



The

Criterion

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June 20, 2003

Vol. XXXII, No. 36 75¢

Head of bishops' sexual abuse review panel resigns

WASHINGTON (CNS)—Former Oklahoma Gov. Frank Keating resigned as chairman of the U.S. bishops' National Review Board on June 16.

In a letter accepting his resignation, Bishop Wilton D. Gregory of Belleville, Ill., president of the U.S. Conference of Catholic Bishops, praised Keating's "enormous contribution" to moving the Church's response to the clergy sexual abuse crisis ahead "in an intense environment" and under close media scrutiny.

The resignation came just four days after a *Los Angeles Times* report that quoted Keating saying some unnamed bishops were acting "like *La Cosa Nostra*"—the U.S. branch of the Mafia—

in hiding and suppressing information about clergy sexual abuse of minors.

Keating accused some bishops, including Los Angeles Cardinal Roger M. Mahony, of fighting full disclosure to the board of the abuse data in their dioceses.

In a statement June 12, Cardinal Mahony called Keating's remarks "irresponsible and uninformed."

"Just yesterday, the John Jay group [John Jay College researchers contracted to gather data on the extent of clergy sex abuse for the review board] acknowledged flaws in their proposed protocols and finally agreed to conform with California and canon law," Cardinal Mahony said. "With these amendments, the California

bishops will at least be free to participate in the study without violating the law."

In a follow-up interview with the *Times*, the cardinal said Keating's comparison of some bishops with *La Cosa Nostra* was "off the wall." He said he planned to raise questions about Keating's job performance at the bishops' June meeting.

Bishop Gregory appointed Keating to chair the review board last June in Dallas immediately after the bishops approved their "Charter for the Protection of Children and Young People," under which the board was formed.

Keating played an important role in Bishop Gregory's selection of the rest of

See KEATING, page 20



Oklahoma Gov. Frank Keating, flanked by Bishop Wilton D. Gregory and Bishop Joseph A. Galante, addresses the media last June in Dallas after he was chosen to chair the U.S. bishops' advisory panel for their new National Office for Child and Youth Protection.

Church works across Africa to spotlight conflict, relieve war, hunger

ROME (CNS)—Far from the media spotlight, the Catholic Church was working across Africa this spring to help draw attention to the continent's conflicts and bring relief to the victims of hunger, war and poverty.

The situations ranged from a deadly outbreak of civil war in Congo to chronic drought in Ethiopia and Eritrea, and involved Church agencies from the Vatican to local charities.

In Congo, Church leaders expressed cautious optimism over the planned arrival of 1,400 European peacekeeping troops in the eastern part of the country, where an estimated 1,000 people have been killed in recent months of violence.

"It's a positive thing," Archbishop Faustin Ngabu of Goma, Congo, said of the peacekeepers' mission, "but we cannot forget that the international community did nothing two months ago when the civilian population was massacred."

Belgian Missionary of Africa Father Joe Deneckere said that during the vicious battle for Bunia, the capital of Congo's northeastern Ituri region, the local Catholic Church was caught up in the tide of killing.

Two local priests were murdered by Lendu militiamen along with 20 other people in a mass killing near the parish church of Nyakasanza. Now their bodies are buried in freshly turned graves in front of the church, near a mass grave for 11 other victims.

The strain has taken its toll on the



A young soldier with the Union of Congolese Patriots attends a June rally in Bunia, the capital of Congo's northeastern Ituri region. Two priests were recent victims of ethnic violence that has marked Congo's civil war. Church leaders expressed cautious optimism over the planned arrival of 1,400 peacekeeping troops.

local Missionaries of Africa, commonly known as the White Fathers. Of the 14 missionaries working in Ituri two months ago, just five remain.

Meanwhile, in the Congolese Diocese of Butembo-Beni, Bishop Melchisedec Sikuli Paluka urgently appealed for assistance in the face of a "deadly and destabilizing advance" of rebel forces.

He said panic was spreading through-

out urban centers, and there was growing concern for the fate of more than 300,000 displaced people taking shelter in the area. He said that on June 8 Pentecost Sunday services in his diocese were "either disturbed or canceled because of attacks" by rebels.

According to estimates, up to 4 million people have died as a result of

See AFRICA, page 2

Ordinand will depend on prayer, devotion to Mary

By Brandon A. Evans

Ruthanne Robeson still wakes up and marvels that her son is going to be a priest.

She believes God has blessed their family and vindicated her deepest feeling about the vocation of her second oldest child.

She also reminds herself, lightheartedly, that the mother of a priest has got a one-way ticket to heaven.

Deacon Robert Robeson, a native of St. Louis, will be ordained to the priesthood for the Archdiocese of Indianapolis on June 28 at SS. Peter and Paul Cathedral along with Deacon Jonathan Meyer.

His first Mass will be at 5:30 p.m. on June 28 at St. Monica Parish, 6131 N. Michigan Road, in Indianapolis.

When Robeson was about 12, his mother said that he read a book about the life of St. Francis—a book that shaped his outlook and his future.

He wanted to be like the saint—a desire that revealed to his mother that God might have something special in mind for the young Robert.

Still, he didn't go off to the seminary. After completing a master's degree in education at the University of South Carolina in Columbia, S.C., he became an assistant dean at Lehigh University in Pennsylvania.

He realized that if we wanted to

See ORDINATION, page 7

The permanent deacon formation program

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

Last of a five-part series

The deacon must have special qualities if he is to fulfill his threefold areas of service—the ministry of the Word, the ministry of the liturgy, and the ministry of charity and justice. Therefore, he requires special training.

The Archdiocese of Indianapolis plans to work in cooperation with Saint Meinrad School of Theology to develop its permanent deacon formation program. It is expected that the first class will enter the program in September 2004.

The program will address four dimensions, or areas, of formation—human, spiritual, intellectual and pastoral.

The human dimension will include the development and support of those personal and interpersonal qualities that allow the participant to maintain healthy relationships with family and colleagues. These will foster a sense of collaboration and help the candidate become a prophetic

voice for the needs of the poor and marginalized.

The spiritual dimension will help the participant cultivate his commitment to God's Word and the Church, deepen his prayer life and acquaint him with the Catholic Church's spiritual tradition.

The intellectual dimension will address the academic program of study that provides the theological foundation needed to fulfill the diaconal ministry effectively. This component will be Saint Meinrad's primary responsibility.

The pastoral dimension will strengthen and develop the professional and ministerial

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AFRICA

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the Congolese war; many died from malnutrition or disease. In Ituri, at least 50,000 people have died and at least 500,000 have been displaced from their homes.

Across the border in the northern region of Uganda, rebels were consolidating their control of rural areas and laying siege to towns and cities.

"The situation is desperate," Italian Father Giulio Albanese, director of the Rome-based MISNA missionary news service, told Vatican Radio from a Catholic mission in Kitgum, Uganda. He said about 10,000 civilians were homeless and people were "literally dying of hunger."

Rebels recently began attacking Catholic churches and missions, "committing true acts of sacrilege," he said. What particularly worried Church leaders was the fate of hundreds of Ugandan children—ages 10 to 15—who were taking shelter in Church missions to avoid being forced to join the rebels.

Across the continent on Africa's western coast, Church leaders were working to prevent massive bloodshed in a rebel uprising against Liberia's president. The Rome-based Sant'Egidio Catholic lay group succeeded in getting one rebel leader to agree to a three-day cease-fire.

But Liberian President Charles Taylor's continuing refusal to step down seemed sure to set the stage for a bloody showdown over Monrovia, the country's capital. Most foreigners, including Americans, hastily evacuated the country in French military helicopters.

The chairman of the U.S. bishops' international policy committee released a statement in late May supporting calls for an immediate cease-fire in Liberia and negotiations to create a government of national unity.

In the statement, Bishop John H. Ricard of Pensacola-Tallahassee, Fla., said that although rebels and government forces had pillaged and destroyed Catholic churches, hospitals and other buildings,

the Church offered "the last remaining structures capable of providing essential social services, particularly health and education, in the absence of a viable state."

After serving as a Vatican ambassador in the Horn of Africa for seven years, U.S. Archbishop Silvano Tomasi was named in June to represent the Holy See to U.N. agencies in Geneva. The 62-year-old Scalabrini priest said he would try to bring his firsthand knowledge of African problems to organizations that deal with migration, human rights and economics.

Archbishop Tomasi said he was approaching his new assignment with the conviction that Africa is generally ignored except in times of disaster. That means short-term crises often generate a generous response, but long-term solutions draw less attention, he said.

"If you look at the last meeting of the G-8 [in early June], Africa was supposed to be a major piece of the action there. But it didn't work out that way. Africa was completely put aside," he said.

Archbishop Tomasi's assignment covered Ethiopia, Eritrea and Djibouti, an area plagued by civil strife and chronic drought.

At present, he said, several million people in the region are faced with severe food and drinking water shortages.

If humanitarian aid keeps up, the region will avoid an immediate disaster, the archbishop said.

"But we need to address the roots of the problem" by reforming agricultural practices, creating markets and creating roads that allow farmers to take their produce to be sold, he said.

In the United States, Catholics worked to make sure Africa is not forgotten. At Lumen Christi High School in Jackson, Mich., student Dan Vainner Jr. and teacher Paulette Burgess went to Mali in West Africa for Building with Books, a national organization dedicated to building schools in Third World countries.

Students at Lumen Christi, in the Lansing Diocese, raised money for the building program by earning a dollar per hour of community service by working at



A wounded man rests in a hospital in Bunia, Congo, on June 13. Rival militias in the area have killed hundreds in the last month, with European Union peacekeepers unable to stop ethnic bloodshed.

a soup kitchen and nursing homes. They participated in city and cemetery cleanup efforts, and some students worked a hot line that takes calls from women who are thinking about abortion; the students refer

callers to counselors.

Burgess said most students go beyond their required 20 hours of community service per year and instead double that amount per month. †

Vatican says charges in Phoenix do not affect diocese's governance

VATICAN CITY (CNS)—A bishop who faces civil criminal charges remains the head of his diocese, unless his resignation is accepted by the pope or an administrator is appointed to carry out his duties, Vatican officials said.



The officials, who asked not to be named, were commenting June 17 about the Bishop Thomas J. O'Brien of Phoenix had been arrested and charged with leaving the scene of a fatal traffic accident.

The officials cautioned against a rush to judgment in the case and said they expected the matter would be handled quickly by the local judicial system.

One Vatican source said he would not be surprised if Bishop O'Brien were in contact with the Holy See through the apostolic nuncio to the United States to determine what, if any, immediate steps should be taken in terms of diocesan governance.

However, in Washington, Archbishop Gabriel Montalvo, the nuncio, said on June 17 that Bishop O'Brien had not been in contact with his office.

Bishop O'Brien, an Indianapolis native who was ordained in 1961 at Saint Meinrad Archabbey Church for the Diocese of Tucson, Ariz., has led the Phoenix Diocese since 1981.

Vatican officials said that, in general, the fact of civil charges against a bishop

has no legal effect on his Church office.

"Technically and objectively, he remains a sitting bishop, until his resignation is accepted by the Holy Father or until an administrator is appointed," said one official.

Church law provides that if a bishop is impeded in his duties, temporary diocesan leadership would be carried out by a previously designated vicar general or other official. The Vatican also could step in and make other arrangements in the case of an impeded bishop.

But one official said "impeded" means that the bishop is totally unable to exercise his office—not simply that he finds himself in a difficult situation. In this case, he said, it appears the bishop is still able to function.

Bishop O'Brien's situation, however, was already unique in terms of his

governing responsibilities.

In a recent agreement to avoid criminal prosecution regarding oversight of sexual abuse by local priests, he gave up some of his diocesan administrative duties.

The agreement, signed in May by the bishop and an Arizona county attorney, required the bishop to delegate to a "moderator of the curia" certain administrative duties, including responsibility for revising and enforcing diocesan sex abuse policies.

Some canon law experts in Rome said the agreement raised questions. They said that while a bishop can delegate tasks to others in some specific areas, he cannot permanently relinquish his overall governing responsibility in those areas or voluntarily limit his own authority as bishop.

The Vatican has made no official comment on the developments in the Phoenix Diocese. †



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The Criterion • P.O. Box 1717 • Indianapolis, IN 46206-1717

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

1400 N. Meridian St.
 Box 1717
 Indianapolis, IN 46206-1717
 317-236-1570
 800-382-9836 ext. 1570
 criterion@archindy.org

Periodical Postage Paid at Indianapolis, IN.
 Copyright © 2003 Criterion Press, Inc.

POSTMASTER:
 Send address changes to:
 Criterion Press, Inc.
 1400 N. Meridian St.
 Box 1717
 Indianapolis, IN 46206-1717.



Phone Numbers:

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

Price: \$22.00 per year 75cents per copy

Postmaster:

Send address changes to The Criterion,
 P.O. Box 1717, Indianapolis, IN 46206

World Wide Web Page: www.archindy.org

E-mail: criterion@archindy.org

Published weekly except the last week of December and the first week of January. Mailing Address: 1400 N. Meridian Street, Box 1717, Indianapolis, IN 46206-1717. Periodical Postage Paid at Indianapolis, IN. Copyright © 2003 Criterion Press, Inc. ISSN 0574-4350.

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Archdiocesan agency employees to give up pay raises

Catholic Center and Xavier Building in Indianapolis to be open only four days a week to reduce \$2 million budget deficit

By Greg Otolski

The nearly 460 people employed by the archdiocese in its various agencies throughout central and southern Indiana will forgo a pay raise in the upcoming fiscal year, which begins July 1.

Also, archdiocesan employees, who work in Indianapolis in the Archbishop O'Meara Catholic Center and the Xavier

Building, will begin a four-day workweek starting July 7.

These are the latest efforts being taken by the Archdiocese of Indianapolis to reduce a nearly \$2 million budget deficit.

Earlier this month, 26 jobs were eliminated after Archbishop Daniel M. Buechlein announced that over the next 18 months the archdiocese will identify

\$3 million in cost reductions to balance the budget.

The archbishop said rising health and property insurance expenses combined with investment losses in the stock market the past two years have led to the deficit.

Msgr. Joseph F. Schaedel, vicar general and moderator of the curia for the archdiocese, said employees were to be given a 3.5 percent pay increase in July. He said freezing salaries will save the archdiocese more than \$140,000 in the next year.

Msgr. Schaedel said the pay freeze was necessary because "the elimination of 26 positions, the cutting of most agency budgets by 20 percent, and other actions that are planned will not go far enough to

close the gap and eliminate our operational deficit."

The four-day workweek, which will be implemented on a trial basis through the end of the year, is expected to save \$120,000 annually.

