so the minimum age for admission to training programs is 31. In other dioceses, the usual maximum age for entering the program is 61.

See DIACONATE, page 16

U.S. bishops to discuss plenary council at meeting

WASHINGTON (CNS)—Votes on a new catechetical directory and revised diaconate directory will dominate the public agenda when the U.S. bishops meet on June 19-21 in St. Louis.

The bishops also will be asked to approve plans to develop several future statements on topics ranging from agriculture to the formation of lay ecclesial ministers, from collaboration of women and clergy to educating Catholics on the importance of missionary work.

Only the morning session on June 19 and afternoon session on June 20 will be open to media and observers. The other sessions those days and the final morning session June 21 will be open only to the bishops themselves.

Mercy Sister Mary Ann Walsh, a spokeswoman for the U.S. Conference of Catholic Bishops, said the bishops usually

devote a half-day in June to an executive session, closed to media and observers.

She said two more executive sessions were added because the bishops agreed last November to devote at least a full day in June to discussing their June 2004 special assembly in Denver.

At the 2004 assembly, a longer meeting, they are expected to reach a decision on whether to convene the first U.S. plenary Church council in more than a century. The last such meeting was the Third Plenary Council of Baltimore in 1884.

A group of bishops proposed a new plenary council last July, following the bishops' June 2002 meeting in Dallas, to deal with the clergy sexual abuse crisis. They argued that beneath the crisis are deeper issues of holiness, priestly celibacy and sound sexual morality that the U.S. bishops need to address, and they suggested a plenary council to help them address those issues more fully.

Indianapolis Archbishop Daniel M. Buechlein was named to head an ad hoc committee to consider the idea.

In a report last November, he outlined an 18-month process for the bishops to consider the idea, beginning with a full day this June devoted just to "reflection

and deliberation" on the topic, and coming to a decision on the proposal the following June in Denver.

The two major action items facing the bishops in St. Louis are:

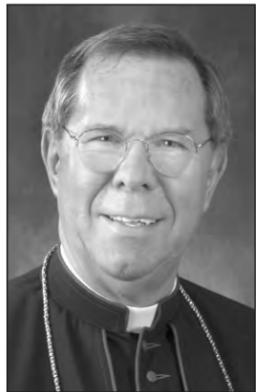
- Approval of a 357-page *National Directory for Catechesis*. Replacing the 1979 national catechetical directory, *Sharing the Light of Faith*, the new directory is to take into account numerous developments since then, including wide experience with the Rite of Christian Initiation of Adults and publication of the *Catechism of the Catholic Church* and several other major catechetical documents by the Holy See.
- Approval of a 217-page revised *National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States*, a normative document replacing U.S. guidelines for the permanent diaconate that were issued in 1984.
- The bishops approved an earlier version of the diaconate directory in 2000, but it did not receive the necessary confirmation from the Holy See. After reviewing it, the Vatican asked for more than 200 revisions—many of them minor editorial changes, but

some more substantive ones aimed at emphasizing the distinct clerical status of the ordained permanent deacon.

During their public sessions, the bishops will also be asked to approve:

- A Committee on the Laity request to begin developing a document on the formation and preparation of ecclesial lay ministers.
- A Committee on Women in Society and in the Church request to develop a statement on the collaboration of women and clergy.
- An Ad Hoc Committee on Agriculture Issues request to begin developing a statement on agriculture.
- A Committee on World Mission request to begin a document aimed at increasing American Catholics' awareness of the importance of the Church's missionary work.

The meeting agenda also calls for the bishops to hear a report on the status of ministry to Native American Catholics and a report on the New Covenant initiative, a movement launched in 1995 by the National Coalition of Catholic Health Care Ministry to strengthen local, regional and national collaboration among Catholic healing and caring ministries. †



Archbishop Daniel M. Buechlein

Cardinal praises House vote on partial-birth abortion ban

WASHINGTON (CNS)—The House's 282-139 vote on June 4 in favor of a ban on partial-birth abortions moves the nation one step closer to achieving a goal sought by most Americans, Cardinal Anthony J. Bevilacqua of Philadelphia said in a statement.

"In voting to ban this procedure, one of the most heinous acts ever perpetrated upon an unborn child, Congress is in harmony with the vast majority of Americans who find this violent act intolerable and want it stopped," said the cardinal, who chairs the U.S. bishops' Committee on Pro-Life Activities.

The Senate voted 64-33 in favor of the ban on March 13. President Bush has promised to sign the legislation, which was twice vetoed by President Clinton.

But before it goes to the president, the legislation must head to a conference committee because of a Senate-passed amendment. Approved in the form of a nonbinding resolution, the amendment endorses *Roe vs. Wade*, the 1973 decision that removed most state restrictions on abortion, and says it secured an "important constitutional right."

Cardinal Bevilacqua made no reference to the amendment in his June 4 statement, but in a May 30 letter to fellow bishops about the upcoming vote he said, "This problematic amendment will need to be removed in a conference committee before the president will sign the ban into law. There is no scheduled timeline for this to happen."

After any conference committee changes, both the House and Senate will need to vote again on the legislation.

Shortly before the House vote, the White House issued a "statement of administration policy" urging enactment of the legislation without any significant amendments. "The administration strongly believes that enactment of H.R. 760 is both morally imperative and constitutionally permissible," it said.

The bill prohibits doctors from committing an "overt act" designed to kill a partially delivered fetus and includes an exemption in cases where the procedure is necessary to save the life of the mother.

Specifically, it defines partial-birth abortion as one in which either "any part of the fetal trunk past the navel" [in a breech presentation] or "the entire fetal head" is delivered outside the body of the mother before the baby is killed.

Cardinal Bevilacqua noted that opponents of the ban have pledged to "challenge the constitutionality of the Partial-Birth Abortion Ban Act in court."

"Nothing in our Constitution demands that unborn children must be subjected to a procedure so violent and so painful," he said.

"To allow the brutal killing of a child mere inches from being born is barbaric," he added. "To cloak the act in the Constitution is a national disgrace."

In 2000, the U.S. Supreme Court overturned a Nebraska law banning partial-birth abortion in its *Stenberg vs. Carhart* decision, saying that the procedure was protected under *Roe vs. Wade* and that the ban was unconstitutional because it did not provide an exception for the safety of the mother.

Sen. Rick Santorum, R-Pa., the chief

Senate sponsor of the legislation, said in March that the new legislation directly addresses the constitutional problems put forward in the vaguely worded Nebraska case by including pages of medical findings proving that "partial-birth abortion is never necessary to preserve the health of a woman," that it "poses serious risks to a woman's health" and that it "lies outside the standard of care."

The House vote also drew praise from Carl Anderson, supreme knight of the Knights of Columbus, and Douglas Johnson, legislative director for the National Right to Life Committee, among others.

"For almost a decade now, countless Americans, including the members of the Knights of Columbus, have worked long and hard to achieve this ban," Anderson said in a statement. "We must now continue this work, and make the partial-birth abortion ban a foundation on which to build a renewed culture of life."

Johnson expressed hope that the legislation would prevail in its next challenge before the Supreme Court.

"Two-thirds of Congress, 70 percent of the public, and four Supreme Court justices say there is no constitutional right to deliver most of a living baby and then puncture her head with a scissors," he said. "But five Supreme Court justices have said that the right of abortionists to perform partial-birth abortion is guaranteed by *Roe vs. Wade*. We hope that by the time this ban reaches the Supreme Court, at least five justices will be willing to reject such extremism."

But Kate Michelman, president of NARAL Pro-Choice America, the organi-



Cardinal Anthony J. Bevilacqua of Philadelphia leads the annual Vigil for Life in Washington earlier this year. As chairman of the U.S. bishops' Committee on Pro-Life Activities, he praised the passage of the partial-birth abortion ban by the House of Representatives on June 4. "Congress is in harmony with the vast majority of Americans who find this violent act intolerable and want it stopped," he said.

zation formerly known as the National Abortion and Reproductive Rights Action League, called the legislation "a broad, unconstitutional bill which sacrifices women's health and future fertility on the altar of extreme right-wing ideology." †

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Summer Breezes' fundraiser benefits Adult Day Services

By Mary Ann Wyand

A Caring Place participant Irene Reese is looking forward to spending the summer months with friends at the Catholic Social Services' Adult Day Services ministry housed at Fairview Presbyterian Church on the Indianapolis north side.

Reese, who is 86 and lives with her daughter in Indianapolis, said she enjoys spending time at A Caring Place all year because the staff and volunteers are so nice and she feels special there.

"I just love everything at the center," Reese said. "I usually come two or three days a week. I haven't got anything to do at home, and I want to get out. I just like to go."

"The staff and volunteers are so good," she said. "They're wonderful. They really care about people. That's what I like about them. They make me feel special. They make me feel at home."

Her daytime "home away from home" is operated by Catholic Social Services and supported by Fairview Presbyterian Church, St. Thomas Aquinas Parish and two Disciples of Christ communities, Faith United Christian Church and University Park Christian Church.

Immaculate Heart of Mary parishioners regularly volunteer at A Caring Place, and members of the Unitarian Universalist Church also help with the ministry.

Reese said she also appreciates her physical therapy treatments provided by St. Thomas Aquinas parishioner Jeanne Riteris of Indianapolis, a retired physical therapist who volunteers three days a week.

A Caring Place, located at 4609 N. Capitol Ave., and Holy Trinity Place, housed at 907 N. Holmes Ave. on the Indianapolis west side, will benefit from

funds raised during "Summer Breezes," the second annual celebration of Catholic Social Services' Adult Day Services later this month.

"Summer Breezes" begins at 6 p.m. on June 21 at Marian Inc., 1011 E. St. Clair St., in Indianapolis. Tickets are \$50 per person or \$400 per table.

"The fundraiser is going to be a big help because we have experienced United Way cuts," said Providence Sister Susan Dinnin, site manager of A Caring Place. "It is going to supplement our income and will help us to enhance programming for our participants."

Sister Susan said A Caring Place was started in 1990 by Catholic Social Services and currently serves 35 full-time and part-time participants who are 35 to 95 years old. The program is limited to 20 participants each day due to space limitations at the Presbyterian church, which also houses a child care program.

Joan Gootee is the site manager of Holy Trinity Place at Holy Trinity Parish, which also can serve up to 35 participants.

"We have a wide range of programming to meet individual needs," Sister Susan said. "We discuss current events, we do daily exercise, we have daily devotions, we offer a variety of activities, we go on field trips, and we serve lunch and snacks. We have very strong art and music programs because of Providence Sister Mary Catherine Keene's presence."

Sister Mary Catherine said she enjoys providing opportunities for participants to experience music, art and literature, and she relies on volunteers to help her present these activities.

"My aim with the programming is to



Above, Providence Sister Susan Dinnin, left, site manager at A Caring Place, talks with participants Elizabeth Williams, from left, Latonia Chavis and Lula Jones on June 4 during a break in a bowling tournament at Fairview Presbyterian Church in Indianapolis. A Caring Place and Holy Trinity Place Adult Day Services, both in Indianapolis, are operated by Catholic Social Services.

Left, Leon Richardson of Indianapolis, A Caring Place participant, concentrates on his aim during a bowling tournament on June 4 at Fairview Presbyterian Church. The Catholic Social Services Adult Day Services ministry is supported by Fairview Presbyterian Church, St. Thomas Aquinas Parish, and the Disciples of Christ communities of Faith United Christian Church and University Park Christian Church. Immaculate Heart of Mary parishioners also volunteer at A Caring Place.

See DAY SERVICES, page 17

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Editorial

Is a council the answer?

Should there be a plenary council for the Church in the United States? That's a question we asked in this space in our Nov. 8, 2002, issue just prior to the fall meeting of the U.S. bishops.

The bishops will meet again next week, June 19-21, in St. Louis, and they plan to have a long discussion about the pros and cons of such a meeting.

Archbishop Daniel M. Buechlein, as chairman of the Ad Hoc Committee for a Plenary Council, will be moderating the discussion.

The bishops' decisions could have an extremely important impact on the Church in the United States. The bishops hope to make a final decision on whether to convene a plenary council next June.

A plenary council is a formal meeting of Church leaders convoked to deliberate, clarify, study and enact decrees pertaining to the life and belief of the Church. It differs from a diocesan, provincial or ecumenical council in that it includes the bishops of only one nation. The United States hasn't had a plenary council since 1884.

Canon law specifies that a plenary council can make decisions about "increasing faith, organizing common pastoral activity, directing morals, and preserving, promoting or protecting common ecclesiastical discipline." The Holy See must approve the council's decisions before they take effect.

Why are the bishops considering such a council? The idea originated while the bishops were discussing the crisis in the Church in the United States caused by the sex-abuse scandal. Last July, four archbishops and four bishops started a petition to the leaders of the U.S. bishops' conference to consider convoking a council. It has been reported that more than 100 bishops now support that petition. The appointment of Archbishop Buechlein and his committee was the response to that petition.

The original petition from the eight bishops said that their proposed council would focus on "solemnly receiving the authentic teaching of the Second Vatican Council and the post-conciliar magisterium:

1) on the identity, life and ministry of bishops and priests,

2) on matters of sexual morality in general,

3) on celibate chastity as an authentic form of human sexuality renewed by grace and a share in Christ's own spousal love for his Church."

We suspect that those bishops who support a council have by now suggested more topics for discussion. Surely, at their meeting, some bishops will call attention to the talk that Cardinal Avery Dulles gave at Fordham University on April 23. He called on us 21st-century Catholics to undergo an "intellectual, spiritual and moral regeneration." He cited problems of religious illiteracy, rampant dissent to Catholic doctrine, flouting of liturgical laws and a general decline in religious practice.

He concluded his list of needed reforms in the Church by referring to "the immoral behavior of Catholics, both lay and clergy," and he said that it included the sexual abuse of children, sex outside of marriage, abortion, divorce, alcoholism, drug abuse and character defamation. All these problems in the Church are serious and could be topics for discussion at a plenary council.

Perhaps those who oppose a plenary council fear that its discussions would reveal a split between the hierarchy and some of the people in the pews over various issues in the Church—issues such as married and women priests, Communion for divorced and remarried people, homosexuality, the role of lay men and women in the Church, and American Catholics' penchant for selecting those doctrines they accept while rejecting others. It's possible that a plenary council could further divide Catholics.

But it would hardly be a revelation that those problems exist in our Church. We shouldn't put our heads in the sand and pretend they don't exist. We must face up to them. And "we" doesn't mean only the bishops; it means all of us. Perhaps the best way to do that is through a plenary council, but perhaps not. If not, though, we are obliged to find some way to do so.

Let us pray that the Holy Spirit will give the U.S. bishops the wisdom to make the right decisions at their meeting next week.

— John F. Fink

Research for the Church/James D. Davidson

Which spiritual practices are most closely linked to intimacy with God?

Several colleagues and I have recently completed a book on the spiritual practices of lay ministers.



Among other issues, the book examines the relationship between lay ministers' spiritual practices and their sense of God's presence in their lives.

We studied full-time and part-time lay ministers, as well as volunteers in a wide variety of parish and diocesan ministries. Our sample included 937 catechists, Catholic high school principals, business managers, liturgists, high school religion teachers, musicians and many other lay ministers.

We learned that most lay ministers have a real sense of God's presence in their daily lives, although there are important variations in the nature of their religious experiences. For example, 75 percent report that God has forgiven their sins many times. Sixty-three percent say God has taken care of them many times when they have needed help. Sixty-two percent indicate that the Creator has answered their prayers many times. Fifty-four percent report they have sensed God's presence in a very special way many times.

