



The

Criterion

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Benedictine Brother Gabriel Hodges leads a group of seventh-grade boys on the grounds of Saint Meinrad Archabbey and School of Theology. The Indianapolis Serra Club sponsored the May 4 vocations pilgrimage that included students from schools in the four Indianapolis deaneries.

Pilgrimages help students consider vocations

By Sean Gallagher

Early in the morning on May 4, two groups of seventh-graders from Catholic schools in the four Indianapolis deaneries set out on vocations pilgrimages sponsored by the Indianapolis Serra Club.

By the end of the day, many of these young boys and girls had begun to see seminarians, priests, brothers and sisters in a whole new light. They started to realize that these men and women were not so much different than themselves.

This was the impression that David Leszczynski, a seventh-grader at Little Flower School in Indianapolis, had after returning from visiting monks at Saint Meinrad Archabbey and seminarians at Saint Meinrad School of Theology.

"They really seemed a lot like normal people," said David.

And yet he also recognized that the men—who live and study at Saint Meinrad—that he met are special.

"[The pilgrimage] touched me spiritually because it's an amazing thing to become a priest," said David.

He and the other seventh-grade boys visited Saint Meinrad with chaperones from the Serra Club and Father Joseph Moriarty, vocations director for the archdiocese.

Upon their arrival at Saint Meinrad, they watched a video about the archabbey, spoke with Benedictine Brother Gabriel Hodges then prayed Noon Prayer with the monastic community.

After lunch, they spoke with archdiocesan seminarians Rick Nagel and John Hollowell. Later, Father Moriarty celebrated Mass with them at the nearby Monte Cassino Shrine.

While the seventh-grade boys were learning about the monks and seminarians at Saint Meinrad, a group of seventh-grade girls were visiting women's religious communities in the Indianapolis metropolitan area.

Led by chaperones from the Serra Club, they met first with the Carmelite nuns at the Monastery of the Resurrection in Indianapolis then with the Missionaries of Charity at their convent on East 10th Street in St. Philip Neri Parish.

They went from there to visit and have lunch with the Benedictine sisters at Our

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A group of seventh-grade girls from schools in the four Indianapolis deaneries stand in front of the convent of the Missionaries of Charity on East 10th Street in St. Philip Neri Parish in Indianapolis. The students also visited three other religious communities for women.

More bishops weigh in on politicians and Communion

WASHINGTON (CNS)—Catholic bishops in Colorado, Nebraska, Florida, North Dakota, Oregon and the District of Columbia were the latest prelates to issue statements about whether certain politicians should be barred from receiving Communion.

Common to all of the statements were instructions about the Church's teaching on the sanctity of life and how it applies to Catholic politicians whose public actions are in conflict with Church teaching. Several talked about Church guidance in making political decisions. Beyond that, they offered a wide range of conclusions about how those teachings should be applied.

One prelate said he does not think the Eucharist should be used as a public sanction, while another said even those who vote for politicians who support legal abortion or same-sex marriage may not receive the Eucharist until they go to confession.

The archbishops of Omaha, Neb., Portland, Ore., and Washington tackled the topic in columns in their archdiocesan newspapers. A column by the coadjutor of the Orlando Diocese published in *The Florida Catholic* diocesan paper also appeared in the *Orlando Sentinel* daily newspaper. The bishop of Fargo, N.D., talked about the issue in a homily. Bishop Michael J. Sheridan of Colorado Springs issued a pastoral letter to the people of his diocese.

In his letter dated May 1, Bishop Sheridan said Catholic politicians who support abortion, fetal stem-cell research or euthanasia "place themselves outside full communion with the Church and so jeopardize their salvation. Any Catholics who vote for candidates who stand for abortion, illicit stem-cell research or euthanasia suffer the same fateful consequences."

Neither such politicians nor "the people who would vote for them" may receive Communion "until they have recanted their positions and been reconciled with God and the Church in the sacrament of penance," he said.

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Theresa Bedel receives Excellence in Catechesis Award

By Sean Gallagher

Theresa Bedel, administrator of religious education at Holy Family Parish in Oldenburg, is the recipient of the archdiocese's 2004 Excellence in Catechesis Award.

The award was presented to Bedel on May 4 during the spring business meeting for parish administrators of religious education sponsored by the Office of Catholic Education (OCE) and held this year at Camp Rancho Framasa in Brown County.



Theresa Bedel

The award, which was established in 1996, is presented annually to one administrator to recognize and support the significant role of the professional catechetical administrator in the Archdiocese of Indianapolis.

Bedel, who has been involved in catechesis at Holy Family Parish for almost 30 years, recalled being present when the first recipient was named.

"I was present at the DRE gathering at St. Agnes Church in Nashville when [Franciscan] Sister Marie Schroeder received the first Excellence in Catechesis Award," said Bedel. "I remember thinking how proud I was just to know her. Little did I ever dream that someday I would be so blessed."

The first recipient of the award and Bedel continue to maintain their relationship. In fact, Sister Marie has been a

catechist for Bedel at Holy Family Parish for the past six years.

But their relationship goes back many years. When Sister Marie was a director of religious education, she served as a mentor for Bedel, who was a new staff member at Holy Family.

"It was good for me to see her receive the award. We've been together quite a bit," said Sister Marie. "I've watched her grow up in the ministry. I thought that [the award] would have come sooner."

She may have thought that, but apparently such an idea had not entered Bedel's mind until her name was announced at the event.

"I knew or suspected nothing until Harry Dudley started to tell about this year's winner," said Bedel, "and I said to those at our table, 'He's talking about

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VOCATIONS

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Lady of Grace Monastery in Beech Grove. Their pilgrimage concluded with a meeting with the Little Sisters of the Poor at the St. Augustine Home for the Aged.

Meaghan Murray, a seventh-grader at Christ the King School in Indianapolis, was surprised by the variety of communities of women religious in Indianapolis.

"I had no idea that there were so many different religious communities here in Indianapolis," Meaghan said. "I liked the way we got to see how their lives compared with one another. I saw that they led very different lives in the ways that they worked and prayed."

But beyond simply learning about the religious communities in the area, Meaghan also recognized that the pilgrimage would have an impact upon the way that she lives out her faith. She said that

she would like to do volunteer work with either the Missionaries of Charity or the Little Sisters of the Poor.

Kathy Wernert, a member of St. Luke Parish in Indianapolis and a Serra Club member, accompanied Meaghan and the other seventh-grade girls on the pilgrimage.

She said that the event was a good opportunity for the students to think and pray about vocations.

"It's a way to get seeds planted. We have some really good kids out there," said Wernert. "Sometimes we as parents don't give them enough time for quiet time and reflection."

"I think that we sometimes forget to give our kids the opportunity to be open to that. Hopefully, it will spark conversations about religious vocations," she said.

Like Wernert, Father Moriarty hoped that the pilgrimages would open the eyes of these seventh-graders to the possibilities that exist for religious and priestly vocations.

"It's exposure for them," Father Moriarty said. "We want to give them exposure that says, 'They're people just like you who went through grade school, went through high school and then discerned, through a process, that God was calling them to this.'"

Sparking thoughts and conversations about vocations, and helping young people see seminarians and religious as ordinary people, is all a part of what Father Moriarty calls a "culture of vocations."

And it is the pilgrimages sponsored by the Serra Club that plays an integral part in building up that culture in the archdiocese.

Father Moriarty saw evidence of that the very next day.

He recalled that after celebrating Mass for the students of Central Catholic School in Indianapolis, the seventh-grade teacher there noted that the pilgrimage to Saint Meinrad "was all that they were talking about." †

AWARD

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someone from the Batesville Deanery."

That someone was indeed her—and for some good reasons.

Bedel served as a volunteer catechist from 1976-83. She became a staff member of the parish in 1983, sharing the position of administrator of religious education with other women until 1994. In that year and until the present, she has been the sole administrator of religious education for the parish.

Beyond the level of the parish, Bedel has been active in the Batesville Deanery, facilitating meetings of its parish administrators of religious education (PARE) and hosting deanery-wide adult learning

opportunities and catechist training sessions. She has also recently been both a participant and a presenter of the Indiana Catechetical Leadership Skills Institute sessions for PAREs in the Batesville Deanery.

Finally, Bedel has shared her wisdom and experience with PAREs throughout the archdiocese in her service in positions of leadership in the Association of Parish Administrators of Religious Education (APARE). In this organization, she has served on the executive team and other committees.

Because of this wealth of experience in religious education at the parish, deanery and diocesan levels, Harry Dudley, the associate executive director of OCE for faith formation, has begun to call Bedel the "first lady of catechesis." †

Official Appointments

Rev. Msgr. Francis R. Tuohy, pastor of Christ the King Parish in Indianapolis, granted permission to retire, effective July 7, 2004.

Rev. Anthony R. Volz, pastor of St. Michael the Archangel Parish in Indianapolis, to pastor of Christ the King Parish in Indianapolis, effective July 7, 2004.

Rev. Kenneth E. Taylor, pastor of Holy Trinity Parish in Indianapolis, to pastor of St. Michael the Archangel Parish in Indianapolis, while continuing as director of the archdiocesan Office of Multicultural Ministry, effective July 7, 2004.

Rev. Msgr. John T. Ryan to administrator of Holy Trinity Parish in Indianapolis, while continuing as pastor of St. Anthony Parish in Indianapolis and Dean of the Indianapolis West Deanery, effective July 7, 2004.

Rev. Robert J. Robeson to weekend sacramental assistance for Holy Trinity and St. Anthony parishes in Indianapolis, while continuing as director of Youth and Young Adult Ministry for the archdiocese and director of the Bishop Bruté House of Formation at Marian College, effective July 7, 2004.

Rev. Justin D. Martin, associate pastor of St. Luke Parish in Indianapolis, to associate pastor of St. Monica Parish in Indianapolis, effective July 7, 2004.

Rev. James R. Bonke to part-time associate pastor of St. Luke Parish in Indianapolis, while continuing as part-time associate pastor of Christ the King Parish in Indianapolis and defender of the bond for the archdiocesan Metropolitan Tribunal, effective July 7, 2004.