The four-day workweek will begin July 7. The Archbishop O'Meara Catholic Center and the Xavier Building will be open from 8 a.m. until 5:30 p.m. Monday through Thursday.

Employees going to the four-day workweek will continue to work the same number of hours each week by working more hours Monday through Thursday. Also, the lunch hour each day is being reduced to 45 minutes. †

Archdiocesan pilgrimage to Ireland is Oct. 19-29

An 11-day pilgrimage to experience the Catholic heritage of Ireland, visit places where saints have walked and experience the Irish culture is set for Oct. 19-29. There are only 10 seats left for this archdiocesan pilgrimage.

Msgr. Joseph F. Schaedel, vicar general of the Archdiocese of Indianapolis, will be the spiritual director for the pilgrimage that will take pilgrims to the grave of St. Patrick, the Knock Shrine where the Blessed Mother appeared, and through the Irish countryside.

Daily Mass and daily rosary, along with excursions of interest to various places in Ireland and various shrines, are included.

The cost of the trip is \$2,495 for double occupancy or \$2,609 for single occupancy. Airfare, first-class hotels, motor coach, daily breakfast, daily dinner, except for one night, hotel portage and tour guide is included in the cost.

Pilgrims begin their journey on Oct. 19 by flying from Indianapolis to Shannon, Ireland, where they will visit the Cliffs of Moher.

On Oct. 20, pilgrims will travel by motor coach through the Connemara region, before visiting the Kylemore Abbey, a 19th-century Gothic mansion that is now a girls' school supervised by Benedictine nuns. Afterward, pilgrims will pass Corach Patrick, where St. Patrick went for fasting and rest.

They will arrive at Knock Shrine, where, according to tradition, the Blessed Mother, St. Joseph and St. John the Evangelist appeared in 1879. Pope John Paul II and Mother Teresa have visited the shrine. Mass will be celebrated at the shrine.

Oct. 22 brings pilgrims through Limerick to Adare. On Oct. 23, an excursion from the city will be made to the Dingle Peninsula to view the mountains and coast before traveling through Sleat Head to view the Basket Islands. A visit to the Gallarus Orator, an example of an early Christian Church built in the sixth century without mortar, is included.

On Oct. 24, Mass will be celebrated at St. Finbar's Oratory, a small stone chapel on an island. A visit to Blarney Castle is next, where the tradition of kissing the



A visit to the Cathedral of St. Patrick in Dublin is scheduled on the last day of the pilgrimage. Pilgrims may also visit the gravesite of St. Patrick before returning home on Oct. 29.

Blarney stone, or "stone of eloquence," can be experienced.

Pilgrims will visit Waterford on Oct. 25, the oldest continuously settled site in Ireland. A tour of the Waterford Crystal Factory and visits to Jameson Heritage Centre in Middleton will finish the day.

The Tower of Cashel, where St. Patrick once preached, will be visited on Oct. 26 before continuing to Dublin, where pilgrims will stay in a 12th-century castle.

The monastic settlement founded by St. Kevin at Glendalough greets pilgrims

on Oct. 27, along with a day for shopping or other excursions.

On Oct. 28, pilgrims will travel near the border of Northern Ireland to Downpatrick for Mass at the cathedral and a visit to St. Patrick's gravesite before returning to Indianapolis on Oct. 29.

(For more information or to register for the pilgrimage, contact Carolyn Noone, associate director for special events, at 317-236-1428 or 800-382-9836, ext. 1428.) †

Archbishop Buechlein asked governor to spare death row inmate

By Mary Ann Wyand

Capital punishment is "more often about revenge than it is about justice," Archbishop Daniel M. Buechlein noted in a June 1 letter to Gov. Frank O'Bannon requesting life in prison without parole for convicted murderer Joseph Trueblood of Lafayette, Ind.

O'Bannon denied Trueblood's clemency request on June 11, and the U.S. Supreme Court denied the Indiana death row inmate's request for a stay of execution on June 12.

Trueblood was executed at 12:24 a.m. on June 13 at the Indiana State Prison in Michigan City, Ind., for the murders of Susan Bowsher of Lafayette, Ind., and her children, Ashelyn Hughes, 2, and William

E. Bowsher, 1, in 1988.

Court documents state that Trueblood admitted shooting Bowsher after learning that she planned to quit dating him and reunite with her ex-husband, but that he denied killing the children.

"The Roman Catholic Church believes that executing Mr. Trueblood only continues the cycle of violence and furthers the culture of death so prevalent in our society," Archbishop Buechlein noted in his letter to the governor.

"As Catholic Christians, we cannot forget that Jesus himself died as a result of state-imposed capital punishment," the archbishop said. "We must look to the example of Jesus, who forgave those who put him to death. It is well past time for our society to let go of our need for

revenge, and to embrace reconciliation and forgiveness. We cannot stop violence by committing more violence."

Archbishop Buechlein also told O'Bannon that he is praying for the victims and their loved ones.

"We recognize the importance of justly punishing people who commit crimes," he said, "but we believe the appropriate punishment for murder would be life imprisonment without the possibility of parole."

St. Susanna parishioner Karen Burkhart of Plainfield, the Indiana death penalty abolition coordinator for Amnesty International, expressed sympathy for family members and friends of the victims, but said Trueblood also was a victim and his life should have been spared by the state.

"Like many [inmates] on death row in

the United States, Joseph Trueblood comes from a background of abuse and is mentally impaired," Burkhart said. "In post-conviction investigations, a mental health expert concluded Mr. Trueblood suffered from post-traumatic stress disorder as a result of his abusive childhood. Prior to the 1990 trial, a clinical neuropsychologist found Mr. Trueblood had brain damage and sub-average intellectual functioning. However, the trial court did not hear this evidence."

Burkhart also cited widespread concern about the reliability of the capital justice system in the United States.

"Every death sentence is an affront to human dignity," she said, "and every execution is a symptom of a culture of violence rather than a solution to it." †

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Editorial



CNS photo by Martin Lueders

Despite the downturn in the economy the past two years, Catholics across central and southern Indiana have continued to be generous in their financial contributions to the Church. However, money that has been raised in recent capital and endowment campaigns cannot be used to reduce the archdiocese's nearly \$2 million operating deficit.

State of the archdiocese

The recent announcement of the budget cutbacks and the realignment of some ministries has left Church employees and parishioners a bit dazed, scratching their heads and asking how this could have happened.

The short answer is pretty clear: On the one hand ministry needs are changing, as revealed through the archdiocese's planning process. On the other hand the Church—just like everyone else—is being hit by the economic slowdown, skyrocketing medical care costs, steep increases in property insurance since the terrorist attacks of 9/11, and continued cutbacks from the United Way, government and other funding groups.

Yet, the general financial position of the archdiocese is essentially sound. Recent capital and endowment campaigns have raised millions of dollars—all considerably well over goals—for deferred maintenance and other capital and endowment needs. But, as has been pointed out again and again, monies raised for designated purposes, such as capital improvements, may not be used to meet operating expenses.

In spite of the continued generosity of the people of the archdiocese, funds available to meet the operating expenses of the archdiocese's central administrative offices and agencies, and for the needs of home mission parishes and schools and for shared ministries have just not been enough to meet expenses. This is especially true when the stumbling economy sent investment income on a 28.3 percent plunge—from a positive 22.8 percent in 1997 to a negative 5.5 percent in the last fiscal year. Even though investment income generally is used for designated purposes—when it's there—it frees up other funds for operations. When investment income is not coming in, other funds must be used to cover the gap.

Perhaps the most painful aspect of the recent budget cuts is the fact that 26 employees in offices and agencies throughout the archdiocese no longer have jobs. That's nearly 5.7 percent of the 458 full- and part-time agency

employees. While the archdiocese provides a generous severance package, the fact of the matter is that some colleagues are no longer working beside us, and their absences are apparent every day. They are missed, and that's hard.

Unfortunately, similar situations are occurring in other dioceses around the nation as the same economic pressures force cutbacks. In mid-May, for example, the Archdiocese of Denver announced a reduction in staff of 12 percent.

We've been thinking and talking a lot about bottom lines lately. But we also remember something Archbishop Daniel M. Buechlein said several years ago in very different circumstances. He said, "Faith, not finances, is the Church's bottom line." We agree, but we also know that our faith compels us to be responsible stewards of the Church's limited resources.

In the current readjustment, the archbishop has once again called our attention to the virtue of hope. From 1996 to 2001, we proclaimed ourselves to be on a "Journey of Hope." We participated in the "Legacy of Hope from Generation to Generation" campaign and conducted another successful campaign called "Building Communities of Hope." In September 2000, we celebrated the Great Jubilee "in the Spirit of Hope."

Now, Archbishop Buechlein is calling all of us to account. In these new and difficult circumstances, he is once again reminding us that as Christians we are a people of hope. "In the long term," he recently told various consultative groups, "... we are being called to be the people of hope we are supposed to be. And this requires a vision for the future."

The archbishop's vision involves disciplined planning and will require an enthusiastic embrace of stewardship by each of us to meet today's challenges and seize the new moment of grace that Divine Providence is offering us.

Let's pray that we can really show ourselves to be the people of hope the Lord calls us to be. †

— William R. Bruns

Letters to the Editor

Who is saved?

After reading Mr. Bob Saverine's letter regarding who is to be saved in the June 6 issue of *The Criterion*, I felt compelled to comment.

First of all, as a practicing Catholic, I agree that attending Mass and frequent reception of the sacraments are how we can continue to walk with the Lord on a daily basis. Where I disagree with him is when he professes to know not only how one is saved, but whether one is saved.

Mr. Saverine begins by saying that essentially Father John Catoir doesn't know what he's talking about. To Mr. Saverine's way of thinking, it's very easy to ascertain who will enjoy eternal life. All that is necessary is to dot your "i's" and cross your "t's." Just follow the rules and your salvation is assured. Well, I hate to rain on anyone's parade, but it's just not that easy.

If one looks at our model, Jesus Christ, and listens to what he tells us, we hear a very different message. Jesus was constantly at odds with the Pharisees who were the reigning "experts" on how to live one's life. Jesus' problem with the Pharisees wasn't that they followed the rules too closely, it was how they lived their lives! He saw how they didn't make the connection between their religious practices and their everyday routines. Furthermore, Jesus gave us only one commandment as far as I can tell—"What I command you is to love one another." (Jn 15:17).

I know about following the rules and doing little else. Hey, I was one of those "Sunday Catholics." I went to Sunday Mass, occupied a pew space and dropped my envelope into the basket when it was passed around. I even went to confession once in a while, but that was about it. Was I saved going along this path? Maybe or maybe not. I have learned since then that salvation is a day-to-day struggle and requires one to renew his or her efforts constantly.

Yes, Holy Mother Church has an abundant treasure chest of grace to share with us, but we must use it to bring Christ into our environments (Mk 16:16). I am convinced that the moment I appear before my Lord, he won't give a hang on how many times I've attended Mass or any other religious practice. He will ask me one question: "Have you loved others?"

No one should try to make judgments on who is and who is not saved. It would be better to follow the advice of a priest I once heard speaking on this subject. He said, "Judging others isn't in my job description. That's God's job, so I'll just leave it up to him."

Joe Proctor, New Albany

Young adults and orthodoxy

I just now am reading *The New Faithful: Why Young Adults Are Embracing Christian Orthodoxy* by Colleen Carroll, so I am better able to

understand James D. Davidson's *Criterion* column of Feb. 21, 2003, in which Davidson warns future readers of Carroll's book to be aware that the group she discusses is comprised of a very select group of individuals and that the trend toward orthodoxy described by Carroll does not exist.

Carroll is in no way attempting to mislead people or present something that is not there. In the first chapter of her book, the only chapter from which Davidson makes his citations, she is blunt about the fact that she spoke with a large number of young people who in no way are representative of their peers.

It was precisely because of their uniqueness that Carroll wanted to speak with them about their journeys to orthodoxy. The young adults she presents are "a small but committed core of young Christians" (p. 4) who have "made conscious commitments that they are having an impact far greater than their numbers would warrant" (p. 12). Carroll is presenting this small group precisely because they are "dedicated, committed, capable of leadership" (p. 12), not because they are representative of their age group as a whole.

Carroll, likewise, does not present this small but committed core of young adults as necessarily portending any sort of groundswell toward orthodoxy on the part of all or any other young adults. She very honestly and bluntly reviews the evidence presented by a number of polls and studies taken over the past few years that represent the unorthodox views Davidson sees in his research and the research of others.

Carroll, in fact, states, "Indicators such as these do not portend a universal embrace of Christian orthodoxy and conventional morality" (p. 8). Unlike Davidson, however, Carroll does not stop there. She also reviews articles and reports from the mass media, government statistics, and other research and polling that present the very beginnings of what could result in a trend toward orthodoxy, if the young adults she presents and others like them pursue the leadership roles unique to them and have the positive effect on this country they plan to have.

This possibility that a very few young adults who have embraced orthodoxy within their respective Churches and denominations will lead a re-evangelization of their peers and of the culture is the exciting hope Carroll offers to her readers. This book does not need "to be approached cautiously and interpreted carefully," as Davidson states.

The New Faithful needs to be read completely and digested thoroughly. The stories and research Carroll presents gives the reader some insight into the way God is caring for his Church, even in the midst of such unbelief. This book is exciting. It rewarded my time with a renewed sense of mission and with the feeling that I am not alone.

Marcus Eugene Woods II, Indianapolis

Letters Policy

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

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

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

ters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

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

Send letters to: "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717. Readers with access to e-mail may send letters to critterion@archindy.org.

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

The Rosary sits us at the 'school of Mary'

Third in a series

Cardinal John Henry Newman, a convert to Catholicism, once wrote: "Non-Catholics are accustomed to regard devotion to Mary as encroaching upon the position of Jesus."

Not only non-Catholics express this concern. In our own times, some people worry about "an overflowing Marian devotion" that will "supplant the true essence of Christianity, the gospel of Christ himself."

To such concerns, Cardinal Joseph Ratzinger replies: "There is one thing we must not forget: It has always been the Mother who reached people in a missionary situation and made Christ accessible to them. That is especially true of Latin America. Here, to some extent, Christianity arrived by way of the Spanish swords, with deadly heralds. In Mexico, at first, absolutely nothing could be done about missionary work—until the occurrence of the phenomenon at Guadalupe, and then the Son was suddenly near by way of his Mother... The Christian religion no longer wears the terrible face of the conqueror but the kindly face of the Mother" (cf. Ratzinger, *God and the World*, Ignatius Press, San Francisco; 2002, p. 300).