While these experiences are gifts from God, lay ministers also engage in a number of spiritual practices designed to increase their access to these gifts. For example, nearly all lay ministers start and end their day with prayer, talk to God during the day, pray before meals, attend Mass and receive Holy Communion. No doubt these practices contribute to lay ministers' personal relationships with God, but there is so little variation among ministers on these practices that we cannot conduct statistical tests of their link to intimacy with God.

However, lay ministers also participate in a number of other practices on which there is more variation. For example, 36 percent of lay ministers see a spiritual director at least once a year, 23 percent meditate daily, 40 percent write a journal sometime during the year, 70 percent attend retreats at least once a year, 66 percent attend eucharistic adoration sometime during the year and 29 percent pray the rosary at least weekly. Altogether, we studied more than 40 such practices.

When we examined the relationship between such spiritual practices and lay ministers' sense of God's presence in their lives, 11 practices were most closely linked to intimacy with God. These practices were studying the Bible, seeing a spiritual director, participating in a prayer group, reading the Bible prayerfully (*Lectio Divina*), helping the poor, caring for the sick and dying, reading books about spirituality, reading books about theology and ministry, reading religious magazines, engaging in centering prayer and meditating.

Many other spiritual practices also had a bearing of lay ministers' sense of God's presence in their lives, but none so much as these 11, all of which involve highly intentional behavior and high levels of personal involvement.

Laypeople seeking greater intimacy with God can engage in a variety of spiritual practices. But, they might benefit most from the ones that work for lay ministers.

For more details, see *Lay Ministers and their Spiritual Practices* by James D. Davidson, Thomas Walters, Benedictine Father Bede Cisco, Katherine Meyer and Charles Zech, which will be published by Our Sunday Visitor Books this summer.

(James D. Davidson is a professor of sociology at Purdue University in West Lafayette, Ind.) †

Church Facts

Good vs. Bad

On the Religion Beat

Recent study finds disparity in coverage of religion

Boston Globe

☐ Good Deeds ■ Bad Deeds

6 35

USA Today

6 31

Washington Post

4 23

Los Angeles Times

3 22

New York Times

2 20

Chicago Tribune

9 19

Seattle Post-Intelligencer

9 16

Atlanta Journal-Constitution

6 11

Interesting Finding:

If Islam and Catholicism were dropped from the count, each paper's percentage of religion stories associated with good or bad deeds drops precipitously.

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Our challenge is to keep on praying

Second in a series

Taking my cue from our Holy Father in his recent letter on the Rosary, I begin my summer series of reflections about the Rosary by tracing my personal devotion to this prayer.

I am not sure of the exact year that it took place—as a child I remember our family being parked on North Jackson Street in Jasper, Ind., across from what used to be Rumbach's Grocery Store. We were waiting for a motorcade to begin, escorting the statue of Our Lady of Fatima through Jasper and on to Saint Meinrad Abbey. I was excited to be part of something so extraordinary for southern Indiana. We were there as a “family that prays together stays together.” This was the slogan of Father Patrick Peyton, who was promoting devotion to the Rosary at the time.

We participated in a weeklong series of Masses and prayers at Saint Meinrad, some very early in the workday morning. As you can see, the experience made a lasting impression on me. And I have loved the Rosary and had a devotion to the Blessed Mother ever since. Sometimes I think that nurtured a seedling vocation.

Mom and Dad took Father Peyton's

crusade seriously, and we prayed a family Rosary after supper on most evenings. I have vague recollections of kneeling around the bed in Mom and Dad's bedroom, and also some recollections of kneeling at a kitchen chair as they did the dishes during the Rosary.

We also would pray the Rosary in the car when traveling. I have a particular memory of driving with Mom and Dad from Jasper to Camp LeJeune, N.C., to visit my brother and sister-in-law after my oldest nephew, Mike, was born. Mom had us pray a Rosary every 100 miles. I have to be truthful and admit I wondered if that wasn't a bit excessive. (I also wondered if it was to seek protection for my driving.) The fact is that, to this day, whenever I am in the car I pray a Rosary.

I went to study for the priesthood at Saint Meinrad at an early age. The seminary schedule was rigorous in those days, beginning with rising for Mass and meditation at 5:25 a.m. After morning classes, just before lunchtime, a bell would ring signaling that it was time for praying a private Rosary. We seminarians usually did so walking outside or in the corridors. (I would get as far away from the kitchen as I could because the aroma of food was too distracting at that point.) This daily

routine instilled in me the habit of praying a daily Rosary. I recall that the quiet period after a busy morning was welcome even in my young years.

I might also add that down in the abbey car garage, behind the seminary was the “Rosary shop.” One of our mission apostolates was making Rosaries both for sale for the missions and also to send to the missions. I participated in that activity for a while, but, as I recall, I wasn't very good at it.

I am not sure how many Rosaries I have had over the years, but I remember the thrill of receiving a Rosary from Pope Paul VI on a visit to Rome as rector of Saint Meinrad Seminary. I have received more than a few Rosaries from Pope John Paul II since visiting Rome as a bishop. The Holy Father always presents a Rosary to those who have the opportunity to greet him. I wonder how many he has distributed in his 25 years as pope.

Mom and I got back to praying a Rosary together in her last, failing years. I would try to get to Jasper from Saint

Meinrad to see her on weekends. Most often, we would pray a Rosary together. On one of my last visits before she died, she was feeling too weak to pray together aloud, so we were praying privately. It was our last Rosary together. After awhile, she looked up at me, stretched out her Rosary and asked, “Do you think this does any good? ... Don't answer that!” And she bowed her head and kept on praying.

I have often said that the incident may have been Mom's last great gift to me. She had her honest question, but she kept on praying.

Did she doubt Jesus and the Blessed Mother? I don't think so. I think she wondered about the worthiness of her prayer. But she kept on praying, knowing that God makes something good of our prayer.

Our challenge is simply to do it. And, to this day, I think of her example when I am distracted during my prayer, especially the Rosary. Just keep on praying. God makes it good. †

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.

Nuestro reto es continuar orando

Segundo de la serie

Siguendo el ejemplo del Santo Padre en su más reciente carta sobre el Rosario, comienzo este verano la serie de reflexiones sobre el Rosario describiendo mi propia devoción a esta oración.

No estoy seguro del año exacto en el que ocurrió. De niño, recuerdo que nuestra familia estaba estacionada al norte de la calle Jackson en Jasper, Indiana, en frente de lo que era la tienda de comestibles Rumbach's. Esperábamos que comenzara un desfile de coches que llevaba la estatua de Nuestra Señora de Fátima por Jasper con rumbo a la Abadía de Saint Meinrad. Estaba muy emocionado de formar parte de algo tan extraordinario para Indiana del sur. Estábamos allí como una “familia que reza unida, permanece unida”. Este era el eslogan del Padre Patrick Peyton en aquella época, para promover la devoción del Rosario.

Durante toda la semana participamos en una serie de misas y oraciones en Saint Meinrad, algunas de ellas muy temprano en días de trabajo. Como se darán cuenta, la experiencia dejó huella en mí. Y desde entonces he amado el Rosario y he tenido una gran devoción por la Santa Madre. A veces pienso que eso alimentó en mí una vocación germinante.

Mamá y papá se tomaron muy en serio la cruzada del Padre Peyton y rezábamos

el Rosario en familia casi todas las noches después de la cena. Tengo vagas nociones de haberme arrodillado al costado de la cama en el cuarto de mis padres y algunos recuerdos de haberme arrodillado contra la silla de la cocina mientras rezábamos el Rosario y ellos lavaban los platos.

También rezábamos el Rosario en el coche cuando íbamos de viaje. Conservo un recuerdo en particular manejando en el coche con mamá y papá de Jasper a Camp LeJeune, en Carolina del Norte, a visitar a mi hermano y mi cuñada después del nacimiento de sobrino mayor. Mamá nos hacía rezar el Rosario cada 1000 millas. Tengo que ser honesto y reconocer que me preguntaba si eso no sería un poco exagerado. (También me preguntaba si sería para pedir protección porque yo manejaba.) El hecho es que, hasta el sol de hoy, cuando estoy en el coche rezo el Rosario.

A temprana edad fui a Saint Meinrad para estudiar sacerdocio. En aquellos días, el horario del seminario era muy estricto y comenzaba con una misa al levantarnos y meditación a las 5:25 de la mañana. Después de las clases matutinas, justo antes del almuerzo, sonaba una campana que indicaba que era hora de rezar el Rosario individualmente. Los seminaristas lo hacíamos caminando al aire libre o en los pasillos. (Yo me alejaba lo más que podía de la cocina porque el olor de la comida me distraía

demasiado a esa hora.) Esta rutina diaria me inculcó el hábito de rezar el Rosario a diario. Recuerdo que me agradaba ese momento de tranquilidad después de una mañana agitada, aun en mi juventud.

También debo acotar que cerca del estacionamiento de la abadía, detrás del seminario, se encontraba la “tienda de Rosario”. Uno de nuestros misioneros apostólicos hacía Rosarios para vender a las misiones y también para enviarlos a ellas. Durante algún tiempo participé en esa actividad, pero, según recuerdo, no era muy bueno para eso.

No recuerdo con exactitud cuántos Rosarios he tenido en todos estos años, pero recuerdo la emoción de recibir un Rosario del Papa Juan Pablo VI durante una visita a Roma como rector del Seminario de Saint Meinrad. He recibido algunos cuantos Rosarios de parte del Papa Juan Pablo II en mis visitas a Roma en calidad de Obispo. El Santo Padre siempre le entrega Rosarios a aquellos que tienen la oportunidad de saludarlo personalmente. Me pregunto cuántos habrá distribuido en sus 25 años como Papa.

Mamá y yo volvimos a rezar juntos el Rosario en sus años póstumos. Intentaba

ir de Saint Meinrad a Jasper los fines de semana para verla. La mayoría de las veces rezábamos juntos el Rosario. En una de mis últimas visitas antes de su muerte, se sentía muy débil para rezar en voz alta junto conmigo, así que rezábamos individualmente. Fue nuestro último Rosario juntos. Después de un rato, me miró extendió su Rosario y me preguntó: -¿Crees que esto sirve de algo? - ... ¡No me respondas! E inclinó la cabeza y continuó rezando.

Muchas veces he dicho que ese incidente puede haber sido el mayor regalo que mi madre me haya dado. Tenía un cuestionamiento honesto, pero continuaba rezando.

¿Acaso dudaba ella de Jesús y la Madre Santa? No lo creo. Creo que se cuestionaba sobre el valor de su oración. Pero continuaba rezando, sabiendo que Dios hace algo bueno con nuestra oración.

El reto es simplemente hacerlo. Y hasta el día de hoy pienso en su ejemplo cuando me distraigo durante la oración, especialmente el Rosario. Sólo sigo rezando. Dios lo recompensa. †

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.

Check It Out . . .

St. Louis School, 17 St. Louis Place, in Batesville, is having its **rummage sale** from 9 a.m. to 7 p.m. on June 13 and from 9 a.m. to 4 p.m. on June 14. For more information, call 812-934-3204.

St. Mary Parish, 415 E. Eighth St., in New Albany, is having its **summer festival** on June 13-14. There will be a family night from 5:30 p.m. to 11 p.m. on June 13 and a street dance from 7 p.m. to 1 a.m. on June 14, with a \$7.50 cover charge. For more information, call 812-944-0417.

Michaela Farm in Oldenburg is having its **summer benefit** at 4:30 p.m. on June 14. The cost is \$50 per person, and there will be appetizers, wine tasting, a farm dinner, tours, an auction and entertainment. For more information, call 812-933-0260.

St. Jude Parish, 5353 McFarland Road, in Indianapolis, is having its **summer festival** from 5 p.m. to midnight on June 19-20, and from 3 p.m. to midnight on June 21. There will be food, rides, games and crafts. For more information, call 317-786-4371.

The **17th annual St. Francis Golf Outing**, hosted by the St. Francis Healthcare Foundation, will be held on June 24. Golfers are advised to reserve their place by

June 20. The event will take place at the Eagle Creek Golf Club, 8802 W. 56th St., in Indianapolis, with registration and lunch beginning at 11 a.m. and a shotgun start at 12:30 p.m. Registration fees are \$150 per person or \$600 per foursome. For more information or to register, call 317-783-8950.

The Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove, is hosting a **Summer Spiritual Direction Institute** on June 15-22. Benedictine Sister Kathryn Casper will present ways of living Christianity and sharing it through spiritual direction. The cost of the program is \$900 per person, or \$100 per day for commuters or those only attending

parts of the institute. For more information, call the retreat center at 317-788-7581.

Fatima Retreat House, 5353 E. 56th St., in Indianapolis, is hosting a retreat for women religious titled **"Invitation to Intimacy with God"** on June 15-20. Conventual Franciscan Father Eric Kahn will present the quiet retreat, which will include Mass, walking the labyrinth, participating in a silent group meditation and learning about the healing ministry of Sabrina Falls, a Quaker musician who will play the Celtic harp during the healing service with Father Eric. The cost is \$300 per person. For more information, call the retreat house at 317-545-7681.

There will be a **Corpus Christi Field Mass** on June 22 at Mary's King's Village Schoenstatt near Rexville, located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles. Father Elmer Burwinkel will celebrate Mass as well as lead a procession and holy hour. The Mass will be followed by a presentation and pitch-in lunch. The events start at 2:30 p.m. For more information, call 812-689-3551 or e-mail eburwink@seidata.com.

The Catholic Choir of Indianapolis is presenting their **seventh annual Journey Concert** at 3 p.m. on June 22 at Marian College, 3200 Cold Spring Road, in Indianapolis. The concert will include music by de Victoria, Palestrina, Mozart, Schubert, Bach, Handel and Gounod as well as contemporary choral service music. Tickets are \$8 and \$10, and are available at the door. For more information, call Fran Monforte, the business manager of the choir, at 317-328-6038. †

Awards . . .

Dr. Mercy Obeime, medical director of the St. Francis Neighborhood Health Center in Garfield Park, was chosen as the national winner of the 2003 Spirit of Women Award in the healthcare provider-at-large category. She received the award on May 24 during the Spirit of Women Foundation's fifth annual National Awards celebration in Baltimore, Md. The awards honor ordinary women who do extraordinary things. Dr. Obeime received her award in recognition of her dedication and commitment to the uninsured and underinsured residents of Indianapolis. The Neighborhood Health Center provides access to prescription drug assistance; childhood immunizations; breast and cervical cancer screening; and classes and counseling in prenatal and infant care, nutrition, exercise, weight management and smoking cessation—all mostly to the working poor and minorities.

The Sisters of Providence of Saint Mary-of-the-Woods bestowed two awards during the annual Mother Theodore Guérin Dinner on June 7. **Mary Zentmyer** of Chicago received the Sarah and Joseph Thralls Award. Zentmyer portrayed a sister in the show "Late Nite Catechism" for several years and took up a collection at the end of each show for the Sisters of Providence. She raised more than \$65,000, which was used in the memory-loss unit of the new health-care facility and to purchase an aviary for Karcher Hall. **The Providence High School Alumnae Association of Chicago** received the Queen Amelia Award. The association has been generous to the Sisters of Providence, giving them more than \$838,000.

Kindergarten teacher **Jean Laskowski** of Pope John XXIII Elementary School in Madison was named "Teacher of the Year" by Wal-Mart Distribution Center in Seymour. Laskowski was chosen from more than 50 nominees based on an essay written by Lori Otten, a parent of a kindergarten student at the school. Laskowski received a plaque, a "Teacher of the Year" jacket and a \$1,000 grant for the school. The program is made possible through the Wal-Mart Foundation's Community Good Works program. †

VIPs . . .