Rev. Christopher Anumata from ministry in the Diocese of Fort Wayne/South Bend to associate pastor of St. Lawrence Parish in Indianapolis, effective July 7, 2004. †

These appointments are from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.



Theresa Bedel, administrator of religious education for Holy Family Parish in Oldenburg, sits next to her husband, Larry, while holding the Excellence in Catechesis Award that she received on May 4.

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1,141 Catholic high school seniors in archdiocese to graduate

By Brandon A. Evans

This year, 1,141 Catholic high school seniors in the archdiocese will graduate during the next two weeks from six archdiocesan and three private Catholic schools.

Father Michael Shawe Memorial Jr./Sr. High School in Madison has a graduating class of 26 seniors.

There will be a Baccalaureate Mass at 7 p.m. on May 28 in the Father Hilary Meny Gymnasium. The graduation ceremony will begin at 2 p.m. on May 30 in the gymnasium.

The class valedictorian is Sarah Sabie, the daughter of Cathy Shipley-Sabie and Ben Sabie and a member of Prince of Peace Parish in Madison.

The class salutatorian is Christopher Deaton, the son of Greg and Jean Deaton and a member of Prince of Peace Parish.

Ronald Costello, associate executive director of Catholic education and school improvement and director of Project EXCEED, will represent the archdiocese at the graduation ceremony.

Our Lady of Providence Jr./Sr. High School in Clarksville has 123 graduating seniors.

There will be a Baccalaureate Mass at 2:30 p.m. on May 23, followed by a graduation ceremony at 5 p.m., in the school gymnasium.

There will be two class valedictorians: Natalie Rodden, the daughter of Danny and Mary Chris Rodden and a member of Sacred Heart Parish in Jeffersonville, and Craig Renn, the son of Barbara Renn and a member of St. Paul Parish in Sellersburg.

The class salutatorian is Peter Seipel, the son of Joseph and Carla Seipel and a member of Our Lady of Perpetual Help Parish in New Albany.

Annette "Mickey" Lentz, executive director of Catholic education and faith formation, will represent the archdiocese at the event.

Oldenburg Academy in Oldenburg has a class of 55 graduating seniors.

This graduating class is the first ceremony to include boys and girls.

The graduation ceremony will take place at 1 p.m. on May 30 in the Oldenburg Chapel.

The class valedictorian is Claire

Ruberg, the daughter of Christopher and Amy Ruberg and a member of St. Louis Parish in Batesville.

The class salutatorian is Mary Kate Henrikson, the daughter of Thor and Mary Jane Henrikson.

Bishop Chatard High School in Indianapolis has a graduating class of 195 seniors.

The Baccalaureate Mass will be at 5 p.m. on May 27 in the school gymnasium, and the graduation ceremony will take place at 7:30 p.m. on May 28 at the Murat Center Theater in Indianapolis.

The class valedictorian is Krista Ringwald, the daughter of Robert Ringwald and Judy Goldman and a member of St. Lawrence Parish in Indianapolis.

The class salutatorian is Katarina Roell, the daughter of Alan and Ruth Roell.

Msgr. Joseph F. Schaedel, vicar general, will represent the archdiocese at the event.

Brebeuf Jesuit Preparatory School in Indianapolis has a graduating class of 208 seniors.

The graduation ceremony will begin at 8 p.m. on June 3 at Clowes Memorial Hall at Butler University in Indianapolis.

Msgr. Schaedel and Lentz will represent the archdiocese at the event.

Cardinal Ritter Jr./Sr. High School in Indianapolis has a graduating class of 78 seniors.

The Baccalaureate Mass will begin at 10 a.m. on May 29 and the graduation ceremony will be on the same day at 7 p.m. in the school gymnasium.

The class valedictorian is Jennifer Bowman, the daughter of Michael and Pamela Bowman and a member of St. Gabriel Parish in Indianapolis.

The class salutatorian is Sarah Thompson, the daughter of Kevin and Jeanne Thompson and a member of St. Christopher Parish in Indianapolis.

Barbara Shuey, associate director of schools for the archdiocesan Center for Catholic School Excellence, will represent the archdiocese at the event.

Cathedral High School in Indianapolis has a graduating class of 259 seniors.

The graduation ceremony will begin at 1 p.m. on May 23 at Clowes Memorial Hall at Butler University in Indianapolis.

Cathedral's four class valedictorians are Kendal Dedinsky, the daughter of Gregory



The Class of 2004 from Father Michael Shawe Memorial Jr./Sr. High School poses for a picture with Archbishop Daniel M. Buechlein on May 17 in front of St. Patrick's Chapel in Madison. The archbishop visited the students to celebrate the annual senior Mass, and have lunch with the students and their families.

and Pamela Dedinsky and a member of Immaculate Heart of Mary Parish in Indianapolis; Gavin McDowell, the son of Kevin and Susan McDowell and a member of St. Luke Parish in Indianapolis; Erin Rogozinski, the daughter of Paul and Sarah Rogozinski and a member of Our Lady of Mount Carmel Parish in Carmel, Ind.; and Kristen Washburn, the daughter of Steven and Kimberly Washburn.

The class salutatorian is Caitlin Kopf, the daughter of Timothy and Colleen Kopf and a member of Our Lady of Mount Carmel Parish in Carmel, Ind.

Msgr. Schaedel will represent the archdiocese at the event.

Father Thomas Scaccina Memorial High School in Indianapolis has 74 graduating seniors this year.

The graduation ceremony will take place at 7 p.m. on May 28 in the school gymnasium.

The class valedictorian is Megan Christopher, the daughter of Tricia Curry and a member of St. Michael Parish in

Greenfield.

The class salutatorian is Gary Still, the son of Michael and Mary Still and a member of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis.

Lentz will represent the archdiocese at the event.

Roncalli High School in Indianapolis has 123 members of its Class of 2004.

Those seniors will take part in a Baccalaureate Mass at 6 p.m. on May 28 at St. Jude Church in Indianapolis. The graduation ceremony will begin at 11 a.m. on May 29 in the Roncalli gymnasium.

The class valedictorian is David Franco, the son of Gabriel and Deborah Franco and a member of Our Lady of the Greenwood Parish in Greenwood.

The class salutatorian is Christine Konstant, the daughter of Steven and Patricia Konstant and a member of Our Lady of the Greenwood Parish.

G. Joseph Peters, associate executive director of Catholic education, will represent the archdiocese at the event. †

First coeducational class to graduate at Oldenburg

By Brandon A. Evans

Connie Deardorff, the principal of Oldenburg Academy of the Immaculate Conception in Oldenburg, said that, given the school's history, in past years it had become apparent that something was missing.

But now, at the end of "a perfect year," that missing piece has been fitted into the story of the school—at the right time—as the first coeducational class prepares to graduate on May 30.

The high school, now more than 150 years old, was started by the Sisters of St. Francis of Oldenburg, and Deardorff sees the move to include boys in what was traditionally an all-girls' school as something rooted in Franciscan values.

Being Franciscan is to strive for the common good, she said. The chance for young men in the area to be able to attend a Catholic high school "is a gift of what it is to be Franciscan."

Robert Rauch, a graduating senior, said that it was nice to have Oldenburg Academy as an educational option.

"The other choices I had, I really didn't like," he said.

Senior Jeremy Roell said he loved attending the school. If it wasn't for the academy, he said that he probably would have had to commute to Cincinnati to go to a Catholic high school.

At Oldenburg, he was also able to be more involved in sports than he normally would have at another school. He has

earned 10th letters in varsity sports.

Senior Madonna McGovern said that it was hard on some of the boys during that first coeducational class four years ago.

Jake Johnson, a senior, said he is also grateful for the school, although the first year was a little hard because there were some older girls resistant to the change.

Senior Kara Kerker said that while it was difficult for some of the older all-girls classes at first, it was easier on the class right ahead of her.

As for herself, Kara said, having boys in the classroom was not anything new.

"It's not really that much different from where I used to go to school," Kara said. She attended St. Louis School in Batesville.

"I went to a coed school all my life," Madonna said.

Jake said that the class has bonded together well. Jeremy agreed.

Deardorff said that each year, as a new mixed class was added, things got better. As time went by, the bumps smoothed out.

"I don't think it's an issue anymore," the principal said.

Opening the school up to boys may also be helping to spread the word about what she calls a gem in southeast Indiana.

While 55 seniors are leaving, at least 65 freshmen will be coming in this fall, with room for that number to climb to 75 students.

(For more information about Oldenburg Academy, call 812-934-4440.) †

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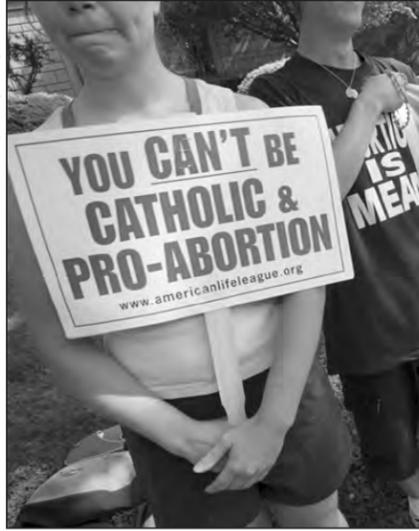


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Editorial

CNS photo by Nancy Wiechec



Lay people have an obligation to combat secularism. We use our freedom rightly when we use it responsibly, to discern God's will for us, and progress in virtue.

Secularism is the religion of our society

Sometime between 66 and 68 A.D., St. Paul wrote to the Christians of Rome, "Do not conform yourselves to this age but be transformed by the renewal of your mind, so that you may discern what is God's will, what is good, pleasing and perfect" (Rom 12:2).

Today, unfortunately, too many Christians—and, yes, too many Catholics—have indeed conformed to the culture of our age, and that culture is thoroughly secular. Secularism has become the unofficial, but nevertheless actual, religion of our society.