In the introduction to his recent Apostolic Letter, *Rosarium Virginis Mariae* (*The Rosary of the Virgin Mary*),

Pope John Paul II wrote: "The Rosary, though clearly Marian in character, is at heart a Christocentric prayer. In the sobriety of its elements, it has all the *depth of the Gospel message in its entirety*, of which it can be said to be a compendium. It is an echo of the prayer of Mary, her perennial *Magnificat* for the work of the redemptive Incarnation, which began in her virginal womb. With the Rosary, the Christian people *sit at the school of Mary* and are led to contemplate the beauty on the face of Christ and to experience the depths of his love" (*Rosarium*, #1).

He also wrote: "It can be said that the Rosary is, in some sense, a prayer-commentary on the final chapter of the Vatican Council II Constitution *Lumen Gentium*, a chapter which discusses the wondrous presence of the Mother of God in the mystery of Christ and the Church" (*Rosarium*, #2).

He also said: "Our heart can embrace in the decades of the Rosary all the events that make up the lives of individuals, families, nations, the Church, and all mankind, our personal concerns and those of our neighbor, especially those who are closest to us, who are dearest to us. Thus the simple prayer of the Rosary marks the rhythm of life" (*Rosarium*, #2).

I agree with the pope's assertion that the Rosary, reclaimed in its full meaning, goes to the very heart of Christian life. As he says, "it offers a familiar yet fruitful

spiritual and educational opportunity for personal contemplation, the formation of the People of God, and the new evangelization" (*Rosarium*, #3).

In his letter, the Holy Father recalled that in the years of preparation for the Second Vatican Council, Blessed Pope John XXIII encouraged the Christian community to recite the Rosary for the success of the Council (*Rosarium*, #3).

Indeed, in the last chapter, the Dogmatic Constitution on the Church, *Lumen Gentium* makes the point about a Marian devotion that is directed to the Christological center of the Christian faith: "When the Mother is honored, the Son... is duly known, loved and glorified" (cf. #66).

Pope John Paul wrote: "The most important reason for strongly encouraging the practice of the Rosary is that it represents a most effective means of fostering among the faithful that *commitment to contemplation of the Christian mystery* which I have proposed in the Apostolic Letter *Novo Millennio Ineunte* (*Beginning the New Millennium*) as a genuine 'training in holiness': 'What is needed is a Christian life distinguished above all in

the *art of prayer*.' Inasmuch as a contemporary culture, even amid so many indications to the contrary, has witnessed the flowering of a new call for spirituality, due also to the influence of other religions, it is more urgent than ever that our Christian communities should become genuine schools of prayer.

"The Rosary belongs among the finest and most praiseworthy traditions of Christian contemplation. Developed in the West, it is a typically meditative prayer, corresponding in some way to the 'prayer of the heart,' or 'Jesus prayer,' which took root in the Christian East" (*Rosarium*, #5).

In his letter, the Holy Father reminded us that historical circumstances make the revival of the Rosary quite timely as "a prayer for peace." He noted that since Sept. 11, 2001, we have entered a millennium of fresh scenes of bloodshed and violence. We need to contemplate Christ "who is our peace." He cited another critical issue. The family is "menaced" by ideological and practical forces in our day. We need the revival of the Rosary in our families—praying for our families. (cf. *Rosarium*, #6). †

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.

A través del Rosario 'aprendemos de María'

Tercero de la serie

El Cardenal John Henry Newman, quien se convirtió al catolicismo, escribió una vez: "Aquellos que no son católicos están acostumbrados a ver la devoción hacia María como una usurpación del puesto de Jesús."

No solamente aquellos que no son católicos expresan esta preocupación. Aun en nuestra época algunas personas se preocupan de "una devoción mariana avasallante" que "suplantará la verdadera esencia del cristianismo: el evangelio del propio Cristo."

Ante tales consternaciones, el cardenal Joseph Ratzinger responde: "Hay algo que no debemos olvidar: la Madre es quien siempre ha llegado al pueblo como misionaria y ha hecho que Cristo sea accesible a él. Esto es especialmente palpable en América Latina. Hasta cierto punto, allí el cristianismo llegó a través de las espadas españolas, con augurio de muerte. Al principio, no había nada que se pudiera hacer en México respecto a la obra misionaria, hasta que ocurrió el fenómeno en Guadalupe, y a partir de entonces, de pronto el Hijo estuvo cerca por intercesión de Su Madre... La religión cristiana ya no tenía el rostro terrible del conquistador sino el dulce rostro de la Madre. 2002, p. 300).

En la introducción a su más reciente Carta Apostólica titulada *Rosarium Virginis Mariae* (*El Rosario de la Virgen María*), el Papa Juan Pablo II escribió: "El Rosario, en efecto, aunque se dis-

tingue por su carácter mariano, es una oración centrada en la cristología. En la sobriedad de sus partes, concentra en sí la *profundidad de todo el mensaje evangélico*, del cual es como un compendio. En él resuena la oración de María, su perenne *Magnificat* por la obra de la Encarnación redentora en su seno virginal. Con el Rosario, el pueblo cristiano *aprende de María* a contemplar la belleza del rostro de Cristo y a experimentar la profundidad de su amor." (*Rosarium*, #1)

También escribió: Se puede decir que el Rosario es, en cierto modo, un comentario-oración sobre el capítulo final de la Constitución *Lumen Gentium*, del Vaticano II, capítulo que trata de la presencia admirable de la Madre de Dios en el misterio de Cristo y de la Iglesia." (*Rosarium*, #2).

También escribió: Al mismo tiempo nuestro corazón puede incluir en estas decenas del Rosario todos los hechos que entran en la vida del individuo, la familia, la nación, la Iglesia y la humanidad. Experiencias personales o del prójimo, sobre todo de las personas más cercanas o que llevamos más en el corazón. De este modo la sencilla plegaria del Rosario sintoniza con el ritmo de la vida humana." (*Rosarium*, #2).

Estoy de acuerdo con la aseveración del Papa de que el Rosario, comprendido en su pleno significado, llega al corazón mismo de la vida cristiana. Como dice él "ofrece una oportunidad ordinaria y fecunda espiritual y pedagógica, para la

contemplación personal, la formación del Pueblo de Dios y la nueva evangelización" (*Rosarium* #3)

En su carta, el Santo Padre recuerda que durante los años de preparación para el Concilio Vaticano Segundo, el Beato Juan XXIII exhortó a la comunidad cristiana a recitar el Rosario por el éxito del Concilio (*Rosarium*, #3).

De hecho en el último capítulo, la Constitución Dogmática de la Iglesia, *Lumen Gentium*, hace hincapié en la devoción mariana dirigida al centro cristológico de la fe cristiana: "Mientras es honrada la Madre, el Hijo sea debidamente conocido, amado, glorificado" (cf. #66).

El Papa Juan Pablo escribió: Pero el motivo más importante para volver a proponer con determinación la práctica del Rosario es por ser un medio sumamente válido para favorecer en los fieles la *exigencia de contemplación del misterio cristiano*, que he propuesto en la Carta Apostólica *Novo millennio ineunte* (*Comienzo del Nuevo Milenio*) como verdadera y propia 'pedagogía de la santidad': 'Es necesario un cristianismo que se distinga ante todo en el *arte de la oración*.' Mientras en la cultura contemporánea, incluso entre tantas contradicciones, aflora una nueva

exigencia de espiritualidad, impulsada también por influjo de otras religiones, es más urgente que nunca que nuestras comunidades cristianas se conviertan en «auténticas escuelas de oración».

"El Rosario forma parte de la mejor y más reconocida tradición de la contemplación cristiana. Iniciado en Occidente, es una oración típicamente meditativa y se corresponde de algún modo con la «oración del corazón», u «oración de Jesús», surgida sobre el *humus* del Oriente cristiano." (*Rosarium*, #5).

En su carta, el Santo Padre nos recuerda que las circunstancias históricas hicieron revivir el Rosario oportunamente como "una oración por la paz." Apunta que, desde el 11 de septiembre de 2001, hemos entrado en un milenio lleno de escenas llenas de derramamiento de sangre y violencia. Debemos contemplar a Cristo "quien es nuestra paz." Citó otro tema crítico: La familia está amenazada por fuerzas ideológicas y reales en nuestros días. Debemos revivir el Rosario en nuestras familias: rezando por nuestras familias. (cf. *Rosarium*, #6). †

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 . . .

There will be a **Corpus Christi procession** for the New Albany Deanery at 7 p.m. on June 22 at St. Joseph Parish, 2605 St. Joe Road West, in Sellersburg. People will gather in the parish hall for the procession to the church. All are welcome. For more information, call the parish at 812-246-2512.

Christ the King Parish, 1827 E. Kessler Blvd., in Indianapolis, is having its **parish festival** from 5 p.m. to midnight on June 20-21. There will be music, games, food and entertainment. On Friday and Saturday morning, there will also be a rummage sale. For more information, call 317-255-3666.

Holy Angels Parish, 740 W. 28th St., in Indianapolis, is having its **100th Anniversary Summer Festival** from 5 p.m. to 10 p.m. on June 20, from 9 a.m. to 10 p.m. on

June 21 and from 1 p.m. to 10 p.m. on June 22. There will be a children's pavilion, a gospel explosion and food. For more information, call 317-926-3324.

St. Jude Parish, 300 W. Hillside Ave., in Spencer, is having its **Trash to Treasure Sale** from 9 a.m. to 4 p.m. on June 21. For more information, call 812-829-3082.

Sacred Heart of Jesus Parish, 2322 N. 13½ St., in Terre Haute, is having its **summer auction** starting at 10 a.m. on June 21. For more information, call 812-466-1231.

St. Nicholas Parish, 6461 E. St. Nicholas Dr., in Sunman, is having its **parish festival** from 10:30 a.m. to 6 p.m. on June 22. There will be food, a chicken dinner, turtle soup and games. For more information, call 812-623-2964.

The former **Our Lady of Grace Academy** is planning a 40-year reunion for the **Class of 1963**, and organizers are looking for some classmates. Anyone with information on how to reach Bernadette Bates, Virginia Bickel, Ruth Ann Datzman, Karen Kisner, Mary K. Leiser, Sheila Manning, Nora Jean McGinnis, Kathleen Medcalf, Kathy Mitchell, Yvonne Montalvo, Mary Jane Rushton, Eleanor Steffen or Kathy Straw is asked to call Benedictine Sister Antoinette Purcell at 317-787-3287 or Suzie Duell Collins at 765-583-3132.

The annual **Roncalli High School Alumni Association Golf Outing** will be held on June 29 at Valle Vista Golf Course, 755 E. Main St., in Greenwood. The price is \$300 for a foursome or \$75 per player. The foursome cost includes green fees, cart, dinner and beverages. Prizes and trophies will be given. Tee time is set for 2 p.m. For more information, call Brian Lauck at 317-787-8277, ext. 242, or e-mail blauck@roncallihs.org.

A **22nd Medjugorje Anniversary Celebration** is planned on June 25 at St. Michael Church, 3354 W. 30th St., in Indianapolis. There will be a rosary at 6:30 p.m. and a Mass at 7 p.m. celebrated by Father James Farrell, pastor of St. Barnabas Parish in Indianapolis. Refreshments will follow. For more information, call The Marian Center at 317-924-3982.

There will be an **all-night vigil for priests and for**

religious vocations starting with a Mass at 5:30 p.m. on June 27 and ending after an 8:30 a.m. Mass on June 28 at Holy Spirit Parish, 7243 E. 10th St., in Indianapolis. The event, in its ninth year, is sponsored by the Blue Army of Our Lady of Fatima. A rosary will be said at the beginning of each holy hour. All are welcome. For more information, call 317-356-5407.

This Far by Faith: African American Spiritual Journeys will air at 9 p.m. on June 24-26 on WFYI Public Television in Indianapolis. It will tell the story, over six hours, of the African-American religious experience spanning three centuries. Check local listings for other PBS station schedules. †

Submitted photo



Irish benefit

Toby McClamroch, a partner with Bingham McHale LLP, left, presents Bill Bickel, director of the Holy Family Shelter in Indianapolis, with a donation of \$10,000 while State Rep. Michael Murphy (R-Dist. 90) stands with them. The money was raised at the annual St. Patrick's Day Benefit for the Homeless, which was held on March 17 in the Assembly Hall at the Archbishop O'Meara Catholic Center in Indianapolis. The event has been held for several years and always benefits the Holy Family Shelter.



Peace pole

Mike Cassell of Decatur, Ill., chairperson of the National Development Council of the Sisters of Providence of Saint Mary-of-the-Woods, leads the dedication of a new peace pole in front of the Church of the Immaculate Conception at Saint Mary-of-the-Woods. The message on the pole, "May peace prevail on Earth," is displayed on four sides in English, French, Spanish and Mandarin Chinese. More than 200,000 peace poles have been placed in 180 countries around the world as part of a project started by the World Peace Prayer Society.



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- KILLARNEY, GALWAY & LIMERICK IRELAND, 10 DAYS IN OCTOBER . . . \$1,725
- POLAND, 10 DAYS IN OCTOBER . . . \$1,982

- GREECE, 9 DAYS IN NOVEMBER . . . \$1,688
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U.S. Conference of Catholic Bishops' Office for Film and Broadcasting movie ratings

Bonhoeffer (First Run)
Rated **A-II (Adults and Adolescents)** because of some emotionally disturbing content.
Not Rated by the Motion Picture Association of America (MPAA).

Dumb and Dumber: When Harry Met Lloyd (New Line)
Rated **A-III (Adults)** because of some profanity, much crude bathroom humor, an instance of same-sex kissing, exaggerated violence played for laughs and sexual innuendo.
Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13)** by the MPAA.

Hollywood Homicide (Columbia)
Rated **A-IV (Adults, with reservations)** because of intermittent violence, implied casual affairs, a few racial epithets, frequent profanity and an instance of rough language.
Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13)** by the MPAA.

The Hulk (Universal)
Rated **A-III (Adults)** because of sporadic mayhem, violence and destruction, some disturbing images, minimal crass language and profanity, and a flash of rear nudity.
Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13)** by the MPAA.

Rugrats Go Wild (Paramount)
Rated **A-I (General Patronage)**.
Rated **G (General Audiences)** by the MPAA. †

ORDINATION

continued from page 1

continue to move up, he would need a doctoral degree in higher education administration. That goal led him to Indiana University in Bloomington.

It also led his mother to doubt that her son might be a priest. Over the years, she went back and forth over what Robeson might be meant to do.

She gave the situation to the Blessed Virgin Mary and dedicated Robert's future to her maternal care.

While in Bloomington, besides making connections with archdiocesan priests, Robeson began to look at religious communities.