Don and Betty (Schreiner) Gramman, members of St. Michael Parish in Brookville, celebrated their 50th wedding anniversary on April 27 with family. The couple was married on April 25, 1953, at their parish. They have 11 children: Pam Brown, Judy Conwell, Patty Heckel, Nancy Meyer, Jeanne Murphy, Sharon Pepper, Debbie Seale, James, Randy, Rick and Tim

Gramman. They have 20 grandchildren, four step-grandchildren and three great-grandchildren.



Robert and Rosie (Mintel) Eagan, members of Holy Name Parish in Beech Grove, will celebrate their 50th wedding anniversary on June 20. The couple was married on that date in 1953 at Our Lady of Lourdes Church in Indianapolis. They have two children: Cathy Kremer and Michael Eagan. They have four grandchildren. †

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

2 Fast 2 Furious (Universal)
Rated **A-III (Adults)** because of brief violence and fisticuffs, dangerous illegal street car racing, a few passing sexual references, a flash of rear nudity and some crass language.
Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13)** by the Motion Picture Association of America (MPAA).

Wrong Turn (Fox)
Rated **O (Morally Offensive)** because of much graphic violence, recurring rough language, an implied sexual encounter, lewd humor and drug abuse.
Rated **R (Restricted)** by the MPAA. †



Charlie Brown and his PEANUTS pals are at **The Children's Museum of Indianapolis!**

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Good Grief! was created with the gracious consent of Charles M. Schulz, and the cooperation of Charles M. Schulz Creative Associates and United Media. Good Grief! was developed by the Children's Museum of Manhattan with support from Target. Presented locally by:

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Richmond youth minister honored by archdiocese for her work

By Jennifer Lindberg

Working with teen-agers is what Mary Williams does best.

Williams, the youth minister for the Richmond Catholic Community, was recently honored with the Youth Minister of the Year Award for the Archdiocese of Indianapolis.

After working with teen-agers for 10 years, Williams said they are one of the joys in her life.

"I found out I really like high school kids," said Williams, a member of Holy Family Parish in Richmond. "A lot of people think that's odd, but by working with them and getting to know them, I really enjoy that age."

Working for a mental health association, Williams was happy with her job and never thought of being a youth minister.

But her parish community had been looking for a youth minister for some time. A friend encouraged her to apply.

"I didn't know anything about youth ministry," Williams said. "But I left it up to God, and evidently he wanted me here."

Father Todd Riebe, pastor of St. Mary, St. Andrew and Holy Family parishes in Richmond, said Williams does her ministry with love.

"Mary is the perfect combination," he said. "In one sense, she is a mother figure for the kids and offers wonderful insight. She is also a fun person for them and they all respect her. She's what you look for in a youth minister."

Starting out, Williams quickly realized that youth ministry is a lot of work.

"It takes a lot of recruiting and talking with the kids," Williams said. "But it's no different than working with adults in trying to get them involved."

At 56, Williams always thought of youth ministers as being younger, but she realized her age didn't matter as long as she was being herself.

"I was trying to be younger than I was, but be yourself," she said.

She's also learned to start small, and

she has recruited a core group of teen-agers within youth ministry.

Recently, she's started a program for teen-agers to become missionaries through the Catholic Heart Work Camp, based in Florida. The group sets up the assignment and the teen-agers go to work painting, cleaning or ministering to people in poor areas.

This year, 12 teen-agers from the Richmond Catholic Community will travel to Appalachia.

"It makes you appreciate what you have," Williams said. "Father Todd was a missionary, and this is something he really wants the kids to do."

She's also held "Mass with Class" seminars, where teen-agers discuss topics they have questions about in the Church and have a priest answer them.

"They want to know what the Church says about certain things, like sex, and why the Church feels one way on a certain issue," Williams said. "It allows them to sit and discuss and maybe disagree, but to always listen and understand why the Church teaches what it does."

She also uses ideas from a youth commission committee, and she has organized numerous retreats for the youth.

Natasha Snyder, 19, of Holy Family Parish, was under Williams' youth ministry tutelage for four years.

Now, she's on the youth commission as a way to help other youth in the Richmond Catholic Community learn what she did.

"[Mary] listens to everyone, and she tries to get many activities to help them," Snyder said. "She makes the different activities fun for everyone, and you see that she participates and enjoys it also."

Snyder said having a youth ministry program helps high school youth get to know other Catholic youth and helps them live their faith.

Williams said her award wouldn't be possible without the support she receives from her community or the great group of youth she works with.

"I tell the kids I'm amazed by them,"



Mary Williams, the youth minister for the Richmond Catholic Community, holds the award she received for being named Youth Minister of the Year for the Archdiocese of Indianapolis.

she said. "When I was growing up, we really didn't discuss our faith much with our friends.

"These kids seem so open in doing

that," Williams said. "While some of them don't talk about it, the ones who do are great role models for those who aren't comfortable discussing it." †

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BUDGET

continued from page 1

A The year 2007 will be the end of our current planning cycle and the beginning of a new one.

Q We understand that in your consultations you said that facilities and properties owned by the Church are being evaluated for their potential sale value. You even mention that the archbishop's residence is part of this evaluation. Is that true?

A Everything is on the table for discussion—programs, facilities, property, positions. The possible sale of the archbishop's residence has been discussed along with many other possibilities. The main objective is to find areas where we can share resources and run operations more efficiently. No decisions have as yet been made.

Q Are any parishes going to be closed?

A As I said, everything is on the table for discussion. For two years now, we have had task forces operating out of the "Planning for Growth in the Archdiocese" effort (our current strategic planning process) that have been looking at parish staffing, the need for new parishes, clustering parishes and merging parishes. We hope to receive input from that group, which will include possible reconfigurations of our parishes. We need parishes where people are, and we need parishes of sufficient size that we can adequately staff them. The focus is not on closing, but on finding ways we can more efficiently manage our parishes.

Q How about schools?

A Again, everything is on the table. It is possible that some schools may have to share some resources in order to maintain the high quality of Catholic education or that some schools in the center city in Indianapolis will have to be clustered. Also, we may need to position schools at a certain size for optimum and efficient operation.

Q In early June, about 26 positions were eliminated at the Catholic Center and at other agencies throughout the archdiocese. Was this really necessary?

A Yes. Some positions had to be eliminated as we restructure the way some ministries are delivered. The 26 positions represent about 5 percent of all agency employees on the payroll (both full- and part-time). Of those 26 positions, 14 were part-time, 12 were full-time, and three were already vacant or will soon be vacant.

Our plan calls for a 20 percent reduction in the budgets of most central administration offices and agencies. Since most of our costs are related to personnel, it is nearly impossible for most of our secretariats and vicariates to meet the 20 percent goal without eliminating some positions. Of course, it is always both a difficult decision and a painful one to let people go. It is only done as a last resort.

The need for this 20 percent reduction in budgets will be a driving force in our finding new ways to carry out ministries and in focusing our ministry to the most necessary activities among the many good things we could be doing.

In addition, some agencies and offices will see a reduction in or an elimination of the subsidy they received from the archdiocese. This action may in turn cause those agencies and offices to eliminate positions in addition to the 26.

We are grateful for the service of all employees—at the archdiocesan and at parish levels. We will do everything in our power to help those whose positions are being eliminated find employment.

Q What are you doing for the employees that the archdiocese is letting go?

A The severance packages include salary

and continued health insurance. The length of time a person would receive those benefits depends on their length of service. Of course, we are also offering professional outplacement assistance.

Q Can you give us some examples of ministries that might change as a result of all this?

A Yes, but I have to emphasize that no firm decisions have yet been made. However, in our discussions, we have talked about new ways for the Church to be present to the people we serve. Maintaining all of our own properties, building and facilities, for instance, may not be the best way to meet some ministry needs.

We have discussed how we define and do youth ministry and changes in vocations recruitment.

We have also been asking ourselves if all our present ministries need to operate out of a central office with a full-time staff. It is possible that some ministries might be more effectively run by several part-time or volunteer folks from a home or parish office, for instance.

Q Part of the plan that was announced two weeks ago includes "revenue enhancement"—bringing more money into the Church. What kinds of things is the archdiocese thinking of to bring in more money? Aren't people stretched pretty thin financially these days?

A The downturn in the economy is certainly being felt by nearly everyone. However, our experience here is that we have a lot of generous people—and this includes people who are not only generous with their financial resources, but who are also very generous with the time they donate to the Church. When these people give their time, they are also putting their talents and expertise at the service of the Church. And those gifts are invaluable. We would have a very different looking Church—and a very impoverished Church—without those gifts of time and talent that we count on day in and day out.

But we've also found that the people of central and southern Indiana are generous with their money, too. If we just look at the United Catholic Appeal, we see that in the last decade, generous Catholics have increased their financial gifts to this annual campaign by 97 percent (that's nearly doubling the gifts)—from \$2.66 million in 1992 to \$5.25 million this last year. That's wonderful, but we still have room to grow.

For instance, the participation rate in the UCA, while much improved over the level of a decade ago, still has a lot of growth potential. In our last campaign, we received about 25,500 pledges; but we have 84,000 households in the archdiocese. That's a participation level of less than one-third. We need to increase that participation level.

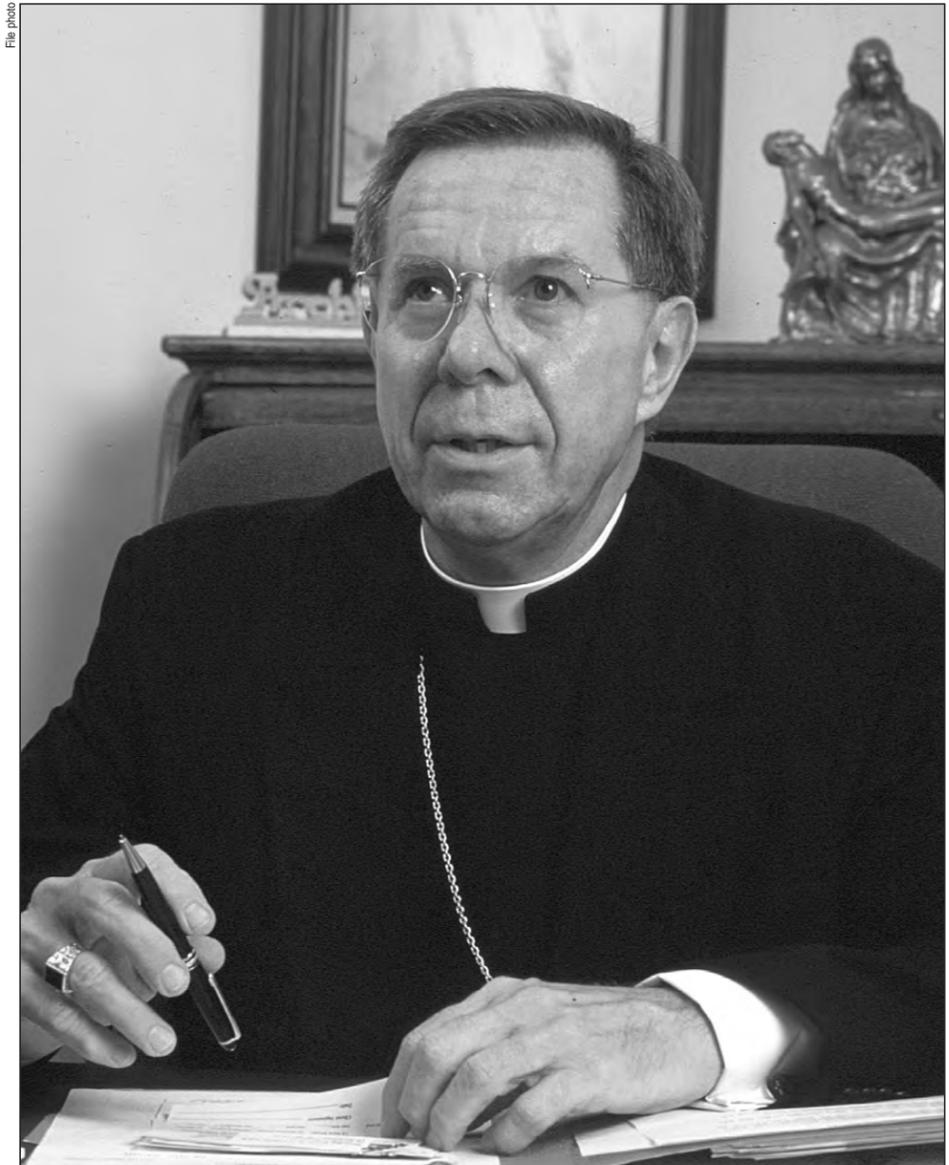
We must also continue to encourage partnerships with the corporate, foundation and civic communities. We've had a good amount of success with this approach over the last few years, but we think that the archdiocese's circle of friends could be a lot larger.

Q Can you increase revenue without raising the cathedraticum (an assessment of parishes to fund archdiocesan operations)?

A Again, I have to emphasize that 10 years of experience tells us that the Catholic people of central and southern Indiana are a generous lot. This is also true of the members of our business, foundation, and civic communities. We believe that as more and more folks come to understand stewardship as spirituality in action, their generosity will both increase and spread.

Q But everyone knows the Catholic Church is one of the wealthiest organizations in the world.

A Contrary to popular belief, the Catholic



Archbishop Daniel M. Buechlein said that economic realities and planning needs are pushing the Church in southern and central Indiana to think in different ways and placing the Church's ministries as never before at the service of the parishes.

Church—and certainly that part of the Church that is the Archdiocese of Indianapolis—is not rich. Also contrary to popular belief, there is no money-filled vault at 14th and Meridian streets in Indianapolis.

As I pointed out earlier, much of the archdiocese's asset base is tied up in buildings and property or in endowments or other designated funds. For whatever reason, the Church of Indianapolis has not had a history of establishing reserves for rainy days. Our wealth, such as it is, is not liquid. For instance, we cannot use the value of an endowment or, for that matter, a building, to pay the monthly maintenance bills of the Catholic Center.

Q But what about all that money that the Church has raised over the last few years—millions and millions of dollars. What's happened to all that?

A It is true that over the past decade, we have been able to raise significant monies through our parish-based campaign, Legacy of Hope from Generation to Generation, and our Indianapolis-based corporate and foundation partnership campaign, Building Communities of Hope. However, these funds are designated for capital improvements, endowments and deferred gifts. We can build new facilities with them; we can spruce up facilities with them; we can put them away in endowments; and, in the case of bequests, for instance, we can only anticipate their arrival sometime in the future.

What we *can't* do with these funds is spend them for operations—we can't pay salaries and benefits with them; we can't fund programs with them; we can't pay rent or mortgages or taxes with them; we can't pay the heating and air-conditioning bills with them; and we can't completely subsidize our center-city schools with them. These monies are designated for specific uses. As successful as our capital campaigns have been—and we can be justly proud of them—we cannot use those funds for operational expenses.

Through campaigns like these, we have made an intentional decision to channel funds mostly to parishes to correct years of deferred maintenance. We have been taking care of our infrastructure—the

buildings and equipment that had been neglected for so long. Now, the time has come to turn our attention to what's going on inside those buildings.

Q Why don't you use some of the grant money you've received from Lilly Endowment to help balance the budget?

A Those funds, like most grants, are given for quite specific purposes and their use is restricted. In other words, those funds may not be used in any way contrary to the donor's wishes. We are very careful about that. Generally, Lilly Endowment and other philanthropic foundations do not give grants for ordinary operating expenses.

Q How much of a role did the sexual abuse scandal play in all this?

A Virtually no part whatsoever. In the last fiscal year, our archdiocese spent about \$33,000 in this area and all of that went toward counseling for victim-survivors of sexual abuse. We expect this number to be slightly higher in the current fiscal year, and we expect our attorneys' fees to increase somewhat this fiscal year because of three lawsuits that have been filed against us.

Q Where does planning fit into all this?