Catholics throughout the history of the United States have accepted the American principle of the separation of Church and state because they believed that Catholicism could flourish in a society where religious freedom existed. But until modern times, that separation was never seen as the acceptance of the tenets of secularism, a society in which traditional morality is ridiculed and the evangelists of secularism spread their dogmas to the impressionable masses through powerful media.

That many Catholics have converted to this religion seems obvious. It's evident in the decline of the numbers of Catholics who go to Mass on Sundays, Catholics' acceptance of the sexual practices they see on television and the absence of a sense of sin evident in the almost total neglect of the sacrament of reconciliation.

U.S. Catholics seem to have bought into secularism's doctrine that personal autonomy is its most important principle. Its corollary is that we must always be nonjudgmental because everyone has the right to define truth as he or she decides; there is no such thing as absolute truth. Each individual must be free to do what he or she wants as long as it doesn't harm a third person.

That's not freedom; it's license, and it now seems to be the law of the land. When the U.S. Supreme Court ruled on the *Planned Parenthood v. Casey* case, it said that everyone has the right "to define one's own concept of existence, of meaning, of the universe, and of the mystery of life." Obviously, there's no thought that we should be trying to discern God's concept of our existence or

meaning, or what God has in mind regarding the mystery of life.

Cardinal Francis George of Chicago spoke about this at a meeting of the U.S. Conference of Catholic Bishops last June. He said: "The belief in a powerful God, an almighty God, an all-powerful God is, in a secularized culture, a threat to human freedom. Since freedom is our primary cultural value, claims that God has power over us are very problematic."

The religion of secularism sees God as a threat to our freedom. However, as Cardinal George said in his talk to the bishops, "There is no way in which the Father of our Lord Jesus Christ can be a threat to our freedom or our salvation or to anything else except sin. But in a secularized culture, God is implicitly, in some sense, seen as a rival, a competitor to human beings, a threat." So he must be eliminated.

Humans are indeed free. That's the way God created them, in his own image, in fact. As St. Irenaeus said back in the second century, "Man is rational and therefore like God; he is created with free will and is master over his acts."

The *Catechism of the Catholic Church* tells us, "By free will one shapes one's own life. Human freedom is a force for growth and maturity in truth and goodness; it attains its perfection when directed toward God, our beatitude" (#1731).

We use our freedom rightly when we use it responsibly, to discern God's will for us, and progress in virtue. Those of us with faith in God have a responsibility to do exactly what St. Paul told us—"be transformed" so we can "judge what is God's will, what is good, pleasing and perfect."

We lay people also have an obligation to combat the secularism of our society. Is there any wonder that Muslim societies are turned off by the immorality they see in Western culture and speak about "a clash of civilizations"?

Christianity has long been known to be countercultural. We Christians must reject the religion of secularism. †

—John F. Fink

Letters to the Editor

Treating Christ with respect is no trivial matter

In his letter to the editor in the May 14 *Criterion*, Joe Zelenka takes to task the Vatican and bishops for the newly released document on abuses in the liturgy. He expresses his sadness that the Church would spend time on such trivialities when the world is in such a mess with wars, poverty and disease. He objects to the Church's requirement for only "celibate male clergy to preside over the Eucharist" and to some "bishops denying Eucharist to politicians who are pro-choice."

Mr. Zelenka's problem, I believe, is one of ignorance of our faith. In trivializing one of the liturgical abuses addressed, in the document, he refers to the bishops concern over "where the leftover wine is poured." Only one ignorant of our Catholic faith would refer to the unconsumed Precious Blood at Mass as "leftover wine" and not care where it "is poured." This Blood, under the appearance of wine, *is* Jesus Christ, our God. This knowledge is the foundation on which our whole faith, our whole Church, is built. If he is ignorant of this main truth, then it is no wonder Mr. Zelenka can't understand why we care how the Mass is offered.

Being ignorant of the true nature of the Holy Eucharist, it follows that Mr. Zelenka would not realize the role of the priesthood in the sacrifice of the Mass. A clergy (priest) does not "preside" over the Eucharist, but during Mass he offers, on our behalf, the sacrifice of Jesus the Son to God the Father. To preside would mean to attend in an authoritative position or oversee, but not to take an active role in offering this sacrifice, which only an ordained priest can do. If Mr. Zelenka would study the real reasons the Catholic priesthood is open to only males, and usually only to unmarried men, he would find there is a firmly grounded purpose in it.

The assertion that bishops should not deny Communion to pro-abortion politicians without doing the same for politicians who support a war shows Mr. Zelenka's misunderstanding of the nature of abortion. In abortion, kept legal by politicians, a child is intentionally killed.

This murderous act is so intrinsically evil that anyone supporting it and working to keep it legal is considered an accomplice. While not denying the loss of innocent lives in war or arguing the morality of our involvement in any given conflict, the sole intent of war is not to purposely kill defenseless, innocent human beings. In abortion, this is exactly the intent.

There is much suffering in the world, Mr. Zelenka, and many injustices which lead to this suffering. That is why we need to place such importance on the redemption offered us through the Mass. We must treat our Christ present in the Holy Eucharist with great respect, as the Vatican's instructions command, while also working to stop injustice toward our fellow man.

Mary Casabella, Corydon

We must defend the Church

In response to Joe Zelenka's letter of May 14, I would like to offer the perspective of a pro-American, pro-Catholic, Catholic. Mr. Zelenka's far-left rant should open some eyes to the goals of "progressive Catholics." He starts his letter bashing an "illegal and immoral war." I suppose Germany and France (who had under-the-table deals with the tyrant Saddam Hussein) would call the war in Iraq immoral and illegal. I suppose the

U.N. (which allegedly received kick-backs from the same tyrant) would call the war immoral and illegal. The U.S. Congress and president, however, went to pains to ensure that this war was, and is, legal. But enough with that.

Mr. Zelenka's disdain for the leadership and authority of the Church is apparent in his nonchalant attitude toward the Body and Blood of our dear Lord. He turns the Eucharist into a political football in decrying the refusal to allow abortion supporters to receive Communion, while condemning those who want to protect our country and world. He slanders our military men and women as slaughterers of the innocent. He bemoans celibacy for the priesthood as a roadblock and mocks the Church for failing to see the world as he does.

This attitude is a clear hurdle for the Church. We must not allow progressives and secularists to form and shape Jesus' Church. We must be unified in our defense of Holy Mother Church and her authority, from the Holy Father on down to our parish priests. By the way, this letter does not come from an old fogey. This is from a 29-year-old that was baptized two years ago.

May God shed light on those who would harm the Church. May God have mercy on us all.

Chris Lowe, Columbus

Abortion takes priority over all life issues

In a letter to the editor on May 14, Joe Zelenka makes statements that are either incorrect or matters of opinion such as: The war in Iraq is immoral and illegal and the United States sponsored a coup in Haiti.

He criticizes concern by bishops over where the "leftover wine" is poured and their concern that the Eucharist be administered by an appointed eucharistic minister. Mr. Zelenka seems to forget that we are not dealing with bread and wine, but with the Body and Blood of Christ.

Finally, he believes it is wrong when bishops deny the Holy Eucharist to pro-choice (abortion) politicians and welcome politicians "who support the bombing of innocent men, women and children."

First, let's be clear on the fact that the Church does and has always acknowledged the morality of a just war. The killing of innocent civilians is sometimes an inadvertent corollary of necessary action. It is wrong to say "politicians support the bombing of innocent men, women and children," and to equate this with the deliberate killing of the most innocent and helpless of God's creatures. Contrary to war and social injustice, direct abortion is an intrinsically evil abomination. It takes precedence over any and all other moral issues combined. As declared by Vatican II, it is a "unspeakable crime."

If Mr. Zelenka is the product of Catholic education and attends Mass, his lack of true Catholic perspective is a reflection of inadequate indoctrination. For this, bishops are responsible. When is the last time, if ever, that you heard a sermon on abortion?

Kenneth de Maillé, Bloomington

Letters Policy

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

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

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

Send letters to "Letters to the Editor," *The Criterion*, P.O. Box 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

Catholic beliefs challenge our secular culture

(First in a series)

As usual, again this summer I will compose my weekly articles as a series. I plan to address a variety of issues or concerns under the broad theme of “Catholic beliefs that challenge our secular culture.” You can see by the title that the unifying thread will be the fact that the beliefs or views or positions are Catholic, and that they challenge and are challenged by the culture in which we live.

I was surprised five or six years ago when, during some discussion, Msgr. Frank Tuohy remarked that most of us do not realize that we live in a post-Christian society. I hadn’t thought about it very much, but he was on the mark. And his remark would not be so surprising to me only a few years later. As time goes by, it becomes clearer and clearer to me that this insight is true and that all kinds of signs are confirming it.

For example, I remember when Good Friday was acknowledged generally in society. I was somewhat surprised and chagrined to overhear some folks planning a birthday party or “a night on the town” for the evening. It is common now that sports programs are scheduled without any reference to Good Friday or to Christmas or Easter, for that matter.

This past Good Friday, the Indiana Pacers won their 59th game of the season and secured home-court advantage in the

NBA playoffs, a feat I celebrate along with other fans. That evening, I participated in the annual live (and impressive) *Via Crucis* (Way of the Cross) sponsored by the Hispanic parishioners of St. Mary Parish here in Indianapolis. With the required permit from city and county officials, some 400 of us wound our way through the downtown streets, depicting the 14 stations at various points.

Toward the end of the street procession, our group encountered the crowds headed to Conseco Fieldhouse. Talk about a contrast of cultures on Good Friday!

Most Pacer fans were patient and respectful. Some were not. I am not sure what some folks thought as they saw Christ carrying his cross and being scourged near the fieldhouse. One couple stopped to ask if this was theater.

Much of the discussion that surrounded Mel Gibson’s *The Passion of the Christ* was revealing. Fear of the specter of anti-Semitism was not surprising. I was more surprised by the number of people who did not understand what the Passion, death and resurrection of Christ was and is about for Catholics and other Christians. After an explanation, one man asked, “Do you tell people about it?” (!) There are more un-churched people than we realize.