He came to the Third Order Regular Franciscans in Pennsylvania and entered the community while, at the same time, he finished his degree. He also started seminary work with the order.

His father, Dan, said that it was a bit of surprise when Robert went from school to a religious order. Still, he supported his son wholeheartedly, along with the rest of the family.

His parents are members of St. Mary Parish in Canandaigua, N.Y., in the Diocese of Rochester.

After four years, Robeson—though deeply moved by the commitment of the Franciscans to the power of the cross and to serving the poor—felt the Lord calling him elsewhere.

He felt the desire to spend less time focusing on community and more time in ministry. He saw the diocesan priesthood as the "front lines" of ministry—a ministry that is in great need in America.

So he returned to the Archdiocese of Indianapolis, where he had done his graduate work, and finished his remaining two years of seminary at Saint Meinrad School of Theology.

Once ordained, Robeson will serve as associate pastor at St. Monica Parish, where he served last summer.

"It's a great parish," he said. "It has a lot of really good things going on. It has real strong lay leadership, and the pastor's wonderful."

He is particularly pleased with his new assignment because St. Monica has been his archdiocesan "home" when he wasn't at Saint Meinrad.

One thing that he respects about the current pastor, Father Paul Koetter, is his ability to make "people feel at ease around him."

It is a quality that Robeson's parents think their son possesses as well.

He is very approachable, his mother said. "Everywhere Bobby has ever gone, ... people have flocked to him."

Though Robeson is concerned with how the demands of ministry will squeeze his time, his mother said that he always has made time for everyone and retained his focus.

"There's nothing phony about him," his father said. "He's a real person, and I think he can reach people."

Furthermore, "he's very good with young people," Dan Robeson said.

His mother agreed. When he is home, neighboring high school students come over to play basketball and he joins them.

"He just talks to them and they open up to him," she said.

Robeson wants to use that ability, as well as his training in education, to spend his priesthood in reaching the young people of the Church.

"For a lot of people, their experience, their encounter, with a priest is their encounter with the Church," he said. "They represent the Church."

He wants to show young people in particular a good example of being a priest, as well as to convey to them a person who is in love with the Catholic Church.

"The Roman Catholic tradition is so beautiful and so awe-inspiring," he said. Between the saints and sacraments, "there's just so many ways to build our relationship with God. Sometimes it's amazing that young people aren't better able to see that."

"I think a lot of young people are just hungry to hear and feel that kind of excitement," he said. "They're hungry for the Gospel, they're hungry for Christ, they're hungry to be challenged to live their life in a way that conforms to the Gospel."

He also wants to lead service trips for the young, which he said can have a life-altering effect.

Inspired by the way in which St. Thérèse of Lisieux offered her life to the cause of missionary priests, Robeson wants to offer up his vocation for youth.

More specifically, that youth may be able to "recognize and respond to their vocation"—and, in particular, that young men called by God to the priesthood may come to embrace that call.

His own parents encouraged vocations in their household. As his mother put it, she always tried to plant seeds.

"It's so important to have good examples of priests, priests who love being a priest, for the young people," Robeson said. His ministry will be an "opportunity to really encourage young people to consider the fact that they might have a priestly vocation."

Giving that example—leading the life of a dedicated priest—is not easy, and Robeson knows from his training that much will be expected of him.

photo by Brandon A. Evans



Deacon Robert Robeson sits in the nave of St. Monica Church in Indianapolis. He will be ordained as a priest for the archdiocese on June 28 at SS. Peter and Paul Cathedral in Indianapolis. His first assignment will be to serve as associate pastor at St. Monica Parish, where he has served before.

But, just as his earthly mother consecrated his vocation to his spiritual mother, so does Robeson commend any present and future difficulties to the Blessed Mother.

Pope John Paul II, Robeson attests, has said many times that whenever you put anything in Mary's hands you will not be disappointed.

"I believe that so totally," he said. "It's been true in my life. Whenever I put anything that I'm doing, any problem, any struggle, into the hands of the Mother of God, I'm never disappointed. She always is there to guide me and protect me."

Yet Mary is only a way to draw closer to Jesus—and that closeness, through a regular prayer life, is what will give Robeson the strength to be a great priest.

"Daily prayer is a non-negotiable," he said. "That's the only way that I can have any chance at meeting the demands that will be placed on me and turning those

over to God—recognizing that this is God's work.

"Every time I see [Archbishop Daniel M. Buechlein], he'll ask you, 'Are you praying? Don't forget to pray,'" he said.

He currently makes a holy hour each day as part of his spiritual discipline, and in the weeks before his ordination will take some extra days for reflection.

The Eucharist, of course, is the highest prayer of the Church and, as it already occupies a central place in Robeson's life, he cannot imagine how much more that will be true in a few weeks.

Though he knows it will be harder to pray once his ministry begins, he also knows that he must find time for it. Prayer is what led him to his vocation, and will be the means for him to receive the necessary grace to live it out.

"To be a good priest, you have to be a man of prayer," he said. †

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Blessed to be a Blessing



Pope greets children at Vatican

Pope John Paul II greets a child at the Vatican celebration for the Holy Childhood Association June 14. The pontiff thanked some 8,000 young children for responding to the cry of the poor with prayers and their own savings. French Father Charles de Forbin Janson founded the organization 160 years ago, asking young children to pray and save a few coins a month for the world's poor.

CNS photo from Reuters

Pope sends blessing for chastity program, peer mentors

By Mary Ann Wyand

Pope John Paul II recently offered his prayers and an apostolic blessing for the teen-age peer mentors who volunteer for A Promise to Keep: God's Gift of Human Sexuality, the archdiocesan chastity program presented in Catholic schools and religious education classes in central and southern Indiana.

The Holy Father learned about the Church-based, abstinence-only education curriculum presented to middle school students by high school students after Archbishop Daniel M. Buechlein delivered a scrapbook about the archdiocese's chastity peer ministry to the Vatican during a trip to Rome in April.

Archbishop Buechlein recently received a letter on Vatican stationery embossed with the Secretariat of State emblem and signed by Archbishop Leonardo Sandri, who conveyed the pope's greetings and his special blessing.

"The Holy Father was pleased to be informed of the efforts of the Archdiocese of Indianapolis to educate young people in an integrated understanding of chaste love through a program of peer mentoring entitled A Promise to Keep: God's Gift of Human Sexuality," Archbishop Sandri said in the letter to Archbishop Buechlein.

"As the program enters its 10th year, His Holiness asks you kindly to assure the staff and the young leaders of a special remembrance in his prayers," the letter said. "He encourages them in their joyful witness to the virtue of chastity, experienced as a 'spiritual energy capable of defending love from the perils of selfishness and aggressiveness, and capable of advancing it towards its full realization'" (*Familiaris Consortio*, #33).

On behalf of the pontiff, Archbishop

Sandri also assured Archbishop Buechlein that Pope John Paul offered his apostolic blessing on the ministry and the teen-agers who present it as trained volunteers.

"Commending all associated with the archdiocesan program to the loving intercession of Mary, Mother of Divine Love," the letter said, "the Holy Father cordially imparts his Apostolic Blessing as a pledge of joy and peace in the Lord."

Archbishop Buechlein's offer to hand-deliver the scrapbook in April and the papal response left Margaret Hendricks, coordinator of the A Promise to Keep curriculum, feeling overwhelmed.

"The chastity program has grown so much and received so many blessings during the past nine years," Hendricks said. "Archbishop Buechlein has always been so complimentary about the fine young men and young women who present the curriculum."

The A Promise to Keep curriculum is now presented in grade schools or religious education classes in all four Indianapolis deaneries as well as in the Batesville Deanery and New Albany Deanery.

The pope's greetings and blessing also thrilled Eve Jackson of Indianapolis, who authored the chastity curriculum for the Office of Catholic Education in 1994 and now coordinates Peers Educating Peers About Positive Values (PEP), the secular version of the curriculum.

"Wow!" Jackson said. "It's wonderful that we received such a quick response from Pope John Paul. We've had 6,000 peer mentors for A Promise to Keep and the PEP program in only nine years, and they've reached close to 50,000 middle school students. I'm excited about this recognition for all the teen-age peer mentors who worked so hard to make the program the success that it is."



File photo by Mary Ann Wyand

Margaret Hendricks, coordinator of A Promise to Keep: God's Gift of Human Sexuality, the archdiocesan Office of Catholic Education's abstinence-only education curriculum, prepares a scrapbook featuring information about the 10-year-old ministry and pictures of peer mentors for Pope John Paul II last April. Archbishop Daniel M. Buechlein delivered the scrapbook during a trip to Rome in April, and the Holy Father's assistant recently sent him a letter conveying the pope's apostolic blessing for the program.

The A Promise to Keep program will be presented by teen-age peer mentors in cities in the Fort Wayne-South Bend Diocese this fall. The Evansville Diocese and dioceses in several other states also present the program.

The Peers Educating Peers curriculum is offered to early adolescents by teen mentors in 25 counties throughout the state.

As they looked at the papal letter, Jackson and Hendricks said they are grateful to the Archdiocese of Indianapolis and St. Vincent Hospital for providing the financial support for this chastity education ministry.

"We wouldn't be where we are today [with both programs]," Hendricks said, "if the archdiocese and St. Vincent Hospital hadn't grabbed hold of the vision and saw the merit of peer mentoring this abstinence-only curriculum. They have

supported us financially all these years."

Purdue University senior Sarah Bauer, a member of Our Lady of Mount Carmel Parish in Carmel, Ind., in the Lafayette Diocese, served as A Promise to Keep peer mentor during her junior and senior years at Cathedral High School in Indianapolis.

Last year, Bauer promoted the chastity message for her platform as a contestant in the Miss Purdue competition.

"I like knowing that Pope John Paul is praying for the peer mentors and for the program," Bauer said. "I think that's way cool. I saw the pope at World Youth Day in Toronto last August, and it was really inspiring to see his immense love and concern for the youth. He encouraged us to make the right choices that will lead to a healthy, faithful Christian life. A Promise to Keep does that, too." †

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Midlife behavior can ward off later memory loss

By Maureen E. Daly
Catholic News Service

Many people dread the onset of weakness and senility associated with aging. Now there is encouraging news that behavior in midlife can ward off the confusion and memory loss associated with aging and Alzheimer's disease.

"There are three things we recommend to delay or slow the progress of Alzheimer's—exercise, cognitive stimulation and socialization," said Brigid Reynolds, nurse practitioner at the memory disorders clinic at Georgetown University Hospital in Washington D.C.

Reynolds is working as a researcher in the Healthy Aging and Memory Study sponsored by the Alzheimer's Disease Cooperative Study, a group of 35 academic centers dedicated to research associated with Alzheimer's. The Georgetown project, funded by the National Institute on Aging, part of the federal government's National Institutes of Health, is looking at methods for diagnosing Alzheimer's.

Other projects funded by the National Institute on Aging are looking at estrogen, anti-inflammatory drugs and ginkgo biloba as treatments for preventing or delaying the symptoms of Alzheimer's.

Reynolds said there is no definitive advice on how to prevent Alzheimer's "because there are not yet any completed, randomized, controlled, clinical trials pertaining to prevention." But, she said, "Vitamin E has been proven to be effective in slowing the progress of Alzheimer's, some would say perhaps in prevention."

While researchers look for ways to prevent or cure Alzheimer's, Reynolds said that the way to delay or slow the disease is by "staying involved—mentally, physically and socially."

In the mid-1980s, "the thinking was that if you lived to be old enough, you would get Alzheimer's and dementia," said David A. Snowdon, a professor of epidemiology at the University of Kentucky and the leader of the Nun Study, an ongoing research project on aging involving 678 U.S. members of the School Sisters of Notre Dame.

"Now we know that Alzheimer's is not inevitable," he said.

Snowdon, who has autopsied the brains of hundreds of his subjects as part of his research, said that "some of the healthiest, most beautiful brains we have seen are from people over 100."

"Stereotypes have broken down," he said. "We don't see old age as a time of decline for everybody. We also know not to wait until old age to make changes. Aging is a lifelong disease process."

Baby Boomers and those younger can make investments today that will pay off in a better quality of older life, Snowdon said. People "need to invest in good mental and physical shape" and "in social mutual funds of friends and family," he said, adding that "the spiritual side is very related" to well-being and longevity.

"People who are hopeful and happy when they have stresses can come back to a happy balanced state," he said.

As described in his best-selling book *Aging With Grace: What the Nun Study Teaches Us About Leading Longer, Healthier and More Meaningful Lives* (Bantam Books, 2001), Snowdon's findings on the prevention of Alzheimer's include: stroke prevention may be key to avoiding Alzheimer's symptoms; there appears to be a link between depression and Alzheimer's; linguistic ability in early life seems to protect against Alzheimer's; and lack of folic acid appears to be related to Alzheimer's.

"You can argue that we've only got

See **MIDLIFE**, page 12



Gardening can provide not only a chance for disciplined physical activity, but also time for prayer and reflection.

Gardening benefits mind, spirit

By Elizabeth Wells
Catholic News Service

Home gardens provide a ready source of fruit and vegetables packed with flavor and nutrients.

Yet, according to gardeners, the benefits of gardening, beyond taste and nutrition, include mental and physical health.

"My favorite thing to do early in the morning is to go out and work in the garden," said Joyce Merrill, a member of St. Bonaventure Parish in Columbus, Neb., who has multiple sclerosis.

"I have found [gardening] to be very relaxing and calming. When I'm out there, I have no other worry in the world," she said.

Her daughter, Vicki Maca, director of Catholic Charities' Omaha Campus for Hope in Omaha, Neb., said the garden has sustained her mother physically. "It's a big piece of her mental health and positive attitude."

The positive mental health benefits of gardening seem to be rooted in the parallels between gardens and life, said Maggie Kenney, a clinical social worker in the psychiatry department of Creighton University in Omaha.

"I think gardening is good because you can set small goals and see concrete results," she said. "You have the opportunity to correct mistakes, overcome problems and experience loss."

"It's kind of practice for the more serious problems that we are all going to face and the more serious losses that we're going to have in life," she added.

Kenney said that when personal problems seem overwhelming and unsolvable, a garden's smaller-scale problems and progress offer an alternative to despair.

"Psychologically, that's healing for us as humans to deal with problems that

are on a scale that we can master," she said. "Gardening presents challenges, but these challenges are usually easier to deal with than human problems."

Another positive aspect of gardening is witnessing firsthand to the miracle of creation, said Mercy Sister Joan Martin, a registered nurse and cancer survivor.