A We see planning as an expression and exercise of the theological virtue of hope, as a discipline to guide our decision-making, and as good stewardship. These three principles form the foundation for our growth-planning efforts in the Archdiocese of Indianapolis.

If we are faithful to these principles, we can be confident that our planning efforts will help us address the opportunities and challenges facing our archdiocese. We know that we have some difficult decisions to make, but we trust that, with the help of God's grace, our choices will be wise, prudent, and practical—always keeping in mind our stewardship responsibility for the Church's mission.

Our planning processes—both through our Planning for Growth process and our annual budgeting process—has made us keenly aware of the challenges that con-

front us and of the hard decisions we will have to make. It has also reinforced our belief that we are a people of hope and that planning in itself is an exercise in the virtue of hope.

Q The overall situation seems pretty disheartening.

A Well, one can choose to look at it that way, but it is a reflection of what is happening in society in general and in the business world in particular.

The Management Council and I and other advisers are hopeful, not disheartened. They have come to sincerely believe that we are facing a situation in which circumstances are pushing us to think in different ways that place the work of our central administrative offices and agencies as never before at the service of our parishes—where the Church lives. We know that God will always provide enough for our needs. We also affirm our belief that the Holy Spirit is active among us.

Because of this, we are being called to exercise the theological virtue of hope, to embrace wholeheartedly the discipline of planning, and to immerse ourselves ever more deeply in the spirituality of stewardship.

Circumstances are calling us to a new vision of being Church and of doing ministry. We want to make certain that necessary archdiocesan agencies and offices exist to continue to enable ministry at the parish level and to provide the entire local Church with oversight of the commonweal—the good of the whole.

Q What were the archdiocese's operating income and expenses in the last fiscal year?

A Operating revenues for the 2001-2002 fiscal year were \$46 million. Operating expenses for the same period were \$50.3 million, which gave us a deficit of

\$4.3 million.

If we would have taken no action on next year's budget, we would have been facing a \$2.8 million deficit.

Q How much were health insurance costs for archdiocesan employees in the last fiscal year? How much of an increase is that?

A Health care costs for the last fiscal year were \$11,156,574, up \$1.8 million from \$9,356,120 the previous year. This represents a 19.2 percent increase.

Since fiscal year 1997, health care costs have increased from \$5.55 million to \$11.16 million—an overall increase of 101 percent and an annual compounded increase of 15 percent. During this same five-year period, our revenues have been increasing at a rate of approximately 4.5 percent.

Q You mentioned that rising property insurance premiums are one of the four economic forces that is keeping the archdiocesan budget in a deficit situation. How much will property insurance premiums be? What kind of an increase is that? Why?

A We anticipate our second consecutive year of increases of approximately 35 percent. The increase is related both to increasing rates in the property insurance industry in general and also to several large losses in the archdiocese in recent years: two significant church fires and a large amount of tornado-related damage.

Q We all know that the stock market has been depressed now for several years. How has archdiocesan investment income been faring?

A In 1997, we earned 22.8 percent on our investments. During the last two years, we experienced an average loss of 5.5 per-

cent on our investments. Unless the economic climate in the U.S. shifts dramatically in the next two months, we are very likely looking at a third fiscal year of single-digit losses.

Q In your vision for the future, you mentioned the establishment of a "home missions board." What is it, and what would it do?

A It would be a board of advisers—pastors and laity—who would help expand the level and depth of support throughout the archdiocese for our home missions.

Q You also mentioned using the perpetual adoration apostolate in a revitalized vision of vocations recruitment? What is the perpetual adoration apostolate and how will it fit into vocations recruitment?

A Perpetual adoration for vocations is based on the premise that nothing is more powerful than the activity of prayer. Praying before the Blessed Sacrament is a premier way of expressing our dependence on the grace of God, especially in carrying out our shared responsibilities for vocation recruitment to the priesthood. We have yet to decide how we want this aspect of the vocation apostolate to be engaged in our parishes, but we are considering implementing the apostolate on some kind of rotating basis.

Q What do you visualize for your radio outreach for vocations?

A Rather than re-invent the wheel, we plan to evaluate the programs already existing in dioceses like Milwaukee, Rockford, Ill., and others. It is our intention to find a way to implement the most effective existing program. Our media efforts will include possibilities of a more advanced use of the Internet as well.

Q What do you mean when you talk

about finding a new approach for establishing scholarships? What is the present approach? How will the new approach differ?

A The most direct answer to the question is that we will seek counsel from experts, corporate leaders and philanthropists on how to find new sources for funding existing and new endowments. We have never pursued a funding program exclusively dedicated to scholarships.

Q Tell us about this idea of an annual "archbishop's retreat."

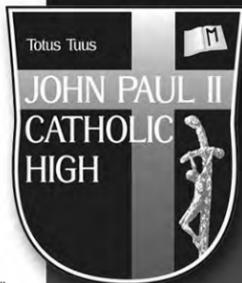
A Several of my bishop friends have begun sponsoring a short weekend retreat for men who are interested in the possibility of becoming priests. It is an opportunity to bring "like-minded" guys together with the archbishop to hear his own vocation story, to raise questions on their minds, and to pray together and offer support. Actually, we may try it more than once a year. The challenge will be to effectively get the word out to young men until it is a known and established opportunity.

Q Is there anything else you'd like to say?

A Yes. I would like to emphasize again that I believe that we will be able to meet the challenges we are facing by recognizing the circumstances of our day—the new realities—and cooperating with Divine Providence to seize this new moment of grace that is being offered to us.

I envision a Church that perhaps has fewer buildings but a more vibrant ministry, that may have fewer employees but a more focused mission, and that affirms that our parishes and our ministry to the poor, the disenfranchised and the marginalized will be absolutely central to our mission. †

The first students to graduate from a Catholic High in 25 years



Kristopher A. Kraut

"John Paul II was a great opportunity for me to take advantage of small class sizes and one-on-one interaction with my teachers. John Paul II has taught me how to study and manage my time more efficiently." Kristopher will be attending Rose-Hulman in Terre Haute, Indiana Majoring in Biomedical Engineering



Gretchen A. Oehler

"I decided to attend John Paul II Catholic High because of the numerous educational opportunities that I hoped to have. During my three years at John Paul II I have learned many lessons that I could not have learned out of a textbook, and these are the lessons that I am going to carry with me for the rest of my life." Gretchen will be attending DePauw University in Greencastle, Indiana Majoring in Biology



Meaghan E. O'Sullivan

"I chose to attend John Paul II Catholic High to be part of an environment in which I could learn and live my Christian faith. The spirituality at John Paul II is not the school's only asset. Its most challenging one is the academics. The opportunities offered at John Paul II are endless." Meaghan will be attending Franciscan University of Steubenville in Steubenville, Ohio Majoring in Humanities and Catholic Culture



Brian J. Sweeney

"Attending John Paul II Catholic High created for me opportunities in learning that I would not have received by going to another school. Not only was John Paul II a place for learning, it was a place for gaining lifelong friendships." Brian will be attending Ave Maria College in Ypsilanti, Michigan Majoring in Political Science W/ Pre-Law Specialty

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I want to make sure the lights stay on and the building stays warm. When the roof leaks, I want it fixed. And when rural parishes ask, I want us to give. A Donor Advised Fund in the Catholic Community Foundation allows you to suggest distributions from your fund to meet special needs. We have a number of ways for you to help the Church. For details, ask for Sandi Behringer at 800-382-9836.



ARCHDIOCESE OF INDIANAPOLIS
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MARRIAGE SUPPLEMENT



Marriage
ANNOUNCEMENTS

Be a part of our
Marriage Supplement

July 25, 2003, issue of
The Criterion

If you are planning your wedding between July 1, 2003 and February 1, 2004, we invite you to submit the information for an announcement on the form below.

Pictures

You may send us a picture of the bride-to-be or a picture of the couple. Please do not cut photograph. The picture must be wallet-size and will be used as space permits. We cannot guarantee the reproduction quality of the photos. Please put name(s) on the back of the photo. Photos will be returned if a stamped, self-addressed envelope is enclosed.

Deadline

All announcements and photos must be received by Wednesday, July 9, 2003, 10 a.m. (No announcements or photos will be accepted after this date).

— Use this form to furnish information —

Clip and mail to:
ATTN: BRIDES, The Criterion, P.O. Box 1717, Indianapolis, IN 46206
Deadline: Wednesday, July 9, 2003, 10 a.m.

Please print or type:

Name of Bride: (first, middle, last)

Daytime Phone

Mailing Address City State Zip Code

Name of Bride's Parents

City State

Name of Bridegroom: (first, middle, last)

Name of Bridegroom's Parents

City State

Wedding Date Church City State

Signature of person furnishing information Relationship Daytime Phone

Photo Enclosed No Picture

TOUR

continued from page 1

Vatican City State and the Office of the Patrons of the Arts in the Vatican Museums, contains its share of birettas, miters, croziers, stoles, liturgical slippers, rings and pectoral crosses from various popes through the centuries.

It also has items significant to many papal events, such as a sample ballot card from the 1978 papal election, gold and silver keys that were once presented at papal coronations and a ceremonial hammer formerly used to verify the death of a pope.

The hammer, according to the exhibit's 500-page color catalog, was last used in 1903 at the death of Pope Leo XIII, although it may have been used to confirm the death of Pope John XXIII. The cardinal who officially announced the pope's death would verify it by tapping the pope's head lightly with the hammer three times while saying his Christian name.

Also on display are letters and documents given to popes over the years. They include a 1672 letter in Greek requesting the pope's help against the Turks, an appeal from the emperor of China to Pope Clement XI in 1716 to explain the acceptable use of Chinese rites and a 1710 report on recent civil wars in the Congo. More recent items sent to popes include a Vatican flag that was carried to the moon and lunar fragments from the 1969 space mission.

Many artifacts reveal a behind-the-scenes look at the Vatican, such as sketches by Michelangelo, a bill signed by architect Gian Lorenzo Bernini and a sketch illustrating the staging, scaffolding, towers and ladders used in the interior of St. Peter's Basilica, all to show that it was no easy task to put this grand church in

place.

Father Duston told CNS that the exhibit has historical significance to Catholics and non-Catholics alike.

He also pointed out that the Office of Continuing Christian Education in the Diocese of Galveston-Houston put together a 32-page religious education guide to the exhibit.

The guide outlines suggested ways to more fully understand the exhibit and gives further background on topics such as liturgical vestments, popes, Sistine Chapel frescoes, relics, how popes are selected and papal infallibility.

The guide, complete with lesson plans, topics for discussion, definitions and additional background materials, begins with an

introduction stating that, "over the centuries, the Catholic Church, specifically in the museums at the Vatican, has served as keeper of many objects of art.

"These objects are not kept for the wealth or the reputation of the Church itself. They are kept in the Vatican Museums for the entire world to be educated, to be inspired by and to experience beauty, history and faith," it says. "This particular exhibition, which is visiting only four venues in the United States, provides many opportunities for Catholics to be enriched, to better understand their faith and to evangelize.

"The items in the exhibition do not stand alone," it says. "They present a broader picture of our faith and what has brought us to this period in time as the Catholics we are today."

The exhibit is scheduled to be on display at the Houston Museum of Natural Science until July 27; at the Fort Lauderdale Museum of Art from Aug. 23-Nov. 23; at the Cincinnati Museum Center on Dec. 20-April 18, 2004; and at the San Diego Museum of Art from May 16-Sept. 6, 2004. †



The ring belonging to Pope Pius IX is made of gold, aquamarine and red garnet. It is part of an exhibit of Vatican art treasures on tour in the United States until fall of next year.



A silk thangka, or devotional cloth, handcrafted by the 14th Dalai Lama is among the artwork being presented in an exhibit of Vatican art treasures on tour in the United States until fall of next year. The cloth, decorated with pearls and coral, was given to Pope John Paul II in 1978.

Icons have crucial role in Church liturgy, devotions

By Lawrence S. Cunningham

The Second Council of Nicaea convened in 787 is the last council that the Orthodox East holds to be truly ecumenical.

It is also singular in that it is the only general council of the undivided Church to have been called into session by a woman. Empress Irene, at the urging of the patriarch of Constantinople, convoked the council to settle a long and bloody controversy about the legitimacy of using icons in the Church.

The iconoclasts (“image breakers”) long held that the use of images contradicted the biblical prohibition against “graven images.”

Inspired by certain understandings of Christ that minimized his humanity, and possibly influenced by the spread of Islam as well as by certain heretical groups that thought all things material were evil, many iconoclasts not only reacted against icons but rampaged against their use.

Byzantine Emperor Leo III ordered the suppression of icons in a decree of 726. As a consequence, we have only a small portion of relics made before the eighth century.

Those who defended the veneration of icons, especially the great theologian John of Damascus, bitterly reacted against the icon destroyers. Pope Gregory III condemned the iconoclasts in two Roman synods.

The eighth-century struggle pitted two groups against each other. It was mainly the monastic houses that held fast to the use of icons.

Empress Irene’s call for an ecumenical council was approved by Pope Hadrian I, who sent legates from Rome to attend the council. Some patriarchs who lived in Muslim lands were unable to attend, but sent monks as their delegates.

The first meeting of the council—in Constantinople in 786—was harried by soldiers, so the council reconvened in 787 in the city of Nicaea, which had been the site of the first ecumenical council in the early fourth century.

This council adopted the doctrine outlined by Pope Hadrian in a letter that he sent to the patriarch and the empress through his legates. The council decreed that God alone is to be adored, but that images were to be honored, respected and venerated.

The spirit of John of Damascus was behind both this distinction and the insistence that the use of a material reality like an icon is in line with the understanding of Christ as both human and divine. In that sense, icons help us remember that the Word became flesh.

John of Damascus was a superb theologian and was named a doctor of the Church by Pope Leo XIII in 1890. His feast is celebrated on Dec. 4 in both the East and West.

The conciliar decision on the legitimate use of images is so important that every year there is a Sunday feast in the Byzantine liturgy commemorating the event called “The Triumph of Orthodoxy.”

Anyone who has ever visited an Eastern Catholic or Orthodox church knows immediately that icons are of central importance. Their presence in the church and the

place they hold in the liturgy reflect the belief that they are windows into the transcendent world of the sacred mysteries.

While the Roman Catholic Church does not use the traditional icons common in the East to the same degree, the rightful use of paintings, sculptures and other plastic arts always has had a crucial role in the liturgical and devotional life of the Church.

In reaction against iconoclastic tendencies of the Protestant Reformation, the legitimacy of the use of images was reaffirmed by the Council of Trent in the 16th century.

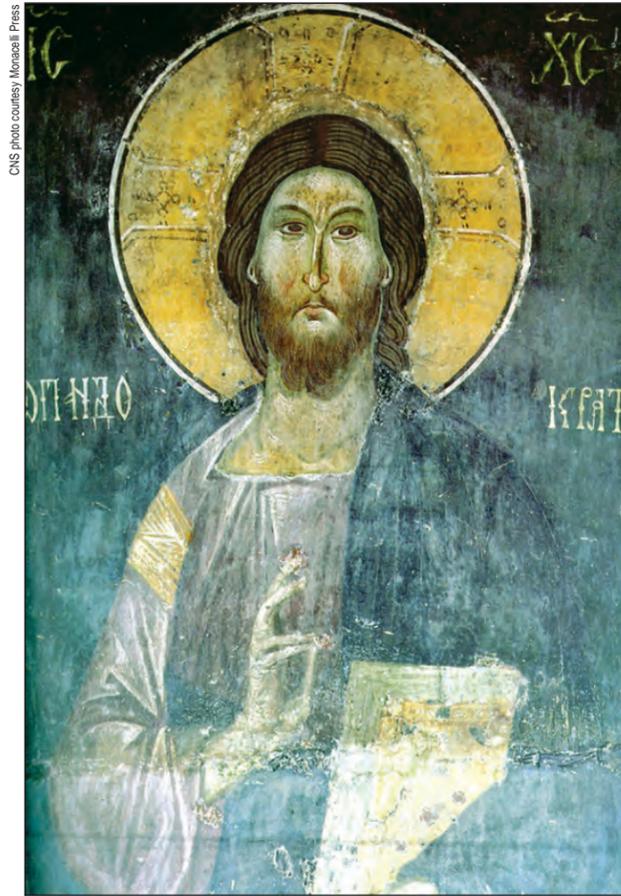
Chapter 7 of the “Constitution on the Sacred Liturgy” promulgated at Vatican Council II reaffirmed the place of sacred art in the life of the Church, insisting that the placing of sacred images in churches for veneration “is to be firmly maintained” while also issuing norms for the criteria about how such art is to be used.