I never dreamed the sacredness of marriage would be challenged as forthrightly as it has been in recent times. It is no exaggeration to say that the very institution is buffeted

as if it is a Christian invention and not one of nature itself.

Many don’t bother to marry anymore. For many, arguably, marriage is not intended to be lifelong; rather, it is entered upon as a “trial.”

Serial monogamy threatens family life itself. The pressure for civil sanction of gay unions, even pre-empting the title of marriage, is a heated political issue. I am often asked why the Catholic Church doesn’t accept divorce yet grants “annulments.”

Pro-life issues of the Catholic Church focus on the dignity of the human person—all human persons. Abortion and euthanasia are the high profile issues for which our Church is often branded as extreme. Even among Catholics, the morality of a just war and certainly the death penalty are controverted and confused at best.

Catholic politicians face the fallout of our secular culture and the wayward moral compass of our society. Some try to make the questionable distinction between their personal beliefs and the prevailing convictions of the culture.

However, I want to address more fundamental questions as well. Why do we need

redemption? Why does God allow people to hurt themselves? Why doesn’t God step in to stop evil? Is it reasonable to believe in eternity? What about reincarnation?

Many readers of the novel *The Da Vinci Code* have a lot of questions. Did the Church really invent what we know as the Christian faith and conspire to hide the real truth about Christ? Or, in view of the recent sexual abuse scandal, how can the Church be called holy? Why do we have priests? Why do we have a pope and bishops? Why do we have the sacraments? Why don’t we confess our sins directly to God instead of to a priest?

And there are other questions: Why honor Mary and the saints—something for which we are often criticized by Protestants. Why have adoration of the Blessed Sacrament?

Obviously, I am not going to provide the final answer that will solve every concern in the brevity of my weekly columns. But I assure you that I will provide the teaching of the Church faithfully and as simply as I can. †

(Next week: *Society doesn’t want to think about death.*)

Archbishop Buechlein’s intention for vocations for May

Seminarians: that they will be faithful to prayer and study, and persevere in their desire to serve God and the Church as priests.

Las creencias católicas desafían nuestra cultura secular

(Primero de la serie)

Como de costumbre, nuevamente este verano compondré mis artículos mensuales en serie. Pretendo tocar diversas materias e inquietudes comprendidas bajo el amplio tema de “Las creencias católicas desafían nuestra cultura secular”. Como pueden apreciar a través del título el hilo conductor será el hecho de que las creencias, puntos de vista o posiciones son católicas y que éstos desafían y se ven desafiados por la cultura en la que vivimos.

Hace cinco o seis años quedé sorprendido cuando, durante una discusión, el Monseñor Frank Tuohy señaló que la mayoría de nosotros no se da cuenta de que vivimos en una sociedad post-cristiana. No me había detenido a pensar en ello, pero había dado en el clavo. Y unos pocos años después su acotación no me sorprendería tanto. A medida que pasa el tiempo se me hace cada vez más evidente que esta afirmación es certera y todo tipo de señales lo confirman.

Por ejemplo, recuerdo cuando el Viernes Santo era observado por la sociedad en general. Me sentí algo sorprendido y disgustado al oír a unas personas planeando una fiesta de cumpleaños o una “noche por la ciudad” para ese día. Ahora es común pautar encuentros deportivos sin tomar en cuenta el Viernes Santo, Navidad o Pascua.

El pasado Viernes Santo los Pacers de Indiana ganaron su juego número 59 de la temporada y se aseguraron la ventaja de un partido en casa en las finales de la NBA, una hazaña que celebro junto con los demás fanáticos. Esa tarde participé en el impresionante *Via Crucis* anual en vivo patrocinado por los parroquianos hispanos

de la Parroquia de Santa María aquí en Indianápolis. Con los debidos permisos de la ciudad y de funcionarios del condado, alrededor de 400 personas nos desplazamos por las calles del centro, representando las 14 estaciones en diversos puntos.

Hacia el final de la procesión por las calles nuestro grupo se topó con las masas rumbo al Conseco Fieldhouse. ¡Hablando de contraste de culturas en el Viernes Santo!

La mayoría de los fanáticos de los Pacers fueron pacientes y respetuosos. Otros no. No estoy seguro qué pensaron algunos al ver a Cristo cargando su cruz y siendo azotado cerca de la cancha. Una pareja se detuvo a preguntar si esto era un teatro.

Gran parte de la discusión suscitada en torno a *La Pasión de Cristo* de Mel Gibson fue reveladora. No me sorprendió el espectro del temor al antisemitismo. Me sorprendió más la cantidad de personas que no entendían que la pasión, muerte y resurrección de Cristo era y es importante para los católicos y otros cristianos. Después de la explicación un hombre preguntó: “¿Eso se lo cuentan a la gente?” (!) Existen muchas personas que desconocen la iglesia, más de lo que nos damos cuenta.

Nunca me imaginé que la santidad del matrimonio se viera tan abiertamente desafiada como ha sucedido en época reciente. No es exagerado decir que la propia institución se ha visto bofeteada como si fuera una invención cristiana y no de la misma naturaleza.

Muchos ya ni se molestan en casarse. Posiblemente, para muchos el matrimonio

no está destinado a ser para toda la vida, más bien, se llega a él como un “experimento”.

La monogamia en serie amenaza la vida misma de la familia. La presión para sancionar civilmente la unión homosexual, incluso adquiriendo el nombre de matrimonio, ha despertado una discusión política enardecida. Con frecuencia me preguntan por qué la Iglesia Católica no acepta el divorcio y sin embargo otorga “anulaciones”.

Las problemáticas en favor de la vida de la Iglesia Católica se concentran en la dignidad de la persona humana, todas las personas humanas. El aborto y la eutanasia constituyen problemas de la más alta importancia, por los cuales nuestra Iglesia ha sido estigmatizada como extremista. Incluso entre los católicos, la moralidad de una guerra justa y ciertamente la pena de muerte son temas controversiales y que generan confusión como mínimo.

Los políticos católicos enfrentan el desmoronamiento de nuestra cultura secular y la caprichosa brújula moral de nuestra sociedad. Algunos tratan de hacer distinciones cuestionables entre sus creencias personales y las convicciones difundidas de la cultura.

Sin embargo, quisiera igualmente abordar cuestiones mucho más fundamentales. ¿Por qué necesitamos la redención? ¿Por qué Dios permite que la

gente se hiera? ¿Por qué Dios no acaba con el mal? ¿Es acaso sensato creer en la eternidad? ¿Y en la reencarnación?

Muchos de los lectores de la novela *El Código DaVinci* tienen muchas inquietudes. ¿Es acaso cierto que la Iglesia inventó lo que hoy conocemos como la fe cristiana y conspiró para ocultar la verdad sobre Cristo? O bien, a la luz de los escándalos recientes sobre abuso sexual ¿cómo puede la Iglesia llamarse santa? ¿Por qué tenemos sacerdotes? ¿Por qué tenemos un papa y obispos? ¿Por qué tenemos sacramentos? ¿Por qué no confesamos nuestros misterios directamente a Dios en lugar de a los sacerdotes?

Y existen otras preguntas: ¿Por qué veneramos a María y a los santos?, algo por lo que los protestantes nos critican con frecuencia. ¿Por qué debemos adorar el Santo Sacramento?

Obviamente en la brevedad de mis columnas semanales no voy a presentar respuestas definitivas que resolverán cada una de estas inquietudes. Pero les aseguro que presentaré fielmente las enseñanzas de la Iglesia y del modo más sencillo que pueda. †

(La próxima semana: *La sociedad no quiere pensar en la muerte.*)

Traducido por: Language Training Center, Indianapolis

La intención de vocaciones del Arzobispo Buechlein para mayo

Seminaristas: ¡Que ellos sean fieles a la oración y estudien, y continúen en su deseo de servir a Dios y la Iglesia como sacerdotes!

Check It Out . . .

Lumen Dei, a Catholic networking group for business people, is hosting an "Evening at the Symphony" at 5:40 p.m. on July 10 at Conner Prairie, 13600 Allisonville Road, in Fishers, Ind., in the Diocese of Lafayette. Participants will be able to enjoy the music of Big Bad Voodoo Daddy and also spend time with other Catholic businessmen and businesswomen who are living their faith. The event is a pitch-in meal and the cost is \$20 per person. An R.S.V.P. is required by June 1. For more information or to make a reservation, call Stan Schenher at 317-842-6917 or e-mail sschenher@comcast.net or fridayamnetwork@catholicexchange.com.

The **Latin Liturgy Association** will hold its biennial convention from June 25-27 in Indianapolis. Liturgies for the event will take place at St. John the Evangelist Church, Holy Rosary Church and Sacred Heart of Jesus Church, all in Indianapolis. The keynote address will be given by James Likoudis. The convention will include a Vatican II Rite Latin High Mass, a Tridentine Rite Solemn Pontifical

Mass, solemn Vespers in Latin, and nine talks and workshops. There will be a workshop titled "Give Gregorian Chant a Chance in Your Parish" from 7 p.m. to 8:30 p.m. on June 25 at The Hampton Inn, 105 S. Meridian St., in Indianapolis. The cost for the single workshop is \$10. The cost for the convention is \$60 per person. For more information about the convention or workshop, call 718-979-6685 or log on to www.latinliturgy.com.

Roncalli High School, 3300 Prague Road, in Indianapolis, will have a reception from 4 p.m. to 6 p.m. on May 24 in the school's media center to recognize and honor **Rosemary Fox**. Fox has been a teacher in the English department for the past 35 years and is retiring at the end of this school year. Former students, former colleagues, parents and friends are invited to attend the event. For more information, call the school office at 317-787-8277.