"In gardening, there is a participation in God's creation in the sense that you are helping to promote it," she said, "but more in the heightened sense that God is the Creator."

Being in either her large vegetable garden or one of her many flower beds provides a view to witness the interdependence of all creation and the cycle of life, Sister Joan said.

"What a powerful lesson—that we are on our way to another form of life, being transformed even as we are gardening. We are transformed day by day

See **GARDENING**, page 11

Children's creativity and development are enhanced with unstructured play

By Sharon Roulier
Catholic News Service

Creativity does not take batteries.

It doesn't come in a box or off a computer screen.

It comes, according to those working in the field of child development, from within children during free, unstructured play time.

The delights of play time are among the greatest joys of childhood, but a growing number of young children today have less time for unstructured play or are spending too much time in front of a computer or television, said Jeff Schrenzel, associate professor of social work at Western New England College in Springfield, Mass.

Children, he added, can and should learn more about life from play time with peers than from the latest computer or video games.

"Kids' lives are also getting more and more complicated," said Schrenzel, with many having structured after-school activities, including music, sports, dance or drama classes. "So many activities end up putting stress on kids."

"There's something to be said with kids



Alex Caldera, left, and Magali Paz, first grade students at St. Philip Neri School in Indianapolis, enjoy a moment of fun together during their class. While programs that make learning fun, like television and computer programs, can be helpful to children, so is good old-fashioned playtime.

creating their own play," he said. "We, as adults, don't allow it as much because with technology being what it is today, it is so easy to just buy it for the child. But what a child is not having the opportunity to do is to be creative with play time."

"Parents want to have as many options

for their kids as they can, and unstructured time becomes harder and harder to find," he added.

During play time, children learn much from their peers and siblings, said Schrenzel. "They learn what's allowed,

See **CHILDREN**, page 10

CHILDREN

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what's not allowed and when it's allowed." Children permitted to play freely with peers learn to see things through another person's point of view and develop skills associated with cooperating, helping, sharing and solving problems.

"You have to get along with someone else, which you don't have to do with video games," he said.

"In general, kids have the opportunity to practice their own skills in play, whether they be psychological, physical or social skills," he said.

"A child does not always have to be doing something for a reason or an educational purpose," he said.

Research has shown that unstructured physical play helps reduce stress in children's lives and that physical activity improves children's attentiveness and decreases restlessness.

The National Association for the Education of Young Children, based in Washington, D.C., notes some examples of the value of unstructured play time:

- Play is an active form of learning that unites the mind, body and spirit. Until at least age 9, a child's learning occurs best when the whole self is involved.
- Play reduces the tension that often comes with having to achieve or needing



to learn. In play, adults do not interfere and children relax.

- Children express and work out emotional aspects of everyday experiences through unstructured play.
- The development of a child's perceptual abilities may suffer when so much of their experience is through television, computers, books, worksheets and media that require only two senses. The senses of smell, touch and taste, and the sense of motion through space are powerful modes

of learning.

- Children who are less restricted in their access to the outdoors gain competence in moving through the larger world. Developmentally, they should gain the ability to navigate their immediate environs (in safety) and lay the foundation for the courage that will enable them eventually to lead their own lives.

Schrenzel urges parents to keep the following ideas about school-age play in mind:

- No goal is sometimes OK. A child does not always have to be doing something for a reason or an educational purpose.
- Unstructured play with peers fosters socialization skills.
- Play teaches children how to get along with others.
- School-aged kids can feel stress from having too many structured activities.
- Remember how play was fun for you as a child. †

Organized sports and other structured activities for children should be balanced with independent play time for exercise, hobbies, reading or other creative forms of recreation that don't involve goal-setting or competition. Our Lady of Lourdes School eighth-grader Isaac McCoy of Indianapolis, left, competes in the Catholic Youth Organization's City Track Meet on May 18 at the IUPUI Track and Field Stadium in a race with Andrew Hemmerlein, middle, an eighth-grade student at St. Michael School in Greenfield, and David Page, a seventh-grade student at Holy Spirit School in Indianapolis.

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GARDENING

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on our journey back to God," she said.

Sister Joan said she grows in hope as she sees the new life and death in her garden. Even on the days she received chemotherapy, "I would take my chemopack and go to work," she said. "I just knew the verdict wasn't in yet.

"Being in the garden was very comforting, being able to participate in some way in the cycle of life—it's just a way that I pray and praise the presence of God in all creation," Sister Joan said.

"When I was so sick, it gave me hope," she added. "It gave me energy and confidence that I could battle the cancer—that I was not in this alone."

Gardening also can be a good physical workout. "From preparing the

ground and planting the seeds to watering and weeding, a garden really needs constant care," Sister Joan said.

But both Sister Joan and Merrill have had to learn how far and how much to push their bodies. Gardening has taught Merrill "to listen to my body and my mind, stretching them to the point of growth, but not overstretching them.

"I have to be careful with the energy I use," Merrill said. "Energy is like money in the bank. You have to be very careful how you use it."

The fresh air and physical exercise are bonuses, but nothing compares to the "riot of colors out there," said Sister Joan. "I think that flowers are just as important as vegetables to feed the soul and to feed the eyes."

Their beauty and the songs shared by the birds are reminders to pray and give thanks, she said.

Merrill said the garden is where she says her morning prayers.

The garden is a natural place to pray, said Kenney, a member of Mary Our Queen Parish in Omaha.

"Gardening allows us to use all of our senses, but it reminds us that there is a life process that is beyond our physical senses—God's creative power," she said.

"The experience of God's power to create and to provide such abundance and beauty in herbs, flowers, vegetables and other plants is awesome and can inspire us to give to other humans in abundance," Kenney said.

"Sometimes we see ourselves as being very insignificant, without a lot to offer, but look at the seed and see what it can do," she said. "Small, fragile human beings can grow very large, just like that little mustard seed." †



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MIDLIFE

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10 to 15 years to come up with an arsenal of powerful drugs before the growing number of Alzheimer's cases overwhelms both our fiscal and physical capabilities," Dr. Steven T. DeKosky, director of the Memory Disorders Clinic at the University of Pittsburgh, said at an American Medical Association briefing on aging in 2001. In his statement, reported on www.medem.com, he said that by 2030 the number of persons in the United States older than age 65 is expected to double from today's 35 million to 70 million. By the year 2050, there will be 19 million people over age 85. At present, he said, 30 to 50 percent of persons over age 85 develop Alzheimer's symptoms.

DeKosky and other researchers in the

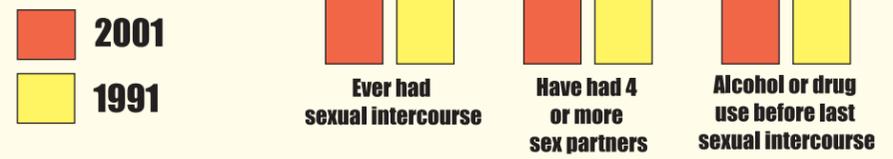
area of aging are looking at medications, diet and behaviors that could prevent or delay the onset of the disease. His research, as director of the Alzheimer's Disease Research Center in Pittsburgh, is funded by the National Institute on Aging as well as by leading drug companies.

"Most of the prevention trials we would like to know the results of will not be completed until 2005 or 2006," he said. Drug research is looking at methods of preventing or diminishing amyloid protein deposition in the brain, the plaque or tangles observed in the autopsied brains of Alzheimer's patients, he said, adding that concurrent trials are needed on many different treatments.

"The ability to head off the predicted massive increase in Alzheimer's cases with prevention or treatment is going to be well worth any amount of time and money spent on research today," DeKosky said. †

Teens and Sex

High school students and sexual risk behaviors



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Believers accept and embrace the truths of the faith

By Fr. Robert L. Kinast

My cousin, a lifelong Catholic, attends Mass every Sunday and reads the diocesan newspaper.

Recently, he e-mailed a review to me about a hot book in theology, *The Resurrection of the Son of God*, by N. T. Wright. The author argues that Jesus' resurrection was physical rather than a psychological transformation of his disciples or otherworldly spiritual experience.

"What really happened?" was the subject line of my cousin's e-mail. The fact is that my cousin's faith in the Resurrection doesn't depend on answering that question. He is convinced by the unbroken testimony of believers for more than 2,000 years, and because it makes sense to him that God's Son would not remain in death's grip if his death is indeed the path to eternal life. My cousin doesn't need overwhelming "proof" before assenting to this truth.

For others, it isn't so easy.

For more than a year, I met with a well-educated, successful businessman who desperately wanted to find the right religion. He was attracted to Christianity and impressed with Catholicism, but never could convince himself that either was completely true.

Once, he asked, almost tearfully, why God doesn't make it so clear that Jesus is the Savior of the world that no one could ever doubt it.

I explained that God seeks our free, personal response, and reveals as much as necessary to enable us to believe without taking away our free will.

The man wasn't swayed. For him, faith's truth had to be a strict conclusion of logical thinking or of irrefutable evidence.

One great theologian who addressed this question of truth and faith was Cardinal John Henry Newman. In *Grammar of Assent*, he argued that faith is based on an accumulation of evidence, partly from our own experience and partly from our faith tradition. This combination generates a sufficient probability concerning faith's truth to allow a person to give assent.

To the degree that this assent is rooted in the events of a person's life, he called it "real assent."

To the degree it is based on the persuasiveness of propositions or the formal authority of teachers, he called it "notional assent."

Cardinal Newman carried on a vast

correspondence with people who wrote to him about their doubts and hesitations.

Once, writing to a counselee named Catherine Ward, he said, "Reason does not prove that Catholicism is true as it proves that mathematical conclusions are true, but it proves that there is a case for it so strong that we see we ought to accept it."

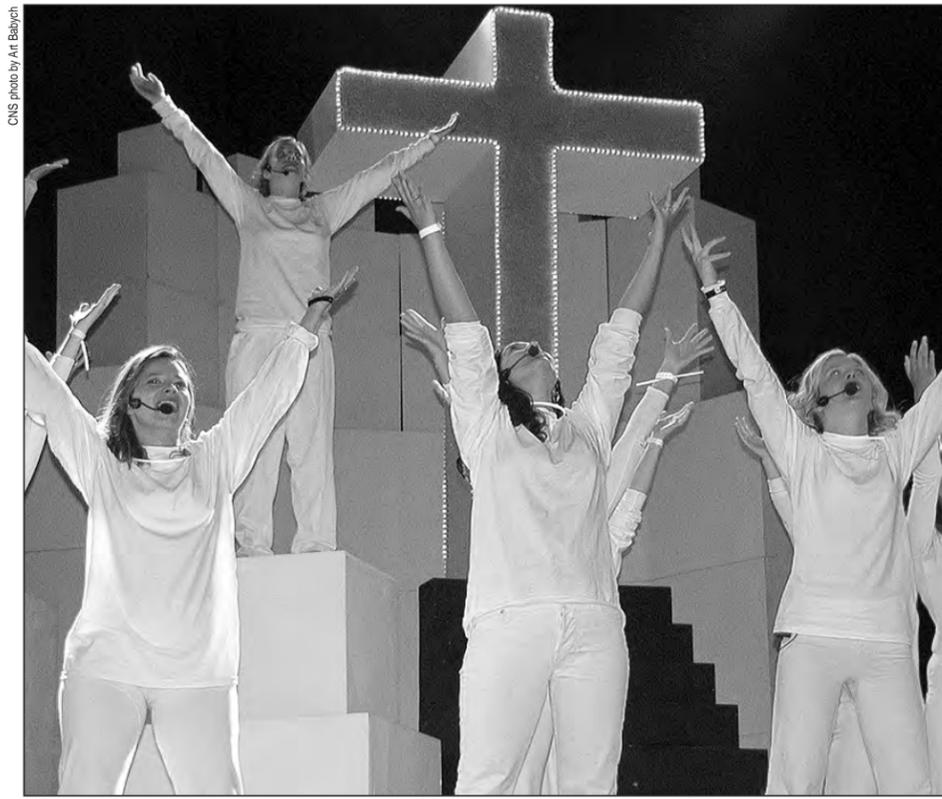
The case that Cardinal Newman refers to is strongest when we see faith put into practice as "true love" or "true service."

My family was privileged the last few years to witness "true devotion."

My sister lived with and cared for our mother—changing the dressings on her feet nightly, regulating her medications and keeping her company when she was too weak to talk—until her death in March.

Like my cousin, my sister doesn't need overwhelming "proof" of every Church teaching to be a convinced believer. And because of her example, the rest of us can give real assent to the ideals and propositions that constitute the truths of faith.

(Father Robert L. Kinast is director of the Center for Theological Reflection in Largo, Fla.) †



God seeks our free, personal response, and reveals as much as necessary to enable us to believe without taking away our free will. Faith is strongest when it is expressed in true love, true devotion and true service.

The truths of the faith guide believers' actions

By Sr. Genevieve Glen, O.S.B.

"What is truth?" Pilate asked Jesus.

Most of us would probably answer that question by saying something like, "Well, a truth is something that states a fact."

Most facts can be tested and proven in some way. Religious truths expand this category. They describe the match between a statement and a reality in which we believe, but we cannot necessarily test or prove by some observable measure.

If I say "God exists," I can back my words up with a certain amount of logic and I can appeal to the authority of Scripture, but I can't actually produce evidence to convince a determined atheist.

What we call "the truths of our faith" are statements about reality as we believe it to be based on the authority of the community and traditions of the Church.

We have an ingrained habit of putting our way of seeing reality into words—including religious words—that bind us together and can be handed on from one generation to the next.

Believers in the first Christian centuries grappled with ways to express their understanding of Jesus Christ because their biblically based beliefs were questioned by new believers whose way of thinking was based on Greek philosophy.

One result of centuries of such grappling is the Nicene Creed, which Catholics pray together every Sunday.

Resources such as the *Catechism of the Catholic Church* elaborate on the creed's words in ways that introduce us to the riches of our tradition and connect with our contemporary understanding of the truths of our faith. We continue to discover facets of these truths throughout our lives. The true measure, though, is how faithfully we live what we believe.

When Pilate questioned Jesus about truth, Jesus did not answer directly. The truth Pilate sought, if he was serious, was far too large for a few sentences uttered in a moment of crisis.

The mystery in which we "live and move and have our being," as St. Paul called it, both shapes and escapes even the most brilliant of the concepts we use

to describe truth.

The path into the heart of the mystery of our faith is facilitated by conceptual words, but also by the biblical poetry of speech and silence, statement and song, bread and wine, oil and water, gestures of prayer and peace, and postures of proclamation and adoration that make up liturgical worship.