Every time we enter a church to pray before a sacred image or leave a candle lit before one, we should be reminded that what we do is in line with a tradition that goes back to the early practice of the Church. It was sanctioned by the decision articulated at Nicaea in the eighth century and reaffirmed in subsequent councils.

In such practices, we do not worship an image. We use the image to elevate our hearts, minds and prayers to the one who is represented by the image.

Second Nicaea saw an analogy between icons and our faith in the true humanity of Christ. As the decree of Nicaea observed, when the images of Christ, the angels, the holy mother of God and the saints are venerated, Christians are drawn “to remember and long for those who serve as models.”

(Lawrence S. Cunningham teaches theology at the University of Notre Dame.) †



When we enter a church to pray before a sacred image or leave a candle lit before one, we do not worship the image. We use the image to elevate our hearts, minds and prayers to the one represented by the image.

Ecumenical councils transforms Church life

By Fr. Lawrence E. Mick

Ecumenical councils in the Church’s history have affected almost every aspect of Church life.

Vatican Council II in 1962-65 instituted liturgical changes that began as a result of its “Constitution on the Sacred Liturgy.” The council called for renewal of almost every aspect of Catholic worship, a mandate we still struggle to fulfill today.

That kind of comprehensive reform has happened only rarely in history, and most of the time it was not instigated by an ecumenical council. The influence of ecumenical councils on the liturgy often has been indirect.

The First Council of Nicaea in 325 responded to the Arian heresy by accenting Jesus’ divinity, which the Arians denied. The long struggle with the Arians led to increased emphasis on Christ’s divinity and less attention to his humanity. Churches were decorated with images of Christ the Pantocrator, ruler of the world. The stress on divinity emphasized the difference between Christ and the people, who were viewed as unworthy to participate in Mass.

Another example of the influence of councils on the liturgy can be seen in the way Communion has been shared through Church history.

Responding to a heresy, the Council of Constance in 1414-18 declared that, though Communion had been shared under both species of bread and wine in the early Church, it is “most firmly to be believed and [not] to be doubted that the whole body and blood of Christ are truly contained both in the species of bread and in the species of wine.”

A century and a half later, this doctrine was reaffirmed by the Council of Trent in 1562. The Protestant Reformation had restored Communion under both species. The council insisted that one species was sufficient, and the Church continued to give Communion to the laity under just one species for the next four centuries.

Previous councils primarily were concerned with doctrine in response to heresies. Vatican II was called for pastoral reasons—to reform and renew the Church’s life.

(Father Lawrence E. Mick is a priest of the Archdiocese of Cincinnati, Ohio.) †

Discussion Point

Church’s universality affects all Catholics

This Week’s Question

The Church is universal, a worldwide faith. When or where did you have a direct experience of the Church’s universality?

“The Holy Father’s diplomatic effort with regard to Iraq speaks to me of the Church’s universality. He spoke for the Church on behalf of the people of Iraq. He took a leadership position in trying to influence policy which directly affects our fellow human beings, the children of God.” (Steve Braus, Bismarck, N.D.)

“World Youth Day in Toronto [August 2002] was one of the best experiences of the universal Church. We were sleeping outside with 700,000 of our closest friends. When we said the Our Father at the Mass the next day, all of our hands were joined, and we were each saying the universal prayer in one voice, each

with a different language. We were all there for the same reason.” (Diane Flaherty, Cedar Falls, Iowa)

“Visiting Paris a few years ago, my husband and I were touring Notre Dame [Cathedral]. Unbeknownst to us, they were preparing for Mass. We were ushered to the front and ended up staying. And while neither of us speaks French, it was neat being there because we knew what was being said and what was going on.” (Debbie Fields, Tulsa, Okla.)

Lend Us Your Voice

An upcoming edition asks: Describe a parish program that promotes social justice.

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



From the Editor Emeritus/John F. Fink

Important events: End of Western Schism

Thirty-third in a series

The Great Western Schism ended in 1417. That's the 33rd on my list of the 50 most important events in Catholic history.



Pope Gregory XI took the papacy back to Italy from Avignon, France, in 1377 and he died in 1378. The conclave in the Vatican after his death was the first to meet in Rome since 1303. The

Romans were so afraid that another French pope would be elected, since Frenchmen dominated the College of Cardinals, that crowds demonstrated in the streets. The cardinals elected an Italian, who took the name Pope Urban VI.

Soon, though, the cardinals realized they had made a mistake. Urban's unexpected election seems to have deranged him, and he subjected the cardinals to violent abuse. The cardinals, therefore, met at Anagni and published a declaration that the pope's election was invalid "as having been made, not freely, but under fear" of

mob violence. They elected Cardinal Robert of Geneva. His coronation as Pope Clement VII on Oct. 31, 1378, started the Great Western Schism.

There were now two popes, each recognized as legitimate by parts of the Christian world. The Holy Roman Empire, Scandinavia, England, Hungary and most of Italy supported Urban. France, Spain, Scotland, Sicily and Savoy backed Clement. Urban, as an Italian, was able to control Rome, so he ruled from there. Clement moved to Avignon. Urban died in 1389 and was succeeded by Boniface IX (1389-1404), Innocent VII (1404-06), and Gregory XII (1406-15). Meanwhile, Benedict XIII succeeded Clement.

In 1409, the Council of Pisa was convened to try to settle the issue. The council deposed both Gregory XII and Benedict XIII, finding them guilty on 30-odd charges of schism and heresy, and elected a new pope—Alexander V. Neither of the reigning popes, though, recognized the Council of Pisa since it wasn't canonically convoked, i.e., by a pope. So now there were three men claiming to be pope. Alexander died in 1410 and was succeeded

by John XXIII.

To keep the characters straight, in 1414 the claimants were Gregory III from the Roman line of Urban VI, Benedict XIII from the Avignon line of Clement VII, and John XXIII from the Pisan line. Theologians and scholars suggested various solutions, but none of them seemed to be satisfactory to all sides.

Finally, the Council of Constance (1414-18) ended the schism. It, too, was convened irregularly, but acquired authority in 1415 when Pope Gregory formally convoked it. First, the council deposed John XXIII, whose election was uncanonical anyway. Then, after Gregory convoked the council, he abdicated and the council accepted the abdication. Finally, the council dismissed the claims of Benedict XIII.

This cleared the way for the election of a new pope. On Nov. 11, 1417, the cardinals elected Oddo Colonna, who was immediately ordained a priest, consecrated bishop and finally crowned as Pope Martin V on Nov. 21. The Western Schism was finally ended after 39 years. Thus ended, too, probably the most difficult period in the history of the papacy. †

Looking Around/

Fr. William J. Byron, S.J.

The young and the Internet

Last year, I wrote a column about my work on a committee chaired by former



Attorney General Dick Thornburgh that conducted hearings, commissioned study papers and made site visits to middle schools, high schools and libraries around the country, and then produced a report on "tools and strategies"

to protect children from pornography and predators on the Internet. Our conclusion: There is no technical fix. The challenge is reducible to a question of character.

This conclusion is neither a white flag raised nor a towel tossed in. Filters can help. So will enforcement of existing laws. New laws are on the way. But at the end of the day, personal character is our last best hope.

Just as children have to learn what is good or bad for them in the consumption of food and drink, they have to be encouraged to internalize the values that will prompt them to consume only appropriate Internet imagery, reject hate speech and other offensive messages delivered on computer screens, and, most important of all, be aware of the perils of participation in chat rooms.

Although the report looks to character for a solution, it has relatively little that is new to offer by way of "social and educational strategies" to foster the development of character. That deficit surely signals a need for more research and development along those lines at many levels across the nation. It was therefore encouraging to me just the other day to see an announcement of a new book by Michael Koehler titled, *Coaching Character at Home: Strategies for Raising Responsible Teens* (Ave Maria Press).

Another book worth looking into is *Connecting Character to Conduct: Helping Students Do the Right Things* (Alexandria, VA: Association for Supervision and Curriculum Development, 2000). This book says schools "are uniquely equipped to engage parents and other stakeholders in helping students use guiding, universal principles for individual and group decision making."

Children typically know more about the Internet than do their parents. Children can, and in most cases are quite willing to, partner with their parents in setting age-appropriate guidelines for use of the Internet at home. (What happens in school or in the homes of friends should also be known by parents and discussed with their offspring.) Testimony taken by the Thornburgh committee from parents around the country is convincing on one common-sense guideline: No child should have a personal computer with Internet access in his or her private bedroom. The place for the computer is in a hallway or family room in open view of random passersby.

There are technological tools to help a parent find where a youngster is going online, but privacy considerations and principles of positive parenting suggest that the most effective way to find out is simply to ask. As one observer noted, "Keeping a child out of harm's way on the Internet has as much to do with a parent's ability to talk openly with a child as it does with how computer savvy a parent is."

What a person does in secret tells you a lot about that person's character.

Character development is the key protective strategy to protect youngsters from pornography and predators on the Internet. Strong character will help a child shun secrecy for openness and, without worrying about getting caught or getting away with it, just go ahead and do the right thing.

(*Jesuit Father William J. Byron is a columnist for Catholic News Service.*) †

Cornucopia/Cynthia Dewes

Passing from death to life

One of the few certainties in life is the fact that death will follow after it. We all know this is true, but some of us don't really believe it, if you know what I mean.



My dad's family is this way. Most of them live at least into their late 80s, if not 90s, and not only that, they remain cheerful

along the way. They're kind of bemused by the fact that they're still around and in good health, but they'd be astonished if they actually passed away. And so would the rest of us.

Soon, I'll be joining these octogenarians and nonogenarians for the annual family reunion. Once again there will be the annual tally of who's still around and, even more important, who's still in pretty good shape. New babies will be passed around and their resemblances assigned to this relative or that.

Newly married in-laws will struggle to match names and faces among the throng, fearing there will be a quiz at home later. Teen-agers will slump in corners practicing bored looks, and younger kids will

run underfoot with cats and dogs from the neighborhood.

There will be lots of food and drink. But, most of all, there will be good talk. And most of that talk will center on the pleasure of being together again.

It seems to me the family reunion provides relief from the natural human fear of mortality, and in our case even makes it worthy. If Auntie Pearl is still lively at age 91, what possible decline do we need to worry about? If Aunt Margaret and Uncle Olaf still hold hands after 61 years of marriage, isn't that a mandate that we do the same?

When my dad found out he had terminal cancer, he asked his doctor to phone me and break the news. After I'd spoken to the doctor, Dad came on the line.

"Well, Dad, what do you think?" I asked, crushed by the news and not knowing what else to say.

"That's the way it is," Dad said calmly, and then proceeded to fill me in on other family news as if it were his usual Saturday morning call. I was shocked by his stoicism.

But, I thought about what he said, and about his family, and I understood. Dad wasn't stoic, he was accepting. He accepted death as he'd accepted life.

Faithful Lines/Shirley Vogler Meister

Flag Day and Father's Day nearly merge

Earlier this year my daughter, Donna, returned to me a well-worn 10-by-5-foot flag that I'd originally given her. After the terrorist shock of 9-11, she and her husband, Roby, hung this from the eaves of their three-story home, but Cleveland Heights, Ohio, weather was harsh on it. Those who saw



it—even their 3-year-old son, Sam—understood it needed to be retired.

Returning to Indianapolis, I checked what options I had in doing this. After learning that the Robert E. Kennington American Legion Post No. 34 in our Broad Ripple area opens its restaurant to the public, we decided to dine there one evening. So, that's where we donated the flag for an Indianapolis-area American Legion's Flag Day ceremony, when worn flags are reverently destroyed by fire in a dignified manner.

Most of us know that flags in good condition, taken from places of honor, should be folded and stored correctly. As a Girl Scout leader, I once knew this folding procedure. So I reacquainted myself with rules at www.usflag.org/fold_flag.html.

What I never knew was that the 12 folds that end up as a triangle are symbolic. According to the U.S. Air Force Academy, the first fold represents life; the second, the belief in eternal life; the third honors veterans who have died in defense of our country and freedom; and the fourth represents our faith in God, to whom we turn for guidance in peace and war.

The fifth fold is a tribute to our nation; the sixth symbolizes where our hearts are when we pledge allegiance to the flag; and the seventh honors our Armed Forces.

The eighth fold honors those who have "entered into the valley of the shadow of death" (see Psalm 23), as well as representing the hope that we may continue seeing each day.

The ninth fold is a tribute to women for

The thing about that family is, they firmly believe that by experiencing death they'll have the opportunity to see God. They've enjoyed this life, but they look forward with happy expectation to the next.

As their spouses passed away before them, my grandparents and many of the aunts and uncles expressed anticipation in looking forward to "seeing" their beloveds in the next life. And, when our handicapped son, Andy, died, one of the aunts comforted me by saying, "Now he's perfect." She knew without any doubt that Andy was with God, free of blemish or fear.

This family lived through the immigrant experience, two world wars, poverty during the Depression and hard work trying to farm on poor soil. They also went faithfully to church, helped their neighbors and enjoyed their friends. Their joy in family, good food and mischief extend down the generations to this day.

Now, nobody's perfect, and neither are the members of my dad's family. But they understand "the way it is." I can't wait to learn more about that next month at the reunion.

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

the faith, love, loyalty and devotion that molds character; and the 10th honors fathers who have sacrificed sons and daughters for freedom.

For Jewish citizens, the 11th fold represents the lower portion of the seal of King David and King Solomon, and glorifies the God of Abraham, Isaac and Jacob.

For Christian citizens, the 12th fold represents eternity, glorifying God the Father, the Son and the Holy Spirit.

When the flag is completely folded, with the stars uppermost, we're reminded of the national motto "In God we trust."

This weekend combines Flag Day and Father's Day. While families are celebrating the importance of fathers and grandfathers in their midst, perhaps these men will stress the importance of "Old Glory."

Additional information about the American flag can be found at www.usflag.org/flag_etiquette.html.

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

Feast of the Most Holy Trinity/Msgr. Owen F. Campion

The Sunday Readings

Sunday, June 15, 2003

- Deuteronomy 4:32-34, 39-40
- Romans 8:14-17
- Matthew 28:16-20

The Book of Deuteronomy furnishes this feast day of the Holy Trinity with its first reading.



Deuteronomy is one of the five books of the Pentateuch, to use the Greek term, or of the Torah, to use the Hebrew. These five books—Genesis, Exodus, Leviticus, Numbers and

Deuteronomy—as they appear in sequence in present translations of the Bible, constitute the basic law and beliefs of the Jewish religion.

In Jewish theology, they proceed from Moses, to whom God revealed the ultimate realities of both divinity and creation. It is not as if Moses himself took a quill and scrolls in hand and wrote what now appears in the Bible. In fact, these books were not committed to writing until long after Moses died.

However, devout Jews regard them as the expression of what he believed, and of what he learned from God's revelation.