St. Francis Hospital and Health Centers is offering a course titled "Freedom from Smoking" that was developed

by the American Lung Association. It is designed to help smokers become non-smokers by offering a step-by-step plan to break their habit. Beginning June 7, the seven-week class will meet from 6 p.m. to 8 p.m. on Mondays at St. Francis Hospital, 8111 S. Emerson Ave., in Indianapolis. The cost of the program is \$50 and may be reimbursed by insurance. For more information or to reserve a space, call Kim Modglin at 317-782-7999, ext. 2999.

Ted Sri will present "Why Now? The Rosary and the New Luminous Mysteries" on May 24 at Our Lady of the Apostles Family Center, 2884 N. County Road 700 W., in Greenfield. The presentation will take place after a 6:30 p.m. Mass. Sri will draw on themes from his recent book *The New Rosary in Scripture*. For more information, directions or to R.S.V.P., call Susie McAllister at 317-353-1420.

There will be a **Retrouaille Weekend retreat** from June 25-27 at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. The Retrouaille program is designed to help married couples that are experiencing difficulties in communicating and loving, as well as experiencing disillusionment. The Catholic program is open to couples of all faiths. Retrouaille seeks to focus on key problems, present techniques of communication and provide ways for the couple to place and keep their individual, marital and spiritual needs in balance. For more information on the program and the weekend, call the archdiocesan Office of Family Ministries at 317-236-1596 or 800-382-9836, ext. 1596.

An **explanation of the annulment process** will be the focus of a two-hour session for men and women at 7 p.m. on June 16 at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. There is no cost for the event, which will be presented by Ann Tully, judge instructor, and Katharine Lozano, associate judge. Both women are from the Metropolitan Tribunal. During the evening, they will try to correct misinformation and answer the most often asked questions on such issues as the sacramentality of marriage, legitimacy of children, cost, timing and completion of questionnaires. For more information, call Marilyn Hess in the Office of Family Ministries at 317-236-1586 or 800-382-9836, ext. 1586, or e-mail mhess@archindy.org.

A six-week **Divorce and Beyond Program** will take place from 7 p.m. to 9 p.m. starting June 14 at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. The course will continue through July 26 (excluding July 5). The topics for discussion will be the process of divorce, self-image, stress, anger, blame, guilt and loneliness. The cost of the program is \$30, which includes a book. Registration is limited and pre-registration is required. For more information or to register, call the Office of Family Ministries at 317-236-1596 or 800-382-9836, ext. 1596. †

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VIPs . . .

Our Lady of the Greenwood parishioner **David Franco** of Greenwood, the valedictorian for Roncalli High School in Indianapolis, was recently chosen as The Daughters of the American Revolution State of Indiana essay winner. His entry also received first honor when submitted to the Midwestern conclave, and is now one of eight essays being reviewed at the national level. †

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

Breakin' All the Rules (Screen Gems)
Rated **A-III (Adults)** because of a recreational view of sex, several implied sexual encounters, recurring crude language and humor.
Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the Motion Picture Association of America (MPAA).

Troy (Warner Bros.)
Rated **A-III (Adults)** because of much intense battle-field violence and several implied sexual encounters with partial nudity.
Rated **R (Restricted)** by the MPAA.

Van Helsing (Universal)
Rated **A-III (Adults)** because of incessant comic-book violence, an implied sexual encounter, some innuendo and frightening images.
Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the MPAA. †

COMMUNION

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The same applies to politicians who support same-sex marriage and any Catholic who votes for such candidates, Bishop Sheridan wrote.

He said the assertion that faith and politics are to be kept separate in American society is a distortion of the doctrine of the separation of Church and state.

"In no way does [that doctrine] even suggest that the well-formed consciences of religious people should not be brought to bear on their political choices," wrote Bishop Sheridan.

"Often, we hear people claim that they are making decisions in accord with conscience even when those decisions defy the natural law and the revealed teachings of Jesus Christ," he said. "This is because of a widespread misunderstanding of the very meaning of conscience."

Bishop Sheridan said conscience is not a "personal preference or even a vague sense or feeling that something is right or wrong, often based on information drawn from sources that have nothing to do with the law of God."

The "right judgment of conscience" has nothing to do with feelings, he said. "It has only to do with objective truth" or judgments formulated "in conformity with the true good willed by the wisdom of the Creator," he said, citing the *Catechism of the Catholic Church*.

Omaha Archbishop Elden F. Curtiss also wrote about the role of conscience in his column in the May 7 edition of *The Catholic Voice*.

He specifically addressed the distinction that Sen. John F. Kerry, D-Mass., makes between his personal life as a Catholic and his public role as a politician. Kerry is the presumptive Democratic nominee for president and a supporter of legal abortion and fetal stem-cell research.

Archbishop Curtiss said Kerry's claim that he accepts Church teaching about the sacredness of human life is contradicted by his argument that in a pluralistic society public policy should support the right of women to decide to have abortions.

"Somehow the Catholic conscience

about supporting the rights of pre-born infants to life does not register in his public persona," he wrote. "It is fundamentally dishonest to claim one's conscience is opposed to abortion and then support abortion as public policy."

He said that Kerry "by publicly supporting immoral acts ... has to be acting against his conscience if it is formed by Catholic teaching. We cannot act against our conscience and then declare that we are faithful to the Church which helped form our conscience."

Archbishop Curtiss said he has reminded Nebraska politicians of both the Democratic and Republican parties that they have an obligation to work against their party's policies that support abortion or otherwise "promote anti-life agendas." Those who publicly disagree with Church teachings about the sacredness of life may not serve in any ministry or office in the archdiocese.

Beyond that, he said, he will make a point of meeting personally with Catholic politicians in his archdiocese whose public actions are not in line with the Church's teachings on human life. Individual pastors should do the same, Archbishop Curtiss said.

"It may be that I or one of our pastors will have to inform a certain person that such continuing public dissent will be incompatible with continuing to receive the Eucharist," he wrote. "This will remain a private matter between that person and me or one of our pastors."

He said he would not make a public statement about refusing Communion to certain Catholics in his archdiocese or those coming into the state from other places.

Washington Cardinal Theodore E. McCarrick responded in a column in his paper, the *Catholic Standard*, to criticism of his statements that he is unwilling to presume that someone approaching the altar for Communion is not in a state of grace.

Advertisements in newspapers, including *The Washington Times*, placed by the American Life League attacked Cardinal McCarrick for saying he is not comfortable denying the Eucharist to people. Cardinal McCarrick heads a task force of the U.S. bishops that is considering how bishops might respond to Catholic



Cardinal Theodore E. McCarrick gives Communion during a Mass at the Basilica of the National Shrine of the Immaculate Conception in Washington earlier this year. In an April 27 interview with Catholic News Service, the cardinal said Church leaders should remind Catholics that if they are not in communion with the Church they should not receive Communion. But Church law "doesn't say to us that we should deny them Communion when they come," he added.

politicians who publicly disagree with Church teachings.

In his May 13 column, Cardinal McCarrick said while he appreciates the zeal of those who are critical of him, neither he nor "many of the highest authorities in the Church" agree with them.

"As a priest and bishop, I do not favor a confrontation at the altar rail with the sacred body of the Lord Jesus in my hand," he wrote. "There are apparently those who would welcome such a conflict, for good reasons, I am sure, or for political ones. But I would not."

He went on to say all Catholics should better understand their own responsibility when it comes to receiving the Eucharist. He suggested that perhaps the change in Church rules from the strict fasts required prior to the Second Vatican Council led some people to incorrectly conclude "that the rule about being in a state of grace

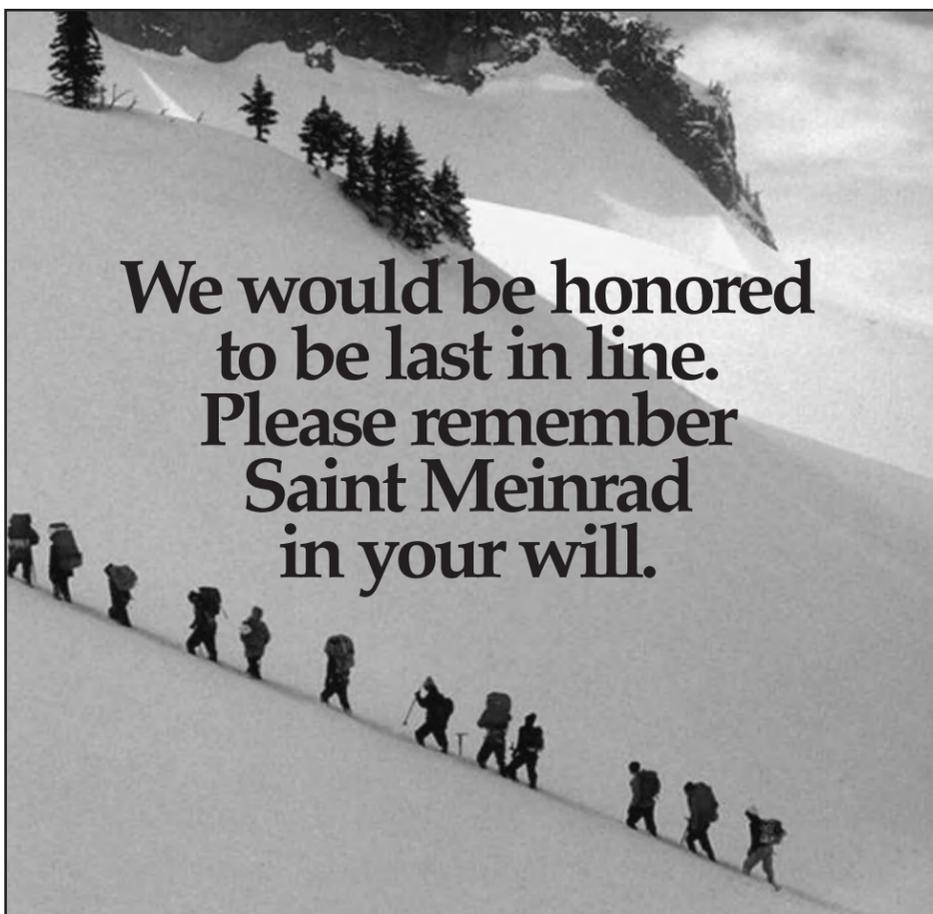
was relaxed as well."