Ultimately, Jesus did answer Pilate indirectly. Jesus, God's invincible love for all humanity—enfleshed among us—redefined all reality by his life, death and resurrection. He himself, he said, is the Truth—the truth of God and the truth of humanity undistorted by sin.

As we grow in our relationship with God in Christ through study, the sacraments, prayer and a life patterned on the Gospel, we grow in our knowledge of this living Truth. But we will never fully possess this Truth. Our greatest hope is that this Truth will one day fully possess us.

(Benedictine Sister Genevieve Glen is a member of the Abbey of St. Walburga in Virginia Dale, Colo.) †

Discussion Point

Retreats and classes strengthen faith

This Week's Question

Describe a parish seminar or retreat that helped clarify important questions you had about faith. How did this happen?

"My wife and I attended a retreat offered by the Cursillo movement. It was available to several parishes in the area. There, different people shared their own faith experiences—realized particularly in times of distress—and this helped us to see that we are all one in God. It helped us to understand our own faith better." (George Uriona, Roeland Park, Kan.)

"As a parish minister, I was inspired to see how well our teen-agers responded to a youth-oriented Lenten reconciliation service. They were interested and attentive. More than 200 [teens] went up for the sacrament

of reconciliation, one by one. It gave me great hope to see the strength of their faith." (Fran Hauck, Boston, Mass.)

"We had an 'Ashes to Easter' Lenten program. On Holy Thursday evening, I came to realize that Christ's cup is the same cup offered to me and to everyone when we come to the Lord's table for the Eucharist." (Larry Guilbault, Fort Shaw, Mont.)

Lend Us Your Voice

An upcoming edition asks: Describe an effort of your parish, school or diocese to combat racism.

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: Conciliarism condemned

Thirty-fourth in a series

When the Council of Constance ended the Great Western Schism, it solved one problem, but it intensified another—conciliarism. In 1460, Pope Pius II condemned conciliarism. That's the 34th on my list of the 50 greatest events in Catholic history.



Conciliarism was the belief that a general council of the Church possessed greater authority than the pope and thus could depose him. That's what the Council of Pisa tried to do when it attempted to solve the problem of two competing popes, and it's what the Council of Constance did when it finally solved the problem of three popes in 1417.

That was the high point of the conciliar movement, but it was not its beginning. The idea began in the 12th and 13th centuries when scholars, especially at the University of Paris, were trying to

systematize the powers of the papacy. John of Paris argued that the pope was the steward of God in both spiritual and temporal matters, but that he could be removed by those who elected him.

In its full or advanced form, conciliarism stated that the entire Christian community was responsible for preventing errors of faith, and no one person, even the pope, should be allowed to make decisions regarding the doctrines of the Church.

When the Council of Constance solved the Western Schism, it also passed what were called the five articles. The first two of these affirmed that a general council possessed its authority directly from God and that every Christian, even the pope, was bound to obey it in all that pertains to faith; and that all, even the pope, who refused to obey any legitimate council was subject to ecclesiastical and civil penalties.

It also required future popes to call general councils at regular intervals. Pope Martin V, who was elected at the Council of Constance, dutifully called a council for Basle in 1431. He died, though, before the council could meet

and was succeeded by Pope Eugene IV. He dissolved the council, but the council members refused to disperse and tried to depose Pope Eugene, electing the antipope Felix V. Eugene ignored the actions of the dissolved council and reconvened it first in Ferrara and then in Florence. That council is noted for its attempt at reunion with the Orthodox Church.

After that, the conciliar movement lost its steam. It became obvious that there was a danger to religious unity in the method of governing the Church by means of frequent general councils. Finally, Pope Pius II published the bull *Exsecrabilis* on Jan. 18, 1460, condemning all appeals from the pope to a general council.

The First Vatican Council (1869-70) further condemned the idea of conciliarism. The Second Vatican Council (1962-65) taught the collegial nature of bishops, but stressed that collegiality was in no way superior to the powers of the pope. The Code of Canon Law published in 1983 makes punishable by censure any attempt to appeal an act or declaration by the pope to a general council. †

Cornucopia/Cynthia Dewes

Remember, parents, this too shall pass

We like to say teen-agers will be the death of us, if not themselves. Almost



every comedian, talk show or newspaper columnist commenting on young people alludes to their general lack of education and respect, their thoughtless involvement in sex, drugs, offbeat religions, etc. etc.

Many teens, even the ones who seem more mature, have equally critical opinions about their elders. They think that adults, particularly parents and other authority figures, are clueless. They see opportunities where grown-ups see danger, and hope for fun without any of the risks envisioned by their folks.

Of course, this conflict is as old as dirt. Adam and Eve probably had to rap Cain and Abel upside the head once in a while, too, for acting their age. Not to mention what Cain did to his brother later, although I'm not sure he could blame that on being a teen-ager.

One of the most common ways that teens irritate their elders is by the way they dress or present themselves. The latest manifestations of this seem to be body

piercings, punk hair arrangements, tattoos and droopy pants.

One of our granddaughters recently asked me what I thought about getting a piercing or two to enhance her appearance. Maybe a belly button ring, for example. She hoped I'd be on her side in the inevitable argument with her parents.

When I asked her first to point out the value of such a thing, since she's not allowed to bare her midriff in public, she said it was "cool" and she'd know it was there even if no one else did. The ridiculousness of this remark didn't seem as apparent to her as it did to me, which was not surprising.

Personally, although I do believe piercings are beyond reason, I think adults may be too quick to squelch the creative attention-getting efforts of the young. After all, what will such things damage except the egos of the kids themselves when they finally grow up and realize how silly they looked?

When my parents were young, the flapper look was in, and adults despaired. Girls had flat chests and bobbed hair and wore really short dresses with undefined waists. Boys wore pleated trousers, wing-back shoes and argyle knee socks with plus fours (look it up).

During World War II, girls favored the

shapely look in dresses, and silk stockings with seams up the back, hopefully defining pretty legs. Pompadour hairdos were popular with both sexes, and boys later took to wearing zoot suits to complete the effect.

The '50s brought the "new look," which was of course not exactly new. There were poodle skirts and then mini-skirts and maxi-skirts. Girls wore their hair tightly curled and boys went in for burr haircuts.

Sixties kids went for the hippie look, with long, scraggly hair and beards, tattered clothes, beads, headbands, anything so long as it appeared to be spontaneously created. And that, of course, was the central idea in any generation, the wish to look new and different. Our own sons sported long hair and sideburns when they were in high school, while their sister followed her girlfriends in plucking her eyebrows until she achieved the sort of surprised look they all coveted.

Ghastly, most of it. But, let's lighten up. Parents, take heart. Like most unnerving things in life, this, too, shall pass.

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

Faithful Lines/Shirley Vogler Meister

Using the Lord God's name with respect

"God willin' and the crick don't rise!"

It was a long time since I'd heard this gentle phrase. It happened as I stood in a bank line one Saturday morning.



When the man behind me finished chatting pleasantly with another customer on her way out, he ended by saying, "See you in church tomorrow."

She responded with the above which is, of course, colloquial for "If God is willing and the creek don't rise."

I smiled about that off and on all day. What the lady said is something I heard often in my younger years and have said many times myself.

Her exchange with the man reminded me of another experience I'd had about a week before. Standing in a long line in a store, a woman three people behind me said loudly, "Oh, God, this line is slow.

I'll never get out of here."

It wasn't her impatience that bothered me; it was the careless way she used God's name. I've been guilty of this myself, probably because I hear God's name used so much in public—in frustration, in anger, in simple surprise.

In fact, God's name is slung around like an expletive even on television. We don't have cable TV, so I can only imagine what dozens of other channels might reveal about the improper use of the Lord's name.

Do you remember a completely opposite situation when a woman made headlines because she was in trouble with co-workers for regularly saying, "Have a blessed day"—or the shorter "Blessed day"? And her use of God's name was actually edifying and grace-filled.

However, it's a different matter when the Lord's name is taken in vain. The Second Commandment forbids the improper use of the names of God, Jesus, the Blessed Mother and all the saints. Other sins related

to this are blasphemy—the opposite of the respect we owe God, oaths that misuse the name of God or are false (perjury), and magical uses of the name.

Because it's respectful, "God willin' and the crick don't rise" doesn't fit into the above categories. Neither does "God bless you" or "God be with you."

Those in the Jewish faith are even more careful. They believe in the holiness of God's name so much that they don't pronounce his name. When reading Scripture, the proper name *Yhwh* (Yahweh) is replaced by *Adonai* (Hebrew for "Lord"). In print—for fear the word might be defaced—they obey passages in Deuteronomy by leaving out the middle letter in G - d's name.

I like the sound of "Lord willin' and the crick don't rise" much better than the first line of this column anyway.

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

Making a Difference/Tony Magliano

Understanding the family farm's plight

I love gardening. It strengthens the body, clears the mind and lifts the soul.



And even though my tomatoes never will win a ribbon at the county fair, I hope to plant a garden every spring that God sends me.

Gardening reminds me of family farmers who make their living by planting the seeds,

tending the soil and harvesting the crops that become the food we all need but seldom give much thought to.

Aware that the family farmer is having a difficult time surviving, but not knowing exactly why, I decided to call Robert Gronski, policy coordinator at the National Catholic Rural Life Conference for some insight. Gronski kindly put me through a crammed course in "Agriculture 101."

"Family farmers will tell you farming is a great life, but a terrible business," said Gronski. The increasingly high costs of growing crops, compared with the low prices farmers receive for them, makes it very difficult for small- and medium-size farms to stay afloat.

"Because farmers are getting so little money for what they produce, they feel in order to survive they must grow as much as possible. This often means using every bit of land for planting. However, this overplanting leads to topsoil loss and nutrient depletion, thus making farmers more dependent on chemical fertilizers and pesticides, which harms the environment and costs society as well as future generations," said Gronski.

When farmers were getting a living wage for their crops—a generation ago—most would regularly rotate part of their land out of production. This rotation allowed them to grow soil-enriching plants like alfalfa. Crop rotation also helped to reduce pests. These natural methods made dangerous chemicals far less necessary.

A prime reason why farm prices are so low is because power is now concentrated in the hands of a few giant agricultural corporations. Smaller seed and grain companies are going out of business because it's nearly impossible to compete.

This situation has put the agricultural giants in the driver's seat. Increasingly, farmers are finding that only a few corporations now exist to buy seeds from and sell crops to.

Because these transnational corporations deal mainly in the high demand commodity crops of corn, beans, rice, cotton and wheat, farmers are pressured to grow only them.

Furthermore, these giant corporations can store huge amounts of crops in their own elevators, exerting significant control over the amount of commodity crops on the market—giving them great control over prices. This system is geared to help the agricultural giants, not family farmers.

The federal government is not helping much here. While it provides monetary subsidies to those who grow commodity crops, unfairly the largest farms get most of the money. Subsidies provided to small- and medium-size farmers are often not even enough to keep them in business.

All of this is squeezing the family farmer. But you can help.

Please e-mail, fax or write your two U.S. senators and congressperson urging them to put a limit on payment subsidies for commodity crops per farm. And ask them to transfer that money to the Conservation Security Program and other conservation programs within the 2002 Farm Bill.

(Tony Magliano is a columnist for Catholic News Service.) †

Feast of the Most Holy and Body and Blood of Christ/

Msgr. Owen F. Campion

The Sunday Readings

Sunday, June 22, 2003

- Exodus 24:3-8
- Hebrews 9:11-15
- Mark 14:12-16, 22-26

The Book of Exodus is the source of this first reading for the Feast of the Body and Blood of Christ, or Corpus Christi, as it long was called. It is the feast on which the Church concentrates its attention upon the Holy Eucharist.



This reading describes an early ritual sacrifice among the Hebrews as

ordered by Moses. The victims in this sacrifice were young bulls, which represented creation because they were part of creation.

However, bulls were not just random specimens of created beings. Rather, they were important. They were strong animals, and they could be led to perform many useful tasks that were difficult for humans with less physical strength. They were not threatening because they were not predators. They ate vegetation, so providing them with feed was not a difficult undertaking unless it was a time of drought or other natural disaster.

Of course, they were needed to reproduce the herd. So, offering such animals to God not only recognized God as Creator, but also offered to the glory of God a possession of some value.

Interesting in this ritual was that the blood of the sacrificed bulls was sprinkled on the people. By today's standards, it is not an appealing thought.

The symbolism, however, was that the blood of the bulls was made holy because of the sacrifice itself. Anything touched by this holy blood in turn became holy.

For the second reading, the Church provides the Epistle to the Hebrews.

This epistle, written by an author now unknown, is one of the most eloquent works in the New Testament. Certainly, it is majestic in its knowledge of, and profession of, Christ. The epistle draws its name from the fact that it is so abundant in Jewish religious imagery.

This is not surprising. Much of the early Church was composed of Jews.

In this reading, Jesus is described as the high priest. In this role, the Lord supplants the high priests of old. Also, Jesus is the victim of the new and perfect sacrifice. His blood, shed on Calvary, freely offered to God as satisfaction for human sin, makes Christians holy.

St. Mark's Gospel supplies us with the last reading.

It recalls Passover, that most important of ancient Jewish feasts, and still a major Jewish religious feast today. The feast commemorates the rescue by God of the Hebrew people from Egyptian slavery.

The reading describes the Last Supper. This supper, so beloved among Christians, was itself a Passover meal. The Gospels tell us about this aspect of the supper, not in the sense that it coincided with Passover, or it just happened to be Passover, but that this Last Supper actually brought to fruition, and to perfection, God's rescue of humanity from misery and eternal death.

Jesus offers bread and wine, but miraculously transformed into the Body and Blood of Christ by the Lord's own divine power, as food for the Apostles. Such a gesture would not have been as unusual at the time of Jesus as it might appear to be today.

Ritual sacrifice was the way most religions honored their gods. The Jews would have known this. However, it was not just sacrifice. The meat provided by the flesh of the sacrificed victims was offered to believers. By consuming this meat, made holy by the sacrifice itself, the believers connected with the divinity. Indeed, they bonded with the divinity.

Body, of course, meant a person. Jewish philosophy had no sense of "body" and "soul." This distinction was Greek. Blood was the very matter of life. If a person hemorrhaged, then the person died. If the circulation stopped, as a result of cardiac arrest, for example, the person died. Blood was the repository of life.

Reflection

The Church calls us today to celebrate its most marvelous of treasures, the Holy Eucharist.

Here, in these readings, the Church makes two points. First, it proclaims Jesus as Lord and Savior. He was the perfect and sublime high priest. He accomplished salvation for us all, culminating in the voluntary gift of self on Calvary in the Crucifixion.

He is the true leader, the New Moses, who leads humanity away from the slavery of sin and death. With Jesus, we experience our own Passover.