This feast's first reading extols the majesty of God. It attributes creation itself to God. God is the Creator. God creates life and sustains life.

Furthermore, the reading insists, God is not aloof. He is not beyond human communication. He is mighty and supreme, but deigns to speak to, and protect, people. He brought the Hebrews from Egypt, where they were slaves, to the Promised Land. He is good, loving and merciful.

For its second reading, the Church on this feast offers us a passage from St. Paul's Epistle to the Romans.

The reading, although brief, clearly expresses a theme that very much was one of Paul's theological favorites. Each true believer, firmly committed by personal decision to Jesus, is so linked with Jesus, the Son of God, to be also a child of God.

Each person, regardless of belief or personal conduct, is a creature of God. In this sense, each person may be called a child of God.

However, in this reference, St. Paul writes of a much more intense and compelling relationship. It is a relationship

that is so fundamental and encompassing that the believer, as a brother or sister of Jesus, is with Jesus an heir to the very life of God, which is eternal peace and joy.

St. Matthew's Gospel is the source of the third reading.

It is a Resurrection Narrative. The Apostles, reduced to 11 in number since the defection and suicide of Judas, obviously have been in communication with Jesus.

The Lord has risen from the dead. He has summoned the Apostles, however, to a mountain. They arrive at this mountain, still obedient to Jesus, and there they encounter the Lord.

Jesus restates that God has bestowed "full authority" on the Redeemer. As Redeemer, Jesus has domain over all things and all persons.

He has invested the Apostles with this power. He now sends them into the world, commissioning them to baptize any and all. The salvation achieved by the Redeemer was not in any sense restricted to those persons alive in the first third of the first century A.D. in the Roman province of Palestina.

Salvation and eternal life are available for all people, everywhere and at any time.

This reading is important in that it makes clear that the Apostles possessed the most sublime of the powers reposing in Jesus, the Savior and Son of God. They could forgive sins.

However, equally important is the fact that Jesus revealed to them, and through them to humanity, the most intimate of revelation, the fact that God is one in three. He revealed to them the Trinity.

Reflection

This weekend, the Church celebrates the feast of the Holy Trinity. In this celebration, the Church brings us face to face with the reality of God.

For almost 10 years, except in the anachronistic lands of Cuba, North Korea and Vietnam, atheism as a specified, organized state policy has passed from the scene. Sadly, however, it is not as great a victory for religion as might be assumed.

Indeed, the awful oppression and disregard for human rights that accompanied Marxist atheism are subdued in those places where Communism has fallen, but much more widespread than the Communist empire at its heights is a new practical atheism.

My Journey to God

Hands: A Reflection

Invitation

What promises await me
if I take the cup from your hands?

Life
Fulfillment
Peace
Love
Invitation

Hands

Your hands extended in invitation
help me remember
my hands are my cup
and they are meant to do your work.

My hands hold promise
and they can be empty or full,
depending on the response I give.

Choice

If I choose not to reach out,
you will still stand before me

with your arms extended,
but my hands will remain idle
and yours will remain nailed to the
cross.

If I choose to drink,
I will be filled to overflowing
and I can do your work
because my hands will become an
extension of yours.

Surrender

If I but utter the words
you said as you lay dying,
I allow myself to fall into your hands,
where I will be embraced and held.

And so I say,
"Into your hands
I commend my spirit."

By Christine Prince

(Christine Prince is a member of St. Christopher Parish in Indianapolis.)

Daily Readings

Monday, June 16
2 Corinthians 6:1-10
Psalm 98:1-4
Matthew 5:38-42

Tuesday, June 17
2 Corinthians 8:1-9
Psalm 146:2, 5-9a
Matthew 5:43-48

Wednesday, June 18
2 Corinthians 9:6-11
Psalm 112:1-4, 9
Matthew 6:1-6, 16-18

Thursday, June 19
Romuald, abbot
2 Corinthians 11:1-11
Psalm 111:1-4, 7-8
Matthew 6:7-15

Friday, June 20
2 Corinthians 11:18, 21b-30
Psalm 34:2-7
Matthew 6:19-23

Saturday, June 21
Aloysius Gonzaga, religious
2 Corinthians 12:1-10
Psalm 34:8-13
Matthew 6:24-34

Sunday, June 22
The Most Holy Body and
Blood of Christ
Exodus 24:3-8
Psalm 116:12-13, 15-18
Hebrews 9:11-15
Mark 14:12-16, 22-26

In Western society, the majority of people still tell public opinion samplers that they believe in the existence of God. This divinity, for all practical purposes, is very distant and inconsequential.

The Gospel this weekend informs us not only of the fact that God lives, but also that God lives here and now, in our midst, through the Church instituted by Christ and formed by the Apostles. God's power lives with us. Salvation lives with us.

God so loved us that, in Jesus and through Jesus, God revealed the most essential reality of divinity itself. It is the Trinity.

Reference to sin reminds us that God is not removed, and it reminds us that to live in true peace, love and justice, humans must resemble God in the Trinity.

God is perfect love. Living any other way is as foolhardy as trying to put a square peg into a round hole. †

Question Corner/Fr. John Dietzen

God's grace helps resolve anger and achieve healing

Q I have a terrible anger about what someone has done to me and to my children. I can't forgive her and am worried about my eternal salvation.

Years ago, my husband left us for a woman who had at least two marriages. He and I never legally divorced, but we did have a legal separation.

They lived together for about 14 years, during which time she did everything possible to keep me and the children from having any contact with him.

He didn't seem interested either until his final illness. She kept us away, wouldn't give him messages and told him we didn't want anything to do with him.

Though the separation agreement gave us a good share of his assets at his death, we discovered after he died recently that she had arranged a change in his will, giving her everything—his pension, insurance and property.

The children are grown, and I have very little money and really needed what he could have given us after all these years.

But my biggest worry is that, while I think I have managed to forgive him, no matter how hard I try, I cannot forgive and forget what she has done.

Isn't it a serious sin to be so angry? What can I do to get back to God? (Ohio)

A I don't believe you are as far from God, or he from you, as you think.

Judging only from what you tell me, you and your children have suffered a great injustice. When that happens, certain things naturally happen inside us.

First of all, there is a big difference between forgiving and forgetting. You simply cannot ever forget what has been done to you. The memory will come back often whether you want it to or not.

Similarly, you cannot avoid being angry. It is natural and good to become angry when someone does something that

badly hurts us or hurts the people we love.

Anger is nature's (God's) way of energizing and moving us to do what we can to alleviate and correct whatever unjustly causes us loss or pain.

So anger is neither good nor bad. It's what we do with our anger that's important. We can react to it by lashing out in revenge, trying to hurt other people as much as, or more than, they have hurt us. Or we can let anger strengthen us to heal, or at least minimize, the pain in ourselves and in others, and to do our best to replace evil and violence with goodness and love.

That's not easy, of course. It takes a good deal of hope and faith, but it is possible, and that's what God's grace is for. Any other approach just piles on more harm for everyone.

So becoming angry or not, or forgetting what happened, are not things over which you have control. Thus they are not sinful.

If you can bring yourself to pray in some way for this woman and decide that you will at least speak to her decently and charitably if the situation arises, you can be confident that you are not refusing to forgive her in the way God asks us. It seems to me that's what you are already trying to do.

For the rest, you need to carefully engage a good attorney, who will determine and protect your rights. I hope you have already done that. †

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," The Criterion, P.O. Box 1717, Indianapolis, IN 46206 or by e-mail in care of criterion@archindy.org. †

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 12-14

St. Michael Parish, 519 Jefferson Blvd., **Greenfield**. Parish festival, Thurs. and Fri. 5-10 p.m., Sat. 3-11 p.m., games, music, food. Information: 317-462-4240.

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, rides, Howard's famous ribs. Information: 317-356-5867.

June 13

Eagle Creek Golf Club, 8802 W. 56th St., **Indianapolis**. St. Elizabeth's Pregnancy and Adoption Services, 10th annual Golf Classic, "Driving for Dreams," \$250 in pledges or donations. Information: 317-787-3412,

ext. 39, or e-mail kgrills@stelizabeths.org.

St. Francis Hospital and Health Centers, 8111 S. Emerson Ave., classroom 1, **Indianapolis**. Wellness program, "Myths and Misconceptions about Cancer," noon-2 p.m., lunch provided for registered participants. Information: 317-257-1505.

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.

St. Elizabeth Seton Parish, 10655 Haverstick Road, **Carmel, Ind.**, Lafayette Diocese. Couple to Couple League of Indianapolis,

Natural Family Planning, 7-9 p.m. Information: 317-228-9276.

June 13-14

St. Louis School, 17 St. Louis Place, **Batesville**. Rummage sale, Fri. 9 a.m.-7 p.m., Sat. 9 a.m.-4 p.m., Sun. 8:30 a.m.-noon. Information: 812-934-3204.

St. Mary Parish, 415 E. Eighth St., **New Albany**. Summer Festival, Fri. 5:30-11 p.m., family night, Sat. 7 p.m.-1 a.m., street dance, \$7.50 cover charge. Information: 812-944-0417.

June 13-15

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Tobit Weekend, \$250 couple. Information: 317-545-7681.

June 14

St. Gabriel Parish, loft, 5505 Bardstown Road, **Louisville, Ky.** Catholic Single Adults Club, party, 8 p.m. Information: 812-284-4349.

Michaela Farm, **Oldenburg**. Volunteer work day, 9 a.m.-3 p.m., snacks and drinks provided. Information: 812-933-0260.

Michaela Farm, **Oldenburg**. Summer Benefit, 4:30 p.m., \$50 per person, appetizers, wine tasting, farm dinner, tours, auction, entertainment. Information: 812-933-0260.

June 15

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles), Covenant Sunday Holy Hour, 2:30 p.m., Mass 3:30 p.m. with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail eburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~eburwink.

June 16

Holy Rosary Parish, Parish Council Room, 520 Stevens St., **Indianapolis**. "Reading the Bible with Understanding from Beginning to End," Mass, 5:45 p.m., class, 6:30-7:45 p.m. Information: 317-236-1521 or e-mail dcarollo@archindy.org.

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles), "Family Faith Talks," 7 p.m., Mass, 8 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail eburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~eburwink.

June 18

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Metropolitan Tribunal, "The Whys, Whats and Hows of the Annulment Process," 7-9 p.m. Information: 317-236-1586 or 800-382-9836, ext. 1586.

June 19-21

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

June 20-21

Christ the King Parish, 1827 E. Kessler Blvd., **Indianapolis**. Parish festival, Fri.-Sat. 5 p.m.-midnight, music, games, food, entertainment, Fri.-Sat. morning, rummage sale. Information: 317-255-3666.

June 20-22

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Retroville Weekend. Information: Archdiocesan Office for Family Ministries, 317-236-1586 or 800-382-9836, ext. 1586.

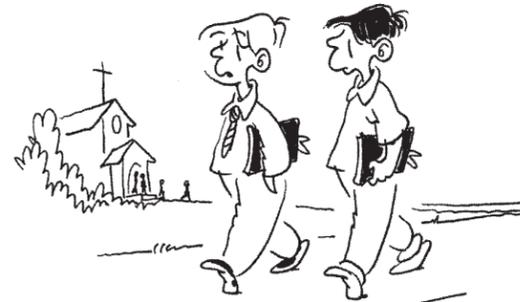
Holy Angels Parish, 740 W. 28th St., **Indianapolis**. 100th Anniversary Summer Festival, Fri. 5-10 p.m., Sat. 9 a.m.-10 p.m., Sun. 1-10 p.m., children's pavilion, gospel explosion, food. Information: 317-926-3324.

Mount Saint Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Camping Retreat, Franciscan Brother Randy Kin and team members, presenters. Information: 812-923-8817 or e-mail mtfran@cris.com.

Saint Meinrad Archabbey and School of Theology, 200 Hill Dr., **St. Meinrad**. "The Struggle to Become Church: Reflections on the Acts of the Apostles," Benedictine Father Eugene Hensell, presenter. Information: www.saintmeinrad.edu.

June 21

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Systematic Training For Effective Parenting workshop (STEP), 9 a.m.-3 p.m. Registration: 317-236-1526.



"Must've been a candy apple. I can't believe Adam and Eve would do us in for plain fruit."

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St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Civitas Dei family gathering, meat provided, bring salad, desserts, beverages, 11 a.m. RSVP: civitasdei_indy@catholicexchange.com.

Marian Inc., 1011 E. St. Clair St., **Indianapolis**. Catholic Social Services, Adult Day Services, annual Summer Breezes event, 6-11 p.m., social hour, dinner, dancing, \$50 per person. Information: 317-466-0015.

St. Jude Parish, 300 W. Hillside Ave., **Spencer**. Trash to Treasures Sale, 9 a.m.-4 p.m. Information: 812-829-3082.

Sacred Heart of Jesus Parish, 2322 N. 13 1/2 St., **Terre Haute**. Auction, 10 a.m. on. Information: 812-466-1231.

June 22

Marian College, 3200 Cold Spring Road, **Indianapolis**. Catholic Choir of Indianapolis, spring concert, 3 p.m., tickets \$8. Information: 317-328-6038.

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.

St. Patrick Church, 1807 Poplar St., **Terre Haute**. Tridentine Mass, 3 p.m. Information: 812-232-8518.

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles), Corpus Christi Day Field Mass, 2:30 p.m., holy hour, Mass, pitch-in with sandwiches and drinks provided. Information: 812-689-3551 or e-mail eburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~eburwink.

June 22-28

Our Lady of Grace Monastery, 1402 Southern Ave., **Beech Grove**. Directed retreat, "Ancient Wisdom for Today: Prayer and Work in the Rule of Benedict," Benedictine Sister Joan Marie Massura, presenter. Information: 317-788-7581 or e-mail benedict@indy.net.

June 24

Eagle Creek Golf Club, 8802 W. 56th St., **Indianapolis**. St. Francis Healthcare Foundation, golf outing, registration and lunch, 11 a.m., \$150 per person. Information: 317-783-8950.

June 25

St. Michael Church, 3354 W. 30th St., **Indianapolis**. 22nd Medjugorje Anniversary Celebration, 6:30 p.m. rosary, 7 p.m. Mass.

June 28

Bluff Creek Golf Course, State Road 37 South and Stones Crossing Road, **Stones Crossing**. St. Elizabeth's Pregnancy and Adoption Services, benefit, 11:30 a.m., \$60 per person. Information: 317-787-3412.

June 28-29

Marian College, 3200 Cold Spring Road, **Indianapolis**. Saint Meinrad School of Theology, "Fundamental Moral Theology," session one, 8:30 a.m.-4:15 p.m. Information: 812-357-6692 or 800-634-6723.

Weekly

Sundays

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 9:30 a.m. Information: 317-636-4478.

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

Christ the King Church, 1827

—See ACTIVE LIST, page 15

St. Anthony Church

SUMMER FESTIVAL



379 North Warman Avenue, Indianapolis

June 12, 13, 14

\$3,500.00 in Cash Prizes

Food Service Daily Begins 5:00 PM

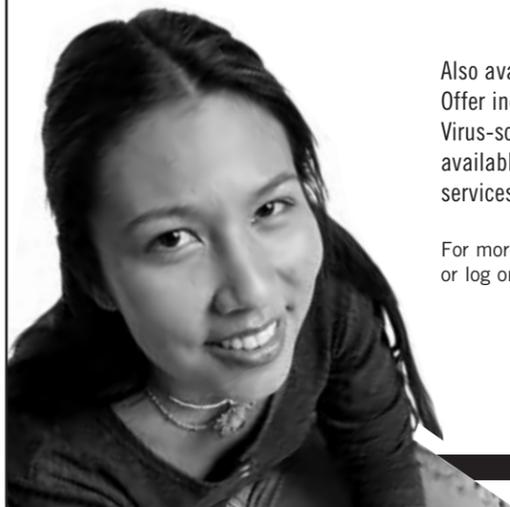
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The Active List, continued from page 14

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

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

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

St. Roch Church, 3600 S. Pennsylvania St., **Indianapolis**. Holy hour, 7 p.m.