Cardinal McCarrick said the statement about worthy reception of the Eucharist that appears in missalettes explains that it is up to individual Catholics to judge whether they may properly receive Communion.

"It places the decision to approach the altar on the informed conscience of the individual Catholic—informed by the truth of our teachings," he said. "Therefore, each one of us must not presume to approach Holy Communion if we are not, in our informed conscience, already with the Lord and in communion with the teachings of his Church."

Archbishop John G. Vlazny of Portland, Ore., also said individuals carry the burden of deciding whether they are fit to receive Communion and that he would find it difficult to make a public

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1998	37.6%	28.7%
1997	51.8%	34.6%

¹Price appreciation only with stock performances averaged as if an equal dollar allocation was made to each stock at the beginning of the period and held to the end of the following year.

²An average of 1999, 2000, 2001, 2002 and 2003 (YTD through 12/12/03)

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COMMUNION

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judgment about someone's worthiness for the Eucharist.

He said Catholics who choose to vote for individuals on the basis of their "pro-choice" stance should join those politicians in refraining from receiving Communion.

"But if they are voting for that particular politician because, in their judgment, other candidates fail significantly in some matters of great importance, for example, war and peace, human rights and economic justice, then there is no evident stance of opposition to Church teaching and reception of holy Communion seems both appropriate and beneficial," Archbishop Vlazny wrote in the May 6 edition of the *Catholic Sentinel*.

Catholics who vote for such politicians have an obligation to make clear to those men and women "that their support is in no way based on the pro-choice advocacy of these political leaders."

"Catholic pro-choice politicians themselves would serve Gospel justice more adequately if they were to speak out more clearly against abortion and mitigate their strident advocacy of choice as a matter of human rights," Archbishop Vlazny wrote.

In Orlando, Coadjutor Bishop Thomas G. Wenski wrote that "a practicing Catholic cannot invoke 'conscience' to defy or disregard what the Church definitively holds as true."

He likened the situation of contemporary politicians to that of Pontius Pilate who, "though he personally was convinced of Jesus' innocence, could not bring himself to 'impose' his views on the mob. Yet, he did not demand to participate with the Apostles in 'breaking of the bread' as the Mass was first called."

Had Pilate presented himself for Communion, Bishop Wenski wrote, the

Apostles certainly would have admitted him, but only after he had first repented and reconciled himself to God and the Church.

In the May 13 column in *The Florida Catholic*, he said bishops have no special competencies in the worlds of business or politics, and also no regulatory or legal powers in those fields.

"But precisely as teachers of the Catholic faith, we do have competence to tell businessmen or politicians or anyone else, for that matter, what is required to be a Catholic. It is totally within our competence to say that one cannot be complicit in the injustice of denying the right to life of an unborn child or an invalid elder and still consider oneself a good Catholic," he said.

Bishop Wenski, who is also on the bishops' task force working on guidelines on relations with politicians, said "pro-abortion politicians who insist on calling themselves Catholics without seeing the contradiction between what they say they believe and their anti-life stance have to do a lot more 'practicing.' They need to get it right before they approach the eucharistic table."

In Fargo's Cathedral of St. Mary, Bishop Samuel J. Aquila said in his April 25 homily that those who think they can "have one foot with God and one foot with the world" are being led into a lie by Satan, whom he called the "father of lies."

"While we may never impose the Gospel message or force someone to believe in Jesus Christ, we must always propose the truth," he said. "We cannot move into negotiation, ever, with evil."

Bishop Aquila said Catholic politicians who are "pro-choice," who say they are personally opposed to abortion, but whose words and actions speak otherwise, "should follow the words of St. Justin from that day's office of readings: 'No one may share the Eucharist with us unless he believes that what we teach is true, ... and

unless he lives in accordance with the principles given us by Christ.'"

Bishop Aquila said those who do not live their lives according to the Gospel and still receive the Eucharist "bring judgment on themselves. Let those words sink in."

Earlier, Archbishop John J. Myers of Newark, N.J., had said politicians who disagree with Church teachings on fundamental right-to-life issues should refrain from receiving Communion. Gov. James McGreevey responded by saying he would no longer receive Communion at public Masses.

Other bishops in recent months have also said politicians who publicly oppose Church teaching should voluntarily stop receiving the Eucharist, but few have specifically said they would turn those Catholics away.

One, Archbishop Raymond L. Burke of St. Louis, told reporters in January that if Kerry came to him for Communion he would give him only a blessing. The newly installed bishop of Camden, N.J., Bishop Joseph A. Galante, said he would do the same if McGreevey came to him for Communion at his installation Mass. McGreevey did not attend the ceremony. †



New saints

A crowd fills St. Peter's Square for a canonization Mass led by Pope John Paul II on May 16. The pope created six new saints: Italian laywoman Gianna Beretta Molla; Italian Fathers Luigi Orione and Annibale Di Francia; Spanish Father Josep Manyet Vives; Italian Sister Paola Elisabetta Cerioli; and a Lebanese Maronite monk, Nimatullah Kassab al-Hardini.

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Gospels provide blueprint for connecting faith and life

By H. Richard McCord Jr.

For the last few months, our family has dealt with a family crisis involving our son and a serious auto accident. Many people have reached out to us. All have offered something helpful. But some assistance has made more of a difference. Why?

All other things being equal, we have been helped more by people who drew from the wellspring of their faith to establish a helping relationship with us that also strengthened our faith. They made a connection between faith and life.

Our friends were not simply good neighbors. They were good Christians who gave witness by being good neighbors.

It has been so from Christianity's beginning. The pagans commented how "these Christians love one another."

It wasn't that pagans themselves weren't capable of loving, but that the followers of Christ were inspired to imitate their Master through love and sacrifice, and to witness to his proclamation that the kingdom—the reign—of God "is at hand" (Mk 1:15).

The connection between faith and life is always in danger of coming apart. To keep it together means fixing our eyes on the reign of God and letting it serve as our model—our lens—for making choices and actions.

In other words, the kingdom or reign of God is the key to understanding the Gospels.

Jesus' preaching, parables and miracles are lessons about a life lived in light of the reign of God. Together, the preaching, parables and miracles sketch the shape and contour of a new way of living. With this blueprint, we can ask whether and to what extent that our decisions, choices and actions bring our world closer to the kingdom or push it in the opposite direction.

To speak of God's reign is shorthand for describing a state of human fulfillment that comes when Christ hands over creation to his Father without spot or blemish. Establishing this reign is both our work and God's effort. It already is started, but not yet finished.

The Gospel project is to fashion a world that more closely resembles God's reign.

I suggest three standards we can use to shape and evaluate our decisions and actions in this regard. They are drawn from Jesus' proclamation of the kingdom and, for that reason, provide some pathways to living the Gospel in daily life.

In a sense, the standards are three aspects of the same reality. They answer one question: Do I consistently make

choices that favor life, the least and the lost?

Jesus made a clear option for these throughout his ministry.

It will be quite obvious to many what it means to make pro-life decisions. To oppose terminating life before birth and before natural death is certainly essential to living the Gospel.

And there are other, less obvious ways of acting in favor of life. To reduce one's patterns of consumption and waste, to care for the natural environment, to raise foster children, and to oppose the sale and spread of firearms are some of the many choices that favor life.

To choose in favor of the least and the lost is neither easy nor popular.

The least among us are those who lack power and status, and who can barely lay claim to our resources. Making an option for them requires a deliberate choice.

The least among us are the young and the old, the poor, the refugees and immigrants, the disabled and so on.

They might be socially invisible, but they are not strangers to our families or communities. They are with us, and the Gospel challenges us not only to include them, but also to show a certain favor toward them.

In today's world, this could mean "adopting" an older person into our family, or sponsoring a refugee family, or mentoring a person whose family has failed him. We can also show our option for the least among us by the positions we take on immigration issues, on a living wage and on tax policies that favor one income group more than another.

The lost are those who need to be brought back to the community and reconciled. Think of Jesus' story about the shepherd who leaves his flock to go in search of one lost sheep.

Today's lost ones can be those who have fallen into addictions, or who have left marriages and families, or whom society shuns because of their background, lifestyle or behavior. It is easier to forget these "lost souls" or to blame them for their condition than to try and bring them back.

It often is said that the laity are to bring the Gospel to everyday life. But might it be more accurate to say that our task is to draw the Gospel message out of the world and express it by how we live and act in family, workplace and community?

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



The connection between faith and life is always in danger of coming apart. To keep it together means fixing our eyes on the reign of God and letting it serve as our model—our lens—for making choices and actions.

Marital love preaches the Gospels

By Andrew and Terri Lyke

The love that others see in the day-to-day life of married couples actually "preaches" the Gospel.

Marital love is based on a promise made about an unknown future. It starts with faith in a goodness that will endure " 'til death do us part," so it reflects God's own committed love.

St. Francis of Assisi said, "Preach the Gospel, always. And when necessary, use words." His statement helps clarify what is meant when we speak of baptized people "preaching" the Gospel to the world. This also happens in marriage.

As marriage educators, we tell engaged and newly wed couples that a Christian marriage is shaped by God, who continues to shape it over time. We also tell them that, often in marriage, they will have to bear their cross. Often, their heaviest cross will be each other. But in times of bearing the cross, their actions will convey the Gospel message.

In the Gospel of Matthew, Jesus says: "You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, love your enemies and pray for those who persecute you.... For if you love those who love you, what reward do you have?... If you greet only your brothers, what more are

you doing than others?... You are to be perfect, as your heavenly Father is perfect" (Mt 5:43-48).

This teaching is key for married people because there are times when a spouse is perceived as an "enemy." At such times, love matters most. Love is a decision for the good of the other and is not based on how one feels at the moment. When love endures in challenging times like this, spouses will find that their marriage is being shaped by God and is reflecting the paschal mystery of death and resurrection.