We are vulnerable. We are helpless. We may starve, and of ourselves we can find no source of true and meaningful nourishment. Jesus nourishes us. It is not just food. Instead, it is the very Body and Blood of Christ.

In the Holy Eucharist, in Communion, we bring into our very selves, literally, the eternal, risen body of Christ, with the great gift of everlasting life and strength. †

My Journey to God

Contemplating St. Patrick's Prayer

Christ be with me ...
in total surrender of my will
Christ be within me ...
in my heart, mind and soul
Christ behind me ...
to push me along the right path
Christ before me ...
so I can follow as the Apostles did
Christ beside me ...
as a friend walks with me in daily life
Christ to win me ...
to keep my soul pure and holy
through prayer
Christ to comfort and restore me ...
in my pain, sorrow and failures
Christ beneath me ...
to lift me up when I stumble

Christ above me ...
to keep my eyes fixed on you
Christ in quiet ...
let my silence mean more than words
Christ in danger ...
to protect me against fears, temptations
and enemies
Christ in hearts of all that love me ...
so I may love, share and care about
others as you do
Christ in mouth of friend and
stranger ...
that I may accept compliments,
be open to others,
and be with you forever and ever.
Amen.

By Millie Moorman

(Millie Moorman is a member of St. Peter Parish in Franklin County.) †

Daily Readings

Monday, June 23

Genesis 12:1-9

Psalms 33:12-13, 18-20, 22

Matthew 7:1-5

The Vigil Mass of the Birth of

John the Baptist

Jeremiah 1:4-10

Psalms 71:1-4a, 5-6b, 15ab, 17

1 Peter 1:8-12

Luke 1:5-17

Tuesday, June 24

The Nativity of John the

Baptist

Isaiah 49:1-6

Psalms 139:1-3, 13-15

Acts 13:22-26

Luke 1:57-66, 80

Wednesday, June 25

Genesis 15:1-12, 17-18

Psalms 105:1-4, 6, 9

Matthew 7:15-20

Thursday, June 26

Genesis 16:1-12, 15-16

or Genesis 16:6b-12, 15-16

Psalms 106:1-5

Matthew 7:21-29

Friday, June 27

The Most Sacred Heart of

Jesus

Hosea 11:1, 3-4, 8c-9

(Response) Isaiah 12:2-6

Ephesians 3:8-12, 14-19

John 19:31-37

Saturday, June 28

Irenaeus, bishop and martyr

Genesis 18:1-15

(Response) Luke 1:46-50, 53-55

Matthew 8:5-17

Vigil Mass for Peter and Paul,

Apostles

Acts 3:1-10

Psalms 19:2-5

Galatians 1:11-20

John 21:15-19

Sunday, June 29

Peter and Paul, Apostles

Acts 12:1-11

Psalms 34:2-9

2 Timothy 4:6-8, 17-18

Matthew 16:13-19

Question Corner/Fr. John Dietzen

Calling a priest 'Father' is old custom in the Church

QI read with much interest the question asked of you a few weeks ago about why priests are called Father.



The questioner's non-Catholic wife was suddenly reluctant to have their first child enter a Catholic school because she didn't think a priest should be called Father.

She quoted, I believe, the Gospel of Matthew (23:9) that we should call no one on earth our father since our one Father is in heaven.

You said this was very likely not her main problem about the Catholic faith.

Could you explain this practice in greater detail? (Utah)

AThe following is an expanded response to the question, which obviously I should have included in that column.

The practice of calling clergy Father began in the earliest centuries of Christianity. It has been used ever since, although through the ages the name was applied more consistently to monks than to secular, or diocesan, priests.

Some non-Roman Catholic denominations still observe the custom, at least occasionally. Protestants, however, generally abandoned its use after the Reformation.

The reasons for calling the priest Father are simple and, at least from the witness of long Christian custom, very natural.

First, he is the usual minister of those sacraments of the Church that give us new birth in Christ and the life of grace, baptism, Eucharist, penance and so on.

By his continuing care, support and instruction, a good pastoral priest nurtures the supernatural life of Christ we share as Christians in a manner similar to the way our physical fathers nurture our natural lives.

For this reason, St. Paul does not hesitate to call himself the father of his Christian converts.

"Even if you should have countless guides to Christ," he told the believers in Corinth, "yet you do not have many fathers, for I became your father in Christ Jesus" through the preaching of the Gospel (1 Cor 4:15).

He also twice calls Timothy his son because he had brought Timothy's family to faith in Jesus Christ (Phil 2:22 and 1 Tm 1:2).

If we accepted that passage from Matthew literally, it would mean we are forbidden to call our physical fathers by that name or to call our instructors teachers.

The whole context makes clear that Jesus is not hung up here on the word "father" or "teacher," but that he condemns the practice of some leaders to heap titles on themselves out of pride and self-importance.

As one of the most respected Protestant biblical commentaries remarks, "If one takes this command literally, the titles 'doctor' and 'professor' as well as 'rabbi' and 'father' are forbidden to Christians in addressing their leaders" (*Interpreter's Bible*, Vol. 7, on the Gospel of St. Matthew).

QWhat does the Catholic Church teach should be done with the body of a fetus that has died during pregnancy? (Indiana)

AAccording to the directives followed in Catholic hospitals (and to a large degree in many other hospitals), a fetus that has died normally is given proper burial regardless of how mature that fetus is, as is "consistent with the dignity of the human body."

I say "normally" because in some instances there may be serious reason against it (for example, the need to use the fetus for laboratory study and observation) or it may even be impossible.

Since a fetus is less than an inch long even after four or five weeks, it is entirely possible, for example, for a miscarriage (spontaneous abortion) to have occurred several days before the mother or doctor would be aware of it. †

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 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

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

June 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**. Retro-vaillie 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**. "Christian Mission: Who Are We and What Should We Do?" 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.

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, second 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. 13½ St., **Terre Haute**. Auction, 10 a.m. on. Information: 812-466-1231.

June 22

Marian College, Bishop Chartrand Chapel, 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.

St. Christopher Parish, Activity Center, 5301 W. 16th St., **Indianapolis**. Euchre party, registration 1 p.m., play begins 1:45 p.m., \$3 admission fee. Information: 317-241-6314.

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 23

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 24

Eagle Creek Golf Club, 8802 W. 56th St., **Indianapolis**. 17th annual St. Francis Healthcare Foundation Golf Outing, registration and lunch, 11 a.m., \$150 per person. Information and registrations by June 20: 317-783-8950.

June 25

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

St. Elizabeth's Pregnancy and Adoption Services, 2500 Churchman Ave., **Indianapolis**. Open house and presentations about teen-age residential and maternity facility, 7 p.m. Information and reservations: 317-787-3412, ext. 39.

June 27

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

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.

June 29

Catholic Single Adults Club, **Clarksville**. Miniature golf, 3 p.m., pizza, 5:30 p.m. Information and directions: 812-284-4349.

June 30

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 decarlo@archindy.org.

St. Elizabeth's Pregnancy and Adoption Services, 2500 Churchman Ave., **Indianapolis**. Open house and presentations about teen-age residential and maternity facility, 7 p.m. Information and reservations: 317-787-3412, ext. 39.

Daily

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

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine (Latin) Mass, Mon.-Fri., noon; Wed., Fri., 5:45 p.m. Information: 317-636-4478.

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

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

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Perpetual adoration. Information: 317-831-4142.

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 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.

—See ACTIVE LIST, page 17

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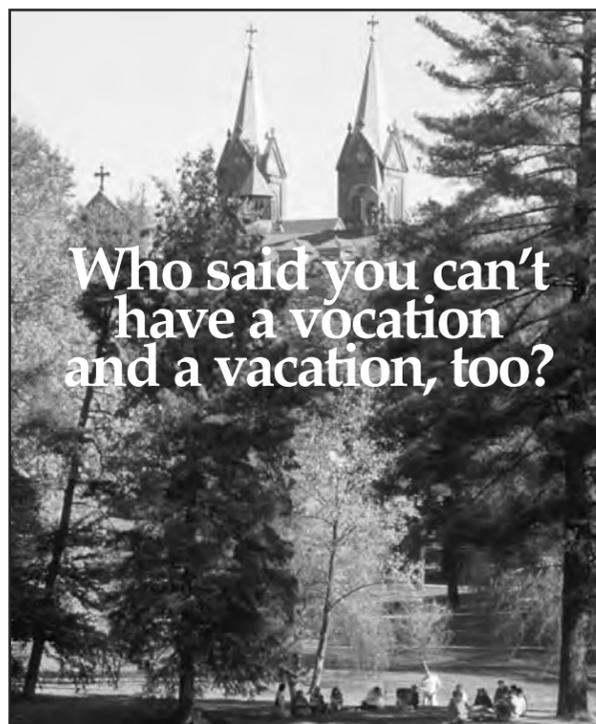
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The Active List, continued from page 16

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. Mickleby 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.

First Sundays

St. Paul Church, 218 Scheller Ave., **Sellersburg**. Prayer group, 7-8:15 p.m. Information: 812-246-4555.

Fatima Knights of Columbus, 1040 N. Post Road, **Indianapolis**. Euchre, 1 p.m. Information: 317-638-8416.

Holy Cross Church, 125 N. Oriental St., **Indianapolis**. Mass for Catholics in recovery, 5 p.m. Information: 317-637-2620.

First Mondays

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Guardian Angel Guild, board meeting, 9:30 a.m.

First Tuesdays

Divine Mercy Chapel, 3354 W. 30th St., **Indianapolis**. Confes-

sion, 6:45 p.m., Benediction of the Blessed Sacrament, 7:30 p.m.

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. Holy hour for religious vocations, Benediction and exposition of the Blessed Sacrament after 7 p.m. Mass.

First Fridays

St. Vincent de Paul Church, 1723 "I" St., **Bedford**. Exposition of the Blessed Sacrament after 8:30 a.m. Mass-9 p.m., reconciliation, 4-6 p.m.

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Mass, 8:15 a.m., devotions following Mass until 5 p.m. Benediction. Information: 317-784-5454.

St. Peter Church, 1207 East Road, **Brookville**. Exposition of the Blessed Sacrament after 8 a.m. until Communion service, 1 p.m.

Holy Guardian Angels Church, 405 U.S. 52, **Cedar Grove**. Eucharistic adoration after 8 a.m. Mass-5 p.m.

Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament after 7:15 a.m. Mass-5:30 p.m. Benediction and service. †



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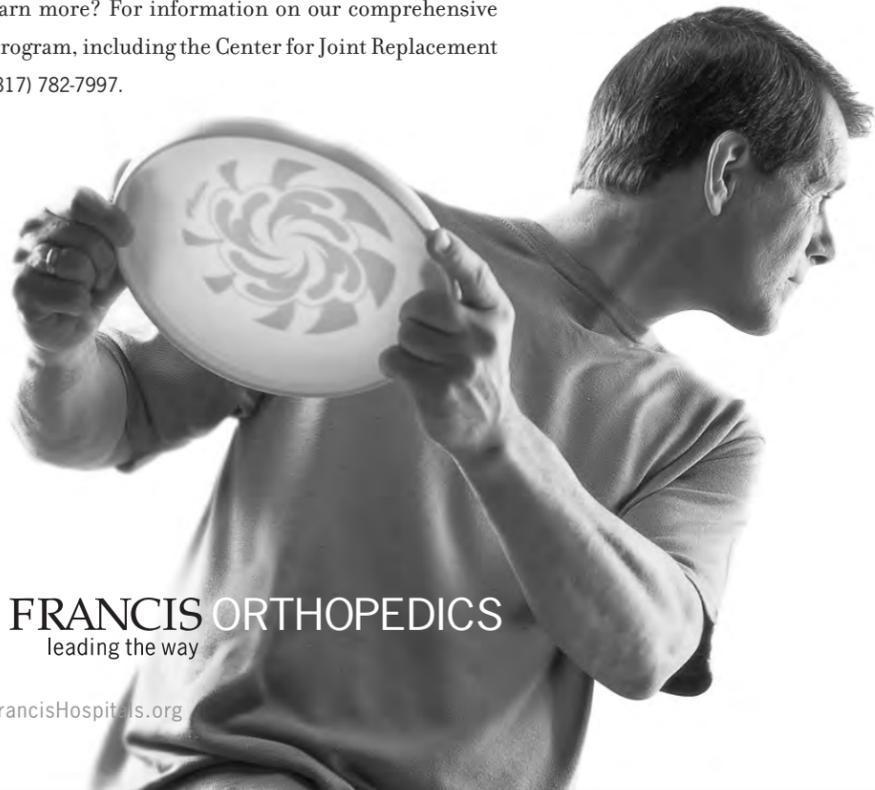
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Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order priests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

BAKEMEYER, Ella Jean, infant, Our Lady of Lourdes, Indianapolis, May 31. Daughter of Jason and Amanda Bakemeyer. Granddaughter of William and Mary Bakemeyer and Ernest and Peggy Kloenne. Great-granddaughter of Jean McCarty and Phyllis Michael.

BAYT, Leona J., 80, St. Gabriel, Indianapolis, June 2. Mother of Kathleen Bell and Herbert Bayt. Grandmother of four.

BELLAMY, Lorna R. (Lucas), 88, St. Therese of the Infant Jesus (Little Flower), Indianapolis, June 5. Mother of Mary Paquette and Michael Bellamy. Grandmother of five. Great-grandmother of seven.

BRENNAN, Martha Louise (Smith), 85, Immaculate Heart of Mary, Indianapolis, June 5. Wife of William A. Brennan Jr. Mother of Martha Anne Legue, Mary Ann Tobin, Louise A. "Lou Anne," John "Jack" and William A. Brennan III. Grandmother of eight.

BROOKING, Francis B., 83, Holy Trinity, Indianapolis, June 5. Husband of Betty Brooking. Father of Melissa Burns, Denise Crane, Belinda Koch, Debra Northard, Joseph, Patrick and Ray Brooking. Brother of Fern McCaslin. Grandfather of 27. Great-grandfather of 23.

BUTORAC, George, 80, Christ the King, Indianapolis, June 3. Husband of Rosaline (Mantel) Butorac. Father of JoAnne Holder, Margaret Ann, George, Gerald and John Butorac. Grandfather of eight.

DEZELAN, Maryanne, 50, St. Michael, Greenfield, May 28. Wife of Ronald Dezelan. Mother of Jennifer, Andrew, Jeffrey and Nicholas Dezelan. Sister of Kathy Ansty, Beth Collins, Jean Garriott,

Mike and Tom Martin.