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

Cordiafonte 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.

Our Lady of the Greenwood Parish, Madonna Hall, 335 S. Meridian St., **Greenwood**. Video series of Father Corapi, 7 p.m. Information: 317-535-2360.

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.

Holy Spirit Church, 7243 E. 10th St., **Indianapolis**. Bible study, Gospel of John, 7-8:30 p.m. Information: 317-353-9404.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Tuesday silent prayer hour, 7 p.m. Information: 317-543-0154.

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 Church, Chapel, 335 S. Meridian St., **Greenwood**. Rosary and Chaplet of Divine Mercy, 7 p.m.

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-5:45 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. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Young adult Bible study, 6:15-7:15 p.m. Information: 317-632-9349.

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

St. Thomas More Church, 1200 N. Indiana, **Mooreville**. Mass, 6:30 p.m. Information: 317-831-4142.

Thursdays

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., **Greenwood**. Faith-sharing group, 7:30-9 p.m. Information: 317-856-7442.

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

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Adult Bible study, 6 p.m. Information: 317-632-9349.

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

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

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), 3607 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, sponsored by archdiocesan Office for Family Ministries, 7:30 p.m. Information: 317-236-1596 or 800-382-9836, ext. 1596.

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.

Third Thursdays

Our Lady of Peace Mausoleum Chapel, 9001 Haverstick Road, **Indianapolis**. Mass, 2 p.m.

St. Elizabeth's Pregnancy and Adoption Services, 2500 Churchman Ave., **Indianapolis**. Daughters of Isabella, Madonna Circle meeting, noon, dessert and beverages served. Information: 317-849-5840.

St. Joseph Church, 1375 S. Mickley Ave., **Indianapolis**. Adoration of Blessed Sacrament, 11 a.m.-7 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

Third Fridays

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m.

Third Saturdays

St. Michael the Archangel Church, 3354 W. 30th St., **Indianapolis**. Helpers of God's Precious Infants monthly pro-life ministry, Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m., drive to Clinic for Women (abortion clinic), 3607 W. 16th St., **Indianapolis**, for rosary, return to church for Benediction.

Fourth Wednesdays

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass and anointing of the sick, 6:30 p.m. Information: 317-831-4142.

Fourth Sundays

St. Patrick Church, 1807 Poplar St., **Terre Haute**. Tridentine Mass, 3 p.m. Information: 812-232-8518.

Last Sundays

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Novena to Our Lady of Perpetual Help, 11:15 a.m. Information: 317-636-4478. †

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ORDINATION

continued from page 1

missed key catechetical formation.

He wasn't even sure what a priest did, he said.

It wasn't until attending college at the University of Southern Indiana in Evansville that he began thinking about his faith.

While attending a Christian revival with some non-denominational friends, Meyer kept hearing in his head, "Jon, be a priest" over and over again," he said.

Keeping it in the back of his mind, Meyer went on with his life.

For three and a half years, he'd had a girlfriend and wanted to be a history teacher and track coach.

"My life was planned out," Meyer said. "But I just fell in love with Jesus Christ, and I realized that God was my Maker and my Creator and had a say in what I wanted to do in life."

Enter his former parish priest, Father Joseph McNally, the retired pastor of St. Barnabas Parish in

Indianapolis, where his parents, Terri and Duane Meyer, are members, and former archdiocesan vocations director, Father Paul Etienne, who helped direct Meyer's path to the seminary.

His mother also helped by urging him to attend daily Mass and giving him her first Holy Communion prayer book.

Reading it, Meyer said he was astounded to read about the Real Presence in the Eucharist and other things he'd never been taught about the Church.

"I thought, why doesn't the whole world know about this," he said. "When I entered seminary, I fell head over heels in love with Jesus' Church."

Meyer attended St. John Vianney Seminary in St. Paul, Minn., before continuing his studies in Rome, living at the North American College there and studying at the Pontifical University of St. Thomas, also known as the Angelicum, where Pope John Paul II did some of his studies.

Approaching ordination has filled Meyer with thanksgiving and awe.

He doesn't feel worthy of the call, but said that through God he is made worthy to carry out the sacraments

entrusted to him as a priest.

Studying in Rome for five years has given Meyer many opportunities, from attending Mass in the Holy Father's private chapel to witnessing the great faith of various cultures that come to worship in Rome.

"We say the Church is one holy catholic and apostolic Church," Meyer said. "The Holy Father is our symbol of the universality of the Church. When you hear his Mass or are in a large audience with him and he speaks 11 different languages, what other religion could do that?"

Meyer said he learned about Pope John Paul II's dedication to evangelization, especially this year with the new encyclical on the Eucharist and the apostolic letter about the rosary.

He also remarked on the pope's example of suffering.

"It's tear-jerking, the witness of his suffering and the Christian love he has," Meyer said. "He never gives up and continues to preach the Gospel with his life. He's been a big influence on me."

Preparing for his upcoming ordination means staying in prayer, Meyer said.

He's taken a five-day silent retreat in Ars, France, named for the patron saint of parish priests, St. John Vianney, and plans to take another private retreat at the Shrine of the Most Blessed Sacrament near Birmingham, Ala.

"I want to enter into the whole beauty of the sacrament [of holy orders]," Meyer said.

He also wants to make sure he uses the gifts God has given him for the priesthood.

"I want to share them with the world and with the archdiocese in particular," he said. "I want to reunite people with their faith."

He realizes some people aren't excited about their faith and wants to help them see the mystery and grace of their faith with God's help. He also wants to work with the youth.

Mostly, he is looking forward to being a parish priest and celebrating his first Mass at 5:30 p.m. on June 28 at St. Barnabas Church, his home parish, and at 11 a.m. on June 29 at St. Michael Church in Brookville, where he had one of his summer assignments.

"I want to take the faith I've witnessed and put it in action by being a parish priest," Meyer said. "God has blessed me amazingly, and when he blesses us we are to share that blessing with others." †

DIACONATE

continued from page 1

Most permanent deacons in the United States are ordained at about age 55. The reason older men are accepting the call is that younger men are usually not yet completely settled in their secular careers and they have young children in their families. This makes it more difficult for them to spare the time required of a permanent deacon than it does for older men whose careers are more established and whose children are grown.

By far, the majority of permanent deacons worked in parishes, combining weekend and evening activities as deacons with full-time secular jobs. However, 4 percent of the deacons had salaried Church positions, such as administrative posts on chancery staffs; 3 percent were engaged in full-time, salaried positions in parishes; and 6 percent worked full time in parishes (30 hours or more) without being paid. There were also 61 full-time and 39 part-time parish administrators in the group of 11,000 deacons.

Most of the deacons were married, although some were single and some were widowed. Church law stipulates that a permanent deacon may not remarry if his wife dies after he has been ordained.

Wives have an important role in the ministry of permanent deacons. The Church requires the wife's consent before her husband can be ordained a deacon, and part of the training program for deacons includes their wives.

The results of the survey showed that 67 percent of the deacons thought that their ministry had enriched their home life, 65 percent said it improved their relationship with their wives, and 48 percent said their relationship with their children had improved.

The specific activities in which permanent deacons are involved vary so much that a detailed job description applicable to all is probably impossible. The bishops' Committee on the Permanent Diaconate says that the permanent deacon is a man "with a special mission requiring special relationships within the community of God's People."

It adds that the central elements of diaconal identity are the same no matter how the activities may vary. They are "the invitation of the Spirit, public expression of and response to this call through ordination, sharing in the fraternal accountability for the realization on earth of God's kingdom, acceptance by the community they are called to serve, and complete commitment of self to service in Christ's name and that of the Church."

(Men who are interested in additional information on the permanent diaconate are asked to contact the Vocations Office at the Archbishop O'Meara Catholic Center, P.O. Box 1410, Indianapolis, IN 46206.)

Next week: The formation program for the Archdiocese of Indianapolis. †



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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.

DABROWSKI, Steven J., 73, St. Roch, Indianapolis, May 28. Father of Carleen Peaper, Lori and Steven Dabrowski. Grandfather of one.

ELLIS, Mary Ann, 64, St. Augustine, Jeffersonville, May 27. Wife of James C. Ellis. Mother of Kathy Furnish and James C. Ellis Jr. Sister of Lynda Echiverri and Stephen Northam. Grandmother of three.

FORSEE, Melvin L. "Sonny," 72, St. Augustine, Jeffersonville, May 23. Husband of Betty Forsee. Father of Lee Ann Hughes, Mendy Yost and Mike Forsee. Brother of Jo Ann Goforth, Judy Holder and David Forsee. Grandfather of seven. Great-grandfather of two.

GROOMER, Shirley Mae (Bobb), 73, St. Barnabas, Indianapolis, May 17. Wife of Lodus Groomer. Mother of Deborah Newman, Diana Walls, Dennis, Douglas, Gerald and Kenneth Bobb. Sister of Lowell Sandefur. Grandmother of 17. Great-grandmother of 22.

HARDIN, Charles R. "Charlie," Sr., 85, Sacred Heart, Jeffersonville, May 20. Husband of Edna Hardin. Father of Butch, Chris and Roger Hardin. Brother of Anna Johnston, Lucy Stigers and Harry Hardin. Grandfather of 11. Great-grandfather of 10.

HESSION, Charles E., 79, St. Malachy, Brownsburg, May 26. Husband of Mary Hession. Father of Maureen Parker, Diane and C. David Hession. Brother of Margaret

Abbott, Rose Hurtle, Ann Noblet, Elizabeth Ford and Bernard Hession. Grandfather of six.

HOFFMAN, Robert P., 84, St. Rose of Lima, Franklin, June 4. Husband of Rosamonde Hoffman. Father of Lisa Taylor and Robert Hoffman Jr. Brother of Helen Deem, Barbara Dodd, Catherine Stoelting, Rosemary Wendling, Alfred and Donald Hoffman. Grandfather of two.

HOWARD, Clarice J., 99, St. Luke, Indianapolis, May 28. Sister of Mary Roman.

KOHLMAN, Aloysius, 86, St. Maurice, Napoleon, May 12. Husband of Myrna Kohlman. Father of Janice McCrary, Lois Meyers, Mary Schuler, Lisa Sloan, Paula Tunny, Connie and Stephen Kohlman. Grandfather of 12. Great-grandfather of two.

KRESS, Charlotte L., 70, St. Barnabas, Indianapolis, May 4. Mother of Kimberle Buegler, David Jr., Joseph and Paul Kress. Sister of Walter and Wayne Koelling. Grandmother of six.

LAUCK, Charles B. "Bunny," Sr., 85, St. Roch, Indianapolis, May 22. Husband of Anita (Biltz) Lauck. Father of Carol Hofmann, Alice Roeder, Mary Jo Venezia, Cindy Woodruff, Charles Jr., James and Louis Lauck. Brother of Eleanor Christman, Mary Grace Lawler, Ruth Schroeder and Joseph Lauck. Grandfather of 20. Great-grandfather of 13.

MARSIO, Nava (McGinnis), 78, St. Mary, Richmond, May 28. Wife of Michael Marsio. Mother of Linda Ellis, Lisa Greavu and Nancy Reddington. Sister of Jim and Pryor McGinnis. Grandmother of seven.

MARTIN, Juanita, 76, Holy Family, Richmond, May 29. Wife of Frank Martin Jr. Mother of Frank III, James and Larry Martin. Grandmother of seven.

MC CREARY, James A., 68,

St. Anthony, Indianapolis, May 23. Husband of Victoria McCreary. Father of Ivy Likens, Tammie Norris and James McCreary. Brother of Melvina Grande. Son of Rose Callahan. Grandfather of 10. Great-grandfather of four.

MILLER, Randy T., 47, St. Malachy, Brownsburg, May 25. Son of Robert and Dorothy Miller. Brother of Pam Haines, Debra Robertson and Michael Miller.

PHELPS, Katherine "Katie," (Jennings), 83, Holy Angels, Indianapolis, May 29. Mother of Patricia Owens, A. Richard and Michael E. Palmer. Sister of Ethel Mae Smith. Grandmother of 15. Great-grandmother of 15.

PORTER, Catherine "Cathy," 83, St. Jude, Indianapolis, May 26. Mother of Sue Cummings, Judy Curtis, Mary Thomas, Gib and John Elrod. Grandmother of 16. Great-grandmother of 35.

SCHORK, Adeline Louise, "Toots" (Gagel), 69, St. Augustine, Jeffersonville, May 15. Wife of Al Schork. Mother of Pamela Jo Meyer, Garry Schork Sr. and Larry Schork Sr. Sister of Helen Crow, Rose Fant, Rebecca Wilkins, Louis, Norbert and Robert Gagel. Grandmother of five.

SHELTON, Charles Edward, 81, St. Anthony of Padua, Clarksburg, May 22. Husband of Mary M. Shelton. Father of M. Christy Beeler, Sondra Mayfield, Anne Ross and John Shelton. Brother of Mary Crammer and Joseph Shelton. Grandfather of nine. Great-grandfather of two.

WHEELER, Edward R. "Ray," 82, St. Michael, Greenfield, May 10. Husband of Eulah (Nolan) Wheeler. Father of Joan Barber, Julia Robinette, Linda Wilson, Danny and Tom Wheeler. Brother of Marie King and William Wheeler. Grandfather of seven. Great-grandfather of 10.

YORN, Lowell E., 72, St. Louis, Batesville, June 1. Husband of Marjorie Yorn. Father of Kathy Fullenkamp, Kendall, Kerry and Kirk Yorn. Grandfather of seven.

ZAISER, Janice Jo, 60, St. Barnabas, Indianapolis, May 17. Mother of Tracy Miraglia, April, Chris and David Zaiser. Sister of Cindy Robertson, Michael and Robert Carney. Grandmother of nine. †

Lucille Gillespie was the mother of Benedictine Father Barnabas Gillespie

Lucille V. (Kennedy) Gillespie of Cincinnati, the mother of Benedictine Father Barnabas Gillespie of Tell City, died on May 18. She was 82.

The Mass of Christian Burial was celebrated on May 21 at St. Boniface Church in Cincinnati. Burial followed at St. Mary Cemetery in St. Bernard, Ohio.

She was a veteran of World

War II and a registered nurse for 20 years for the Cincinnati Health Department.

In addition to Father Barnabas "Michael" Gillespie, a monk of Saint Meinrad Archabbey, she is survived by three other sons, Kevin, Patrick and Timothy Gillespie; a sister, Evelyn DiTullio; four grandchildren; and three great-grandchildren. †

DAY SERVICES

continued from page 3

get the participants engaged, whether it's just by responding to color or form or songs they know, or whether it's actually creating art or playing instruments," Sister Mary Catherine said. "They have all different levels of abilities. The important thing is to talk with them and to keep them engaged with us and with their environment. We wouldn't be able to do all of these projects without help from volunteers."

A Caring Place also provides full-time nursing care for participants. Immaculate Heart of Mary parishioner Louise Collet, a registered nurse, coordinates medications, blood pressure checks, diabetes testing and other health-related needs for participants.

"Caregivers can go to work and know that their family member is being well cared for here," Collet said. "I provide all of the services that a nurse would normally do in home health care plus coordinate a stroke support group for the participants. We also offer a caregivers support group once a month."

Collet and other staff members also monitor each participant's abilities and often notice health problems before family members recognize changes that need to

be reported to their doctors.

David Bethuram, executive director of Catholic Social Services, said the Adult Day Services programming "provides an invaluable service to participants and caregivers by assisting their loved ones so they can remain together."