Only when married couples faithfully carry their cross and are willing to die to themselves for the sake of the other person will theirs be transformed into marriages shaped by God. The grace of the sacrament of marriage resurrects their love and recreates something fresh and new. And others see it and benefit from it.

After a lifetime of dying and rising, the marriage stands as a testament to God's ever-reconciling love. And the people who have shared their life are richer because they "preached" the Gospel in their marriage.

(Andrew Lyke is coordinator of marriage ministry for the Archdiocese of Chicago. Terri Lyke is coordinator of marriage ministry to the African-American Community for the archdiocese.) †

Discussion Point

Christians model values to others

This Week's Question

Can lay people really bring faith to bear in the "marketplace" and, if so, how?

"Yes. They can best do this by modeling Christian values, but more importantly by speaking out when the situation calls for it." (Chris Armstrong, Pueblo, Colo.)

"I am involved with the Cursillo movement here in Kansas City, Kan. We feel that our No. 1 priority is to bring Christ into all different environments. Personally, I feel that I need to stay close to Christ if I am to bring him to others." (Agustin Ramirez, Kansas City, Kan.)

"I'm a financial planner. I stay abreast of the

marketplace, and I put my clients' interests first." (Virginia DiDonato, Worcester, Mass.)

"Yes—by being more Christ-like." (Barb Stenberg, Fargo, N.D.)

Lend Us Your Voice

An upcoming edition asks: Is your attitude toward Muslims different today than it once was? How and why?

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



CNS photo by Kimberly Neigen, Catholic Voice

From the Editor Emeritus/John F. Fink

Father Peter De Smet: the Indians' best friend

Last week, in my column about Sister Blandina Segale, I wrote that she once stopped some Apache Indians from going on the warpath. Jesuit Father Peter De Smet did more, helping to end the warfare between the Sioux Indians and the U.S. government.



When he was 68, Father De Smet was asked to intervene with Chief Sitting Bull. The priest traveled alone for 49 days up the Missouri River from St. Louis, across the Badlands and into the Yellowstone valley. When some scouts from the Sioux Indian camp met him, one of them told him, "Blackrobe, entrance to our camp is given to you alone. No other white man could come out of it with his scalp."

Father De Smet was taken to Sitting Bull. The missionary asked the chief to call a council at which he could speak. Sitting Bull did so, and a four-hour meet-

ing followed. The Indians agreed to send a delegation back with Father De Smet to meet with American peace commissioners.

Father De Smet was able to do this because of the reputation he had earned as the greatest missionary to the Indians in U.S. history. At the time of his meeting with Sitting Bull in 1868, he had worked among the Indians for 28 years, from the time in 1840 that he left St. Louis for his first trip to the Rocky Mountains.

On that trip, he was answering a request from the Flathead Indians for a priest to live among them and teach them. He did that, but also taught other tribes, learning their languages in order to be effective. He administered the earliest-known baptisms among the Crows, Cheyennes, Araphahoes and Assiniboins. At an Indian council in 1851 near Fort Laramie, Wyo., he baptized 1,586 Indians.

His letters, diaries and maps became invaluable, not only to his contemporaries, but also to historians. He knew the rivers and trails of the West as did few other white men, other than the 19th century's

famous mountain men. I don't know how he figured it, but he claimed that he traveled 260,929 miles by foot, horseback and boat on behalf of the Indians.

He earned a national reputation as "the best friend the Indians ever had." The Secretary of War asked him to accompany General Harney to Utah to try to end Indian revolts without violence. He managed to establish friendly relations with the Indians of the Northwest. It was this accomplishment that led to his being asked to intervene with Chief Sitting Bull.

Naturally, Father De Smet couldn't instruct all the Indians by himself. After making contact with various tribes and ensuring friendly relations, he would ask religious orders of women to work among the Indians. The American saint, Rose Philippine Duchesne, was one of the nuns who responded to his request for sisters to minister to the Potawatomi Indians, who had been forcibly moved from northern Indiana to Kansas Territory.

Father De Smet died in St. Louis on May 23, 1873, at the age of 72. †

Cornucopia/Cynthia Dewes

God's banner over us is love

At the conclusion of a recent Sunday Mass in which children received their First Holy Communion, the communicants sang "God's banner over me is love," complete with gestures to the congregation.



As everyone beamed proudly at the singers, the pastor remarked, "It seems to me, when I was a kid, we sang *Salve Regina* on this occasion." Those present over age 40 nodded in agreement, chuckling at this memory of their childhood.

This example is a small one of many that may cause us to believe times have changed drastically, maybe for the worse. But in the end, it seems to me we'd be wrong to think so.

Unfortunately, there seem to be many examples of modern life that distress us as Christians or as Americans or just as ordinary folks. The nightly news and other media seem determined to keep us aware of them.

For example, we witness cohabiting couples producing children in a series of relationships, which seem to create no feelings of responsibility or commitment

to the kids or between the partners. We find pervasive materialism, often leading to false expectations and skewed values. Parents work long hours, children are over-organized and money is used to solve all problems.

In a society that is rapidly polarizing the haves and have-nots, we find criminal greed and indifference on one end of the spectrum, and criminal abuse and despair on the other. Trust seems to have disappeared in almost every public venue, including politics, education, financial institutions and now even the Church.

Many people feel their gut beliefs are being threatened, and they criticize the schools, the government, the Church, for what they perceive as failing in their promises. They are inundated with information and entertainment that conflicts with their basic values.

Even those who keep struggling to do the right thing may be depressed by the times. They may feel their votes don't really count, or that their participation in outreach activity achieves few positive results.

But, wait. Just when we think those goofy "End Timers" may really know more than we thought, something happens to perk us up. For instance, we hear

about some moms who've decided to stay home with their kids for a few years because they've realized they can indeed "have it all," just not all at once.

We see people who live on only one income, drive only one car or live in modest homes, all without depriving their families. We see people spending time they used to reserve for spa workouts or schmoozing business acquaintances just hanging out with their kids instead.

We're encouraged to find that the support we used to enjoy in ladies' circles and men's fraternal organizations still exists, perhaps in new guises such as co-op daycares or community projects like Habitat for Humanity. We're beginning to hear more about folks who are so secure in God's love and the love of others that they're able to share that love with the rest of their world.

Maybe they don't practice the same religious devotions we used to, or speak in the same terms, but God surely graces them as he does us. Like us, they're returning to the knowledge that God's banner over all of us is love.

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

Faithful Lines/Shirley Vogler Meister

Can books both boon and bane for us?

More than a dozen years ago, I wrote a column for *The Indianapolis Star* in which I quoted my husband, Paul, saying to me: "If you lived to be 200, you couldn't read all the books you own."



Since then, I have diligently given books to friends and family with advice to pass them on to others or donate them to libraries for fundraising sales or to schools or other charities. I've reluctantly parted with countless bags and boxes of books. Yet, I'm still left with too many.

I admit I'm a bibliophile, but I'm not alone. Others tell me they also cannot part with beloved volumes. Yet, we still peruse new and used bookshops now and then, unable to give up that good habit. I really try to do better for fear of changing from a bibliophile (one who collects books for the knowledge they impart) into a bibliomaniac (one who

buys books simply for the sake of ownership).

So, what books do I keep nearest to my computer? Answer: five Bibles of varying vintage, my old *St. Joseph Daily Missal*, the *Catechism of the Catholic Church*, *A Practical Catholic Dictionary*, *A Bible Study Handbook Concordance*, *Our Sunday Visitor's Catholic Dictionary*, *The Catholic Press Directory*, a *Bible Dictionary*, a regular dictionary, a thesaurus—and, nearby, the *Encyclopaedia Britannica*, an *Anthology of Catholic Poets*, the *Dictionary of Catholic Biography*, and dozens of other suitable reference books, poetry collections, and miscellaneous spiritual and secular material.

What's interesting is I now use the Internet to help verify information and expand my horizon. What's more interesting is that the faith-related books nearest to my workstation have been there ever since I began freelancing more than two decades ago. Also, I did not realize then that eventually my bookshelves would hold more than a dozen

books containing my own work—or that they'd be dwarfed by hundreds upon hundreds of other books I treasure. Books are in nearly every room of my home.

Yet, when it comes down to answering the proverbial question—"What books would you take with you to a deserted island?"—I'd certainly include a Bible, but I can't be sure what others would go with me. I have a hard enough time choosing what to take on a short trip.

Someday, my books might be an albatross around my neck. (The albatross is a symbol of guilt and a source of regret, impairing effective action in the 1798 "Rime of the Ancient Mariner" by English poet Samuel Taylor Coleridge.)

For another glimpse of reality, please read Chapter 12 in the Book of Ecclesiastes, notably verse 12.

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

Parish Diary/Fr. Peter J. Daly

Communion for politicians

This is a political year.

Like the rest of America, Catholics are divided on many issues. In about equal numbers, we straddle the political divide. The heads of both major parties, Ed Gillespie of the Republicans and Terry McAuliffe of the Democrats, are Catholics. Catholics



are represented on both sides of the aisle in Congress. One Catholic, John Kerry, is running for president.

Our ethical responsibilities vary according to our role in society and the Church.

Topic A for Catholic bishops this year is whether Catholic politicians who do not support Church moral teaching on some specific issues (i.e. abortion) should be allowed to receive the Eucharist. That is, should they be publicly "excommunicated" for their public-policy positions?

Some bishops have taken a hard line. St. Louis Archbishop Raymond Burke said he would refuse Communion to Kerry if he presented himself in the Communion line in that archdiocese because of the senator's abortion stand.

Other bishops have taken a more nuanced stand. Washington Cardinal Theodore McCarrick told Fox News on Easter that he does not want to use the Eucharist as a sanction; he first would like to have a conversation with Kerry or any other politician before imposing any sanctions.

This complicated question cannot be explored fully in a single column. A lot depends, as always, on the details.

The question is not new. Fifteen years ago, I wrote my thesis on the relationship between Catholic politicians and Catholic bishops in the American political milieu.

Basically, there seem to be three possible stances. I call them "separationist," "interventionist" and "transformationist."

The first two, it seems to me, are unacceptable either to a faithful Church or a religiously neutral state. The third view, the "transformationist," while not perfect, offers the best way for us to co-exist as people of faith and as citizens in a religiously diverse society.

John F. Kennedy expressed the "separationist" view in his 1960 presidential campaign in a Houston speech to Protestant ministers. He said, "I believe in an America where the separation of Church and state is absolute, where no Catholic prelate would tell a president [should he be a Catholic] how to act and no Protestant minister would tell his parishioners for whom to vote." He called religion a "private affair."

As Father Richard John Neuhaus observed, many Catholics were willing to accept that position in 1960 for the sake of seeing a Catholic in the White House. Today, however, no serious Catholic would find such an absolute "separationist" position acceptable.

The "interventionist" view is the opposite. It says Catholic bishops can tell Catholic politicians what public-policy positions to take. It is "policy specific."

Everybody denies they are religious interventionists, but there are lots of examples, mostly Protestant, from Pat Robertson on the right to Jesse Jackson on the left.

Some Catholic bishops have been interventionist. It is often counterproductive. In 1989, San Diego Bishop Leo Maher notified California Assembly woman Nancy Killea that she was barred from Communion if she did not change her abortion position. His ban probably energized her supporters and got her re-elected in a tight race.

The "interventionist" model does not recognize the laity's legitimate and

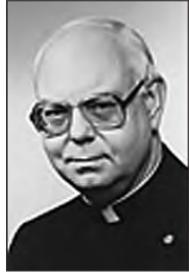
Feast of the Ascension of the Lord/Msgr. Owen F. Campion

The Sunday Readings

Sunday, May 23, 2004

- Acts of the Apostles 1:1-11
- Ephesians 1:17-23
- Luke 24:46-53

The first reading for this feast of the Ascension of the Lord is from the Acts of the Apostles.



St. Luke's Gospel and the Acts of the Apostles are two volumes of the same work. Ideally, they should appear as a unit. Such an arrangement would better convey the theological lesson that

the saving work of Jesus continued in the world after the Ascension.

However, at some point in the editing process, the Gospel was separated from Acts, and John's Gospel was inserted between the two. This is the sequence of books in the New Testament as it now occurs.

Luke's Gospel and Acts seemingly were written to an individual person. (Some scholars think it may have been a literary technique.) This person was Theophilus. Was this a proper name? Or was it a term of respect or endearment? The word means "friend of God."

In any case, this reading is from the first chapter of Acts. It describes the ascension of Jesus to heaven. The Apostles witness this event. Before ascending, Jesus commissioned the Apostles to preach the Gospel throughout the entire world.

Acts asserts the identity of the Apostles as the Lord's chosen representatives. It says that they received the Holy Spirit. Jesus chose them. Jesus instructed them in a most personal and careful sense. They saw what no one else saw. They heard what no one else heard.

Then, to underscore the Lord's own divine identity, Acts says that apparently angels stood in the place that Jesus had vacated. They also spoke to the Apostles, reaffirming the apostolic mission.

The Epistle to the Ephesians provides the second reading for the Feast of the Ascension of the Lord.

It is a blessing upon, and a prayer for, the followers of Jesus. It promises that, just as Jesus was raised in God's almighty power, true disciples will live in God's protection and ultimately achieve everlasting life themselves.

St. Luke's Gospel is the source of the last reading for this feast.

Jesus takes the Apostles to a place "near Bethany," a site traditionally believed to be the Mount of Olives.

This hillside, just across a ravine from Jerusalem, only a short distance from Bethany, had important connotations for Jews. It was the preferred place to be buried, since it was believed that on this site the Redeemer would come in glory.

Reflection

The Church, in these readings and in the liturgy of this feast, joyfully recalls the ascension of Jesus to eternal glory. He rose from the earth, body and soul, to be with God in triumph.

As spirituality has developed, Eastern Christianity has discovered the meaning of this feast, and the profound connection between each true disciple and this event, better than has Western Christianity.

Western Christians see it simply as an event, certainly not incidental or without a great message, but not at all in the depth with which Eastern Christians understand the Ascension of the Lord.

This Eastern understanding rests on the fact that, as Paul so often stated, and indeed as Jesus taught, true disciples are one with Christ. His life vivifies them. In Christ, the true disciples inherit eternal life itself.

The Feast of the Ascension is a pledge for the future. If we are faithful, God will bring us to heaven. In a sense, we will ascend as Jesus ascended. In the meantime, as we live through life on earth, Jesus, the risen Redeemer, the Son of God, will protect us, strengthen us and guide us from the very portals of heaven.

To achieve this status, to truly be loyal as disciples, we must focus upon Jesus without end. We must focus upon Jesus as the only true teacher, as the Savior. †

Daily Readings

Monday, May 24

Acts 19:1-8
Psalm 68:2-5ac, 6-7ab
John 16:29-33

Tuesday, May 25

Bede the Venerable, priest and doctor
Gregory VII, pope
Mary Magdalene de' Pazzi, virgin
Acts 20:17-27
Psalm 68:10-11, 20-21
John 17:1-11a

Wednesday, May 26

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

Thursday, May 27

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

Friday, May 28

Acts 25:13b-21
Psalm 103:1-2, 11-12, 19-20ab
John 21:15-19

Saturday, May 29

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

Sunday, May 30

Pentecost Sunday
Acts 2:1-11
Psalm 104:1ab, 24ac, 29bc-30, 31-34
1 Corinthians 12:3b-7, 12-13
or Romans 8:8-17
John 20:19-23
or John 14:15-16, 23b-26

Question Corner/Fr. John Dietzen

Luke's Gospel says giving to the poor isn't enough

QI would appreciate an explanation of a recent Sunday Gospel reading from Luke (Lk 6:17, 20-26), which says those who are "rich" will receive lesser rewards in heaven.



Can this be true? Are we who work harder and are a little luckier in life deprived of the wonders of heaven? (Ohio)

AThe passage that you refer to is Luke's version of the eight Beatitudes in Matthew, but with significant differences.

Matthew speaks of spiritual attitudes ("Blessed are the poor in spirit"), whereas Luke speaks of economic and social realities ("Blessed are you poor, woe to you who are rich").

Both emphasize God's special commitment and concern for the oppressed and the poor. And both declare a reversal of fortunes in the coming kingdom when the poor will be released from suppression and from being deprived of a just share of earth's gifts of food, shelter and safety. (See, for example, Lk 4:43 and Lk 6:20.)

Attempts have been made through the centuries to "soften" Luke's words about the rich. The fact is, however, that he, more than the other Gospel authors, insists on the dangers of being wealthy and the danger of people being so preoccupied with possessions that they become deaf to God's voice in their lives. Their abundance creates a false sense of security that things always will remain the same in life (Lk 12:15-21; 14:15-24).

Luke emphasizes the point by insisting that while giving to the poor is essential, it is not enough. Repentance and conversion of heart for those with abundant possessions must include somehow stripping oneself of any wealth that impedes an honest, authentic dependence on God (Lk 12:15-21; 18:22; 21:1-4).

The Scripture references I mention here are only a few of many similar ones in the Gospels. At least two messages seem clear.

First, pride that one's possessions are sufficient to provide all one needs easily blocks God's grace and action in the soul. An honest, continuous and prayerful examining and reordering of one's priorities is essential.

Second, those in desperate need, who lack all personal resources to help themselves, have a special place in the heart of Christ.

The noted Latin American theologian Father Gustavo Gutierrez explains it this way: "God has a preferential love for the poor, not because they are necessarily better than others, morally or religiously, but simply because they are poor and living in an inhuman situation that is contrary to God's will. The ultimate basis for the privileged position of the poor is not in the poor themselves, but in God, in the gratuitousness and universality of God's love."

Obviously, much of Father Gutierrez's description of God's special care for the poor is based on these passages from Luke and their echoes in the other Gospels.

History proves that holiness and intimacy with God are not impossible for the rich. They just present a greater and more urgent challenge.

QWhat is the rule today about receiving Communion twice in one day? One priest said it could only be at two Masses. Another priest said that it could be any two functions—for example, Mass and a Communion service—on the same day. (Pennsylvania)

AThe Code of Canon Law (#917) prescribes that anyone who has received the Eucharist may receive it again on the same day only during a Mass at which the individual participates.

The canon mentions no limit as to the number of times, but in 1984 the Vatican commission for interpreting canon law ruled that, even at Mass, Communion should not be received more than twice a day.

(Questions may be sent to Father John Dietzen at Box 325, Peoria, IL 61651.) †

My Journey to God

I Prayed to God

I prayed to God for increased humility.
God declined to hear my prayer.
He said it was not for Him to give,
Rather for me to search where He had hidden it.

I prayed to God to make my self-ego decrease.
God declined to hear my prayer.
He said the task was mine alone;
Self-centeredness is best overcome by self.

I prayed to God that I might become holy.
God declined to hear my prayer.
The call to holiness can only be heard by me;
For me to become holy is to be holy.

I prayed to God for my children's conversion.
God declined to hear my prayer.
He said pray for them and be a good example,

For conversion begins with the desire to change.

I prayed to God for freedom from pain.
God declined to hear my prayer.
Only through pain and suffering will you know my Son;
To know the greatness of His sacrifice is to walk in His path.

I prayed to God to be the best possible version of myself.
God declined to hear my prayer.
To be the best version of myself He intended me to be
Was to fervently answer His call to holiness.

I prayed to God that I might serve others in His light.
God *decided* to hear my prayer.
To love your neighbor as yourself
Is the best possible pathway to the kingdom of God.

By Thomas J. Rillo

(Thomas J. Rillo is a member of St. Charles Borromeo Parish in Bloomington.)

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 5 p.m. Thursday 1 week in advance 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).

May 21

SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. "Music for the Fall of Constantinople," 7 p.m., \$25 adults, \$15 students. Information: 317-624-2563.

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal, prayer meeting, 7-8:30 p.m. Information: 317-927-6709.

St. Christopher Parish, 5301 W. 16th St., **