FISCHER, Dorothy M., 91, St. Joseph, Shelbyville, June 7. Mother of Libby Long, James and Mark Fischer. Sister of Helen Vogt. Grandmother of 14. Great-grandmother of 25.

FISHER, Katherine N., 89, Holy Family, Richmond, June 3. Mother of Bob, Jack and Jim Fisher. Grandmother of 16. Great-grandmother of 43.

HANCOCK, Carl William, 86, Holy Name, Beech Grove, May 30. Husband of Margaret (Rogers) Hancock. Father of Joan Bechdol, Jackie Norman, Mary Williams, Mark and Michael Hancock. Brother of Alvin Hancock. Grandfather of 16. Great-grandfather of 13.

JORDAN, Roam R., 87, St. Matthew, Indianapolis, June 4. Father of Stephen Jordan. Grandfather of one.

KEATING, Mable (Hart), 93, St. Barnabas, Indianapolis, June 2. Mother of Timothy Keating. Grandmother of seven. Great-grandmother of eight.

KINZ, Jack C., 81, St. Mark, Indianapolis, June 5. Father of Susan Berry, Mary Clugston and James Kinz. Brother of Emma Benner. Grandfather of two.

KRAUSER, Georgene (McGowan), 84, Christ the King, Indianapolis, June 4. Mother of Patricia Kinnaman, Sheila McGrath, Kathleen Von Eiff and Frank Krauser. Grandmother of eight.

LAUB, George J., Jr., 67, St. Charles, Milan, May 31. Husband of Shirlene Laub. Father of Dawn Skaggs, Tori, George III and Jeff Laub. Brother of Margaret Todd. Grandfather of seven.

LEPPERT, Robert J., 82, St. Luke, Indianapolis, June 6. Husband of Pauline Leppert. Brother of Alma Evans, Dorothy Evans and Elmer Leppert.

LUSH, William P., 75, St. Mary, Lanesville, May 4. Father of Carl T. Lush.

MASCARI, Joseph M., 91, Holy Rosary, Indianapolis, June 7. Brother of Rose DeGuglielmo, Catherine Raimondi, Frank and Michael Mascari.

MERTZ, Catherine B.

(Gillespie), 87, St. Therese of the Infant Jesus (Little Flower), Indianapolis, May 30. Mother of Barbara Stark and Joseph F. Mertz Jr. Sister of Irene Loughery and JoAnn Shevlin. Grandmother of three. Great-grandmother of five.

MILNER, Margaret Marcia, 68, Holy Name, Beech Grove, June 6. Sister of Myrna Arthur, JoAnn Licedtti, Donna Muffley, Marie and George Milner.

MURPHY, Agnes J. (Roach), 87, Our Lady of Lourdes, Indianapolis, June 8. Mother of Joan Lekens, Mary Scharfenberg, Dennis, Gerald, John and Kevin Murphy. Sister of Catherine Fletcher. Grandmother of 11. Great-grandmother of nine.

PACHECO, Arthur, 82, St. Therese of the Infant Jesus (Little Flower), Indianapolis, May 26. Husband of Zulmira Pacheco. Father of JoAnne Traby, Arthur, Ronald and Thomas Pacheco. Grandfather of nine. Great-grandfather of eight.

RUDZATS, Julija, 79, Christ the King, Indianapolis, June 6. Wife of Albert Rudzats. Mother of Silvija Brinkerhoff. Grandmother of one.

SMITH, Daniel, Sr., 92, St. Nicholas, Ripley County, May 29. Husband of Daisy Smith. Father of Gertie Ammerman, Kathy Stroufl, Judy, Daniel Jr., Joseph, Kenneth and William Smith. Grandmother of 14. Great-grandmother of 10. Step-great-grandmother of five.

STACK, Mary (Pcola), 64, St. Mary-of-the-Knobs, Floyds Knobs, June 2. Mother of Michele Sandor, Mary, Brian, Charles and Kevin Stack. Daughter of Elizabeth Pcola. Sister of Carol Ann Sweitzer and Joseph Pcola. Grandmother of seven. Great-grandmother of two.

STINSON, John, 84, St. Paul, Sellersburg, June 1. Husband of Lucille Stinson. Father of Eugene and Jimmy Stinson. Brother of Geraldine Johnson. Grandfather of seven. Great-grandfather of 10.

TASKEY, Anne E. (Lustig), 69, St. Ambrose, Seymour, May 31. Wife of Robert Taskey. Mother of Dianne "Dee Dee" Malone. Stepmother of Charles and Larry Taskey. Sister of Eleanor, Ruth, Guy and John Lustig. Grandmother of five. †

NCCW members expand ministry, prepare for national convention

By Mary Ann Wyand

"Come, Live in the Light" was the theme for the Indiana Province meeting of the National Council of Catholic Women held recently at the Archbishop O'Meara Catholic Center in Indianapolis.

Barbara Garavalia, the organization's national president and a member of Holy Spirit Parish in Naperville, Ill., said that theme also was used during the NCCW General Assembly in Miami, Fla., last October to emphasize the spiritual aspect of their ministries.

She said faith, commitment, membership and financial solvency are the organization's primary action steps leading up to the NCCW national convention on Sept. 27-30 in Minneapolis.

Garavalia said the Catholic women's organization, which serves the Church under the auspices of the United States Conference of Catholic Bishops, recently relocated its national office from Washington, D.C., to Arlington, Va., to reduce operating expenses.

As NCCW president, Garavalia is one of 34 observers invited to the USCCB's annual conference.

St. Malachy parishioner Pat Chastain of Brownsburg, president of the Indianapolis Deaneries chapter of the NCCW, said the local organization prays for priests and seminarians, raises funds for Comboni Father Michael Barton's missionary work in Sudan, promotes pro-life

legislation, and provides socks and toiletry items for distribution to homeless people at the Cathedral Soup Kitchen in Indianapolis.

Chastain said central Indiana NCCW members also plan to collect Christmas gifts for young women incarcerated at the Indiana Girls' School in Indianapolis.

St. Pius X parishioner Ella Wagner of Indianapolis, a former province president nominated for national secretary, said the organization also works with the Indiana Catholic Conference, the public policy arm of the Church's five dioceses in the state, to promote legislation supported by the Indiana bishops.

Guest speakers for the province meeting included M. Desmond Ryan, executive director of the Indiana Catholic Conference; Deacon Robert Robeson, from St. Matthew Parish in Indianapolis, who will be ordained to the priesthood by Archbishop Daniel M. Buechlein on June 28 at SS. Peter and Paul Cathedral; and Father Gerald Schweitzer, pastor of Sacred Heart Parish in Wanatah, Ind., and St. Martin Parish in La Crosse, Ind., who presented a reflection on the theme "Come, Live in the Light."

He noted that prayer and participation in the sacraments, especially the Eucharist, are the keys to living in the light of Christ.

(For membership information, call Pat Chastain at 317-852-5451 or Ella Wagner at 317-849-4321.) †



Father Gerald Schweitzer, a priest of the Gary Diocese, presents a reflection on "Come, Live in the Light" during a recent province meeting of the National Council of Catholic Women in Indianapolis.

Photo by Mary Ann Wyand



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DIACONATE

continued from page 1

skills needed for preaching, liturgical service and leadership, and ministerial leadership.

The formation program will span four years. Saint Meinrad recommends that the candidates meet one week-end each month, from Friday evening until about 2 p.m. on Sunday. They also will come together for retreats (usually in August), meet regularly with a spiritual director, and gather in small theological reflection groups in locations selected to minimize travel time. The candidates also will take on ministry assignments in which their work is supervised and evaluated by local leaders in ministries of interest to the candidate and to the archdiocese.

Wives are an important part of the diaconal formation, but they will not participate in the program on a month-to-month basis. Rather, they will be asked to attend one session per semester (eight sessions in total), during which they may attend classes or participate in discussions or other workshops designed to meet their interests.

The academic coursework will include Scripture (both the Old and New Testaments), Church history, ecclesiology, sacramental theology, canon law, moral theology, and other things a deacon should know when involved in the ministry of the Word. The courses will be spread out through eight semesters, interspersed with workshops.

Spiritual formation will emphasize the importance of daily Eucharist, the Liturgy of the Hours and personal prayer. It will include retreats, spiritual direction and participation in theological reflection groups.

Human and pastoral formation will stress the development of skills in preaching, liturgical presiding, parish and diocesan administration and leadership, faith formation and pastoral care. The development of skills will be achieved through monthly formation sessions that address specific ministries or skills and through supervised ministry assignments, especially in service ministries.

Since preaching is such an important part of a deacon's ministry, Saint Meinrad will include an eight-day homiletics workshop as part of the formation program.

Here is a listing of the skills the program hopes to develop in its candidates: listening skills, working as a member of a team, doing pastoral/strategic planning and budgeting, working with councils and committees, recruiting and motivating volunteers, using effective work habits, running effective meetings, dealing with difficult people, respecting professional boundaries, and balancing work, ministry and family. Some candidates will arrive in the program with more experience and expertise with these skills than will others.

The formation program will also present overviews of ministry to the elderly and the sick, bereavement, preparing couples for marriage, preparing parents for infant baptism, the Rite of Christian Initiation of Adults process, outreach to inactive Catholics and preparing liturgies.

It is expected that candidates for the permanent diaconate will be fully prepared to become an important part of the Church's threefold ordained ministry: bishops, priests and deacons. As the number of priests continues to decrease, the ministry of deacons will assume a more visible role in the Church, both throughout the United States and in the Archdiocese of Indianapolis.

Deacons will be prepared to do what is needed, particularly in the ministry of charity and justice. They will not be displacing staff and volunteers currently serving our parishes and agencies, but will enhance the overall ministry of the archdiocese.

The Criterion will continue to be an avenue of information on the permanent diaconate in the archdiocese as our program develops and our future deacons begin formation.

(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.) †



Summer festival

Children enjoy a swing ride during the annual Italian Festival at St. Anthony of Padua Parish in Wilmington, Del., on June 9.

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Send résumé with references and salary history to:

YM Search Committee
8300 Rahke Road
Indianapolis, IN 46217
or Fax to 1-317-887-8932
orjmccaslin@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.

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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

KEATING

continued from page 1

the 13-member lay board, which includes prominent judges, lawyers and experts in other fields related to the clergy sexual abuse issue.

He is also credited with getting the all-volunteer board quickly on track on its massive agenda of monitoring the performance of all U.S. dioceses under the charter and starting major research studies on the extent of the clergy sexual abuse problem and the factors contributing to the crisis.

From the start, his outspokenness has led to controversy, however. He angered many bishops after the board's first meeting last summer when he told reporters that if a particular bishop is egregiously recalcitrant in dealing with the problem of abusive priests, lay people there should demand his compliance with the charter by withholding contributions and not going to Mass in that diocese.

The John Jay study, which set the context for the controversy leading to Keating's resignation, is a survey sent to every U.S. diocese and eparchy [Eastern-rite diocese] to determine the extent of clergy sexual abuse of minors in the U.S. Catholic Church since 1950.

The survey has three parts: a statistical questionnaire seeking an overview of what is known in each diocese about allegations of sexual abuse of minors by clergy since 1950, a separate questionnaire to be filled out on each priest accused of such abuse, and another separate questionnaire on each alleged victim, with coding to cross-reference each victim to his or her alleged abuser.

On June 13, Bishop Sylvester D. Ryan of Monterey, president of the California Catholic Conference, said while the state's bishops "had concerns about confidentiality in some of the details of the John Jay study, we always intended to fully participate in the study and repeatedly stated so to the National Review Board."

He added that the researchers "have been most responsive to our particular legal concerns" and in light of the changes that were made "we are pleased to announce that our concerns about the study appear to have been resolved."

Carol Hogan, associate communications director of the state Catholic conference, told CNS by telephone that the changes were not in the questionnaires themselves, but rather in the protocols the researchers would use to assure full protection of the confidentiality of the information provided.

In a second statement on June 15, Cardinal Mahony thanked the John Jay researchers for rewriting their protocols to conform to California's confidentiality laws and said, "Now, all 12 California dioceses can and will participate fully in the survey."

He said that in the week following the bishops' meeting, the Los Angeles Archdiocese would become one of the first in the country to meet with auditors from the bishops' national Office for Child and Youth Protection and be audited for compliance with the "Charter for the

Protection of Children and Young People" initially adopted by the bishops last June and revised last November.

A CNS source who asked not to be identified said that as of early June about 135, or two-thirds, of the nation's dioceses and eparchies had turned in their responses to the John Jay survey.

In criticizing Keating's complaint that he was resisting the study, Cardinal Mahony said that last January, before the study had been initiated, he wrote to the Office for Child and Youth Protection to urge "broad collaboration with the bishops ... in developing a sound and comprehensive statistical matrix" on the extent of the problem.

In the letter, made available to CNS, the cardinal said, "I am most anxious to give our people a complete statistical overview," but he emphasized a need for a comprehensive survey instrument that would take account of the diversity of possible cases a diocese might have.

The cardinal also said that in March, when he met with the board's research committee and learned that only \$250,000 had been allocated to the study, he wrote to Bishop Wilton D. Gregory of Belleville, Ill., president of the U.S. Conference of Catholic Bishops, urging him to seek additional funding from foundations. The cardinal wrote that he thought \$4 million to \$6 million would be needed to conduct an in-depth, first-rate study.

The cardinal wrote to Bishop Gregory again in April, after receiving the questionnaires for the John Jay study. He criticized "obvious and numerous flaws" in the questionnaires and said the bishops should demand a more comprehensive study than the one under way.

Other documents obtained by CNS were also critical of the John Jay study.

A lengthy "white paper" by Archbishop Alex J. Brunett of Seattle said the study "does not meet the generally accepted criteria for adequate research." He urged a complete revamping, based on extensive expert consultation and pilot testing of questions, to assure that all respondents would be able to interpret the questions uniformly and give the researchers consistent, reliable responses.

Father Lawrence J. O'Keefe of Gallup, N.M., president of the Canon Law Society of America, wrote in April that the society's board of governors supported the bishops' plan to study the extent of the clergy sex abuse problem, but had "grave concerns" about some aspects of the John Jay study's methodology.

He said board members questioned whether it provided adequate safeguards of confidentiality to meet Church law requirements protecting the privacy of those who would be profiled in the questionnaires as alleged victims or alleged abusers. †



Cardinal Roger M. Mahony



Mideast violence

An Israeli soldier points his gun at a Palestinian approaching an army checkpoint at the entrance of Hebron on June 15. Pope John Paul II warned Israelis and Palestinians of an "endless vortex of violence and reprisals," and appealed for justice and forgiveness on both sides to escape the deadly cycle.