"The program provides a specialized ministry for dependent elderly people," Bethuram said, "which helps them remain in society in an independent lifestyle for as long as possible."

Lula Baxter, director of Adult Day Services for CSS, said "our adult day ministry is so very important because it provides a safe and structured place, and a home away from home, for participants while their caregivers continue to work or get much-needed respite."

If Adult Day Services were not available, Baxter said, participants would require institutional care much sooner.

"The participants have such a good time together," she said. "It's a close-knit family in their home away from home."

(For more information about the June 21 fundraiser, call Providence Sister Susan Dinnin at A Caring Place at 317-466-0015. For more information about Catholic Social Services' Adult Day Services, call Lula Baxter at 317-236-1527 or 800-382-9836, ext. 1527.) †



Mark Hummer, activity coordinator for A Caring Place, helps participant Elizabeth Williams compete in a bowling tournament on June 4 at the CSS Adult Day Services facility on the Indianapolis north side.



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Ferdinand Benedictines elect new prioress

The Sisters of St. Benedict of Ferdinand, Ind., elected Sister Kristine Anne Harpenau as their 12th prioress on June 2.

Sister Kristine Anne will begin a five-year term of office with a formal installation ceremony at Monastery Immaculate Conception in Ferdinand on July 12. She succeeds Sister Joella Kidwell, who has served as prioress since 1998.

A native of Tell City, Sister Kristine Anne, 54, entered the monastery in 1967 from St. Paul Parish. She made her first profession of vows in 1969 and her perpetual profession in 1977.

Sister Kristine Anne has been ongoing formation director for the past four years. Previously, she was special programs coordinator at the sisters' Kordes Retreat Center from 1991-99.

She was a counselor at the Interfaith Counseling Agency in Phoenix, Ariz., from 1986-91 and at the former Marian Heights Academy in Ferdinand from 1982-86.

From 1971-80, she taught at Holy Rosary School, Christ the King School, Resurrection School and Holy Redeemer School, all in Evansville, Ind., as well as at St. Matthew School in Mount Vernon, Ind., and St. Philip School in Posey County.

Sister Kristine Anne is a 1967 graduate of Marian Heights Academy, which was closed in May 2000. She earned a bachelor's degree from Oakland City College in Oakland City, Ind., in 1971 and a master's degree from St. Joseph College in West Hartford, Conn., in 1982.



Sr. Kristine Anne Harpenau

Sister Kristine Anne has two sisters, Janet Lemaire of Tell City and Mary Weyer of Ferdinand, Ind., and five brothers, Charles Harpenau of Springville, Tenn.; Robert Harpenau of Troy; David Harpenau of Columbus; Timothy Hagedorn of Dayton, Ohio; and Mark Hagedorn of Kingston Springs, Tenn.

The prioress is the religious community's spiritual leader, chief administrator and official representative to the Church

and civic community.

The election of the prioress came at the end of a discernment process begun last summer, which has included general direction setting by the community. The discernment process involves prayerful sharing and listening, and openness to the guidance of the Holy Spirit.

As prioress, Sister Kristine Anne will lead the religious community as members live out the mission statement they formulated at the end of 2002.

Their mission statement reads, "We, the Sisters of St. Benedict of Ferdinand, Ind., are monastic women seeking God through the Benedictine tradition of community life, prayer, hospitality and service to others. By our life and work, we commit ourselves to be a presence of peace as we join our sisters and brothers in the common search for God."

During the last five years as prioress, Sister Joella led the religious community through significant change and accomplishment.

Over this period, the Ferdinand Benedictines embarked on an \$8.4 million capital campaign for restoration of the monastery church and undertook a

comprehensive facilities plan to save costs, which is resulting in consolidation and reallocation of space.

The sisters also began to explore developing a spirituality of ministry, and expanded their ministry to the Spanish-speaking people in the area. Eleven sisters now serve in Hispanic ministry full-time or part-time.

They also made the difficult but financially necessary decision to close Marian Heights Academy because of declining enrollment, and saw the successful transfer of their mission in Guatemala to a Benedictine women's community based in Mexico.

Currently, there are 215 Ferdinand Benedictines who minister in schools, parishes, Church institutions, health care facilities, retreat centers and social service agencies in Indiana, Kentucky, Illinois, Italy, Peru and Guatemala.

The order averages three new members a year, with 24 women currently in initial formation, the first three stages of membership. The sisters also have opened their monastic studies program to other Benedictine communities and Oblates of St. Benedict. †

International seminar celebrates stewardship as a global way of life

By Daniel Conway

ROME—There is no word for "stewardship" in Spanish or Portuguese, but that has not prevented clergy and lay leaders from making sharing and tithing key concepts in the spiritual renewal of the Church in Latin America.

Antoninho Tatto, a lay evangelist from Brazil, said the "dream" of stewardship calls for a radical change in the way parishes and dioceses in South America are supported (from dependence on others to self-sufficiency) in pursuit of the Church's evangelizing mission.

Stewardship experts from around the world explored the diverse, multicultural dimensions of the theology and practice of stewardship at the Third International Stewardship Seminar, *Duc In Altum*, which was held on May 19-23 in Rome.

During the seminar, an international group of clergy and lay leaders discussed the growing importance of the stewardship movement for the Roman Catholic Church throughout the world.

In Nigeria, Church leaders have begun to encourage stewardship as an important means of bridging the enormous gap between rich and poor on the African continent. Archbishop John Olorunfemi Onaiyekan, president of the Catholic Bishops' Conference of Nigeria, said that authentic stewardship and evangelization

are necessary preconditions of the inter-religious dialogue that is taking place among Christians and Muslims who are evenly divided among the country's population of 120 million people.

Members of the Ukrainian Greek Catholic Church—in the Ukraine and throughout the world—are now being urged to replace traditional models of philanthropy (in which only the very wealthy supported the Church through large endowments) with the active participation and support of all believers.

Melkite-Greek Bishop Nicholas J. Samra said an authentic understanding of the theology of stewardship (based on the mystery of the Holy Trinity) makes it possible to integrate the sacred and the secular in daily living and to fill the spiritual emptiness that so many people experience today.

And in the United States of America, the 10th anniversary of *Stewardship: A Disciple's Response* is being celebrated with a new edition of the U.S. bishops' pastoral letter that underscores the essential connection between evangelization and stewardship as these are found in sacred Scripture and in the documents of Vatican II and post-conciliar teachings.

Bishop Sylvester Ryan, chairman of the U.S. bishops' committee on stewardship, points to the experiences of some of the Church's great missionaries and

evangelists (including Francis of Assisi, Patrick of Ireland, Damian of Molochai and the Catholic Worker's Dorothy Day) as concrete, practical examples of Christian stewardship and evangelization.

Archbishop James P. Keleher of Kansas City said the global need for a deeper understanding of stewardship could not be more clear.

"Events at home and around the world obligate us [more than ever] to share our gifts, our prayers and our solidarity with our global neighbors as well as our sisters and brothers here at home," he said.

The seminar was sponsored by the International Catholic Stewardship Council (ICSC), which is headquartered in Washington, D.C., but which has a growing number of international members. As an integral part of its mission, the ICSC seeks to raise awareness about the stewardship movement in the mission of the universal Church.

During the five-day gathering, talks and discussion groups were held in a variety of languages. Participants also prayed the Liturgy of the Hours and celebrated daily Mass, including the Eastern Church's Divine Liturgy of St. John Chrysostom with His Eminence Lubomyr Cardinal Husar of the Archeparchy of Lviv, Ukraine, presiding, and a special Eucharistic liturgy celebrated at St. Peter's Basilica by His Eminence Edmund

Cardinal Szoka, president of the Pontifical Commission for the Vatican City State. Seminar participants also had the opportunity to attend an audience with Pope John Paul II on May 21.

Seminar discussions covered a wide range of issues—from guidelines on the "ethical investment of Church resources" by Christian Brother Michael W. O'Hern, president and chief executive officer of Christian Brothers Investment Services Inc., to reflections on "Spirituality and Personal Formation" offered by Msgr. Anthony Philpot, spiritual director for the English College (Venerabile) in Rome. Talks were also given on "Stewardship in Liturgical Celebrations," "Stewardship in the Lives of Youth and Young Adults," and the "Stewardship of Vocation."

Among the diverse representatives of Churches and cultures who attended the International Stewardship Seminar, there emerged a consensus that the growth of the stewardship movement provides an occasion for renewed hope and joy.

(Daniel Conway is a teacher, writer and consultant who specializes in the integration of stewardship principles with the practice of professional fundraising. He is senior vice president of RSI Catholic Services Group, a stewardship education and fundraising consulting firm headquartered in Dallas.) †

Classified Directory, continued from page 18

Positions Available

Youth Minister

Holy Spirit Parish in Indianapolis is seeking an enthusiastic individual to support and encourage the young people of our parish. If you want to help others experience the Catholic faith fully and help them grow spiritually we have the perfect opportunity for you.

Full/part-time position available. Preferred qualifications include a bachelor's degree or related experience in youth ministry and completion of (or willingness to complete) youth ministry certification.

Send résumé to:

Search Committee
c/o Janice Hammans
7243 East 10th Street
Indianapolis, IN 46219

Youth Minister

Are you an active enthusiastic Catholic with a strong spiritual, faith-based background? Are you passionate about sharing your faith with youth? Interested in working in a vibrant parish community that shares and supports that passion? St. Barnabas Catholic Church is the place for you! Our dynamic 2000 household parish needs an organized, energetic, and passionate individual to help establish an active youth ministry program. Preferred qualifications include a bachelor's degree or related experience in youth ministry and completion of (or willingness to complete) youth ministry certification.

Send résumé with references and salary history to:

YM Search Committee
8300 Rahke Road
Indianapolis, IN 46217
or Fax to 1-317-887-8932
or jmcaslin@saintbarnabasparish.org
Must receive by June 30th

Director—Day Care

Holy Trinity Community Day Care and Kindergarten is searching for a new director. The Day Care serves children from 3 to 5 years old, including a pre-K and Kindergarten.

The Center is open from 6:00 a.m. to 5:30 p.m. year round and includes an academic curriculum.

Résumés should be sent to:

Fr. Kenneth Taylor
Holy Trinity Catholic Church
2618 W. St. Clair St.
Indianapolis, IN 46222

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News briefs

U.S.

Newsweek poll assesses Americans' views on fetal rights

NEW YORK (CNS)—Nearly half of Americans believe human life starts at fertilization, while only 11 percent think it does not begin until birth, according to a poll by Princeton Survey Research Associates for *Newsweek* magazine. The survey, published in the June 9 issue of *Newsweek*, also assessed Americans' views on the fate of embryos created for in vitro fertilization and whether the killing of a pregnant woman should involve two murder charges or one. Most respondents (56 percent) said prosecutors should be able in all cases to bring separate murder charges against someone who kills a fetus still in the womb, while another 28 percent said it should be done only in cases where the fetus is able to survive outside the womb. Only 9 percent said a second murder charge should never be brought in such cases, while 7 percent said they did not know. The margin of error for the May 29-30 survey of 1,009 adults was plus or minus 3 percentage points. The responses also were categorized by political party, religion, gender and whether respondents considered themselves "pro-choice" or "pro-life." The margin of error for those subgroups ranged from 5 to 11 percentage points.

Annual retreat helps mentally disabled realize, nurture faith

ST. PAUL, Minn. (CNS)—Like the disciples who questioned Jesus about welcoming children, Christians today may discount the childlike faith of the mentally disabled, sometimes forgetting them in the Church's ministry. "How many parishes actually have people with mental disabilities as altar servers or readers?" asked Claudia Kane-Munson. Earlier this spring, Kane-Munson helped lead spiritual retreats for about 50 mentally disabled participants at the Totino-Grace Renewal Center in Fridley. Her church, St. Odilia in Shoreview, provides special religious education for 20 to 80 adults. "These people have

the same spiritual needs we do," she told *The Catholic Spirit*, the newspaper of the St. Paul-Minneapolis Archdiocese. The retreats help them realize and nurture their faith on a level they understand, she explained.

Pope accepts resignation of Miami Auxiliary Bishop Roman

WASHINGTON (CNS)—Pope John Paul II has accepted the resignation of Bishop Agustin A. Roman, who has been an auxiliary bishop of Miami since 1979. Archbishop Gabriel Montalvo, apostolic nuncio to the United States, made the announcement in Washington on June 7. The Cuban-born bishop turned 75 on May 5. According to canon law, bishops are required to turn in their resignation to the pope when they reach 75. His retirement leaves 23 active Hispanic bishops in the United States. Archbishop John C. Favalora of Miami praised Bishop Roman in a statement for his "genuine and authentic love for God and for all others." He said, "Words are inadequate to express how inspirational his life and ministry have been to countless thousands. His holiness of life has been borne in and through his sufferings as a Cuban exile."

Couple sees role of lay missionaries growing in importance to Church

MARYKNOLL, N.Y. (CNS)—The role of the lay missionary will have growing importance in the Church of the future, according to a lay couple who recently completed a term of service in El Salvador. Timothy and Ellen Dabagian O'Connell said in an interview at Maryknoll headquarters on June 6 that the growth in the lay missionary movement is not just a substitute for declining numbers of priests and religious. According to the couple, opportunities for lay missionaries "are opening up more and more, and lay people are realizing their responsibility." Both said people are excited about living out their faith. Timothy, 36, a native of Framingham, Mass., and Ellen, 34, from the Philadelphia suburb of Upper Darby, contacted Maryknoll shortly after they married in 1998. The following year, they joined the Maryknoll Mission Association of the Faithful and—after a four-month orientation and an initial assignment to Kenya that did not work out—they were sent to El Salvador. Under the program, lay Catholics sign up for three-year terms, rather than make lifetime commitments. But they can renew their contracts, and many

have done this for multiple terms.

Tattoo removal program helps ex-gang members change lives

MISSION HILLS, Calif. (CNS)—Dominican Sister June Wilkerson directs a disappearing act at Providence Holy Cross Medical Center in Mission Hills. Sister Wilkerson, 78, runs a tattoo removal clinic for ex-gang members, punk rockers, convicted felons, prostitutes and drug addicts in the Los Angeles area who want to change their lives by removing visible signs of the past. It is concern for her clients' well-being and personal safety that brought Sister June out of what she thought was going to be her third, and last, retirement. "In the trauma center at the hospital, we see a lot of victims of gang violence," said Sister June, who previously ran a parish nurse partnership for the hospital's outreach program to local churches. Before that, she was a high school teacher and then as a college teacher. With \$25,000 in seed money donated by the hospital for rental of the top-of-the-line \$200,000 Versapulse laser machine, the veteran organizer and religious sister got down to business.

Company that creates faith-based productions gets bishop's blessing

SOUTH BEND, Ind. (CNS)—Bishop John M. D'Arcy of Fort Wayne-South Bend recently blessed the offices of NewGroup Media, a production company in South Bend that creates faith-based and values-based productions for local and national clients. "I'm not sure there are many Wall Street firms that have blessings," said Bishop D'Arcy. Of course, there are not many firms with the same goals as NewGroup Media. It was formed last July by partners Doug Thomas, Larry Bilinski and Christopher Salvador after the University of Notre Dame closed its Golden Dome Productions company, where the three had worked for almost 15 years. After taking some time to regroup and with a lot of prayer and encouragement from former clients, including Bishop D'Arcy, they decided to start their own company. "Bishop D'Arcy was behind us all the way," Thomas told *Today's Catholic*, newspaper of the Fort Wayne-South Bend Diocese. "He has been very supportive." With the addition of a fourth partner to handle the business end, James Salvador of Cromwell, Conn., NewGroup Media was born. †



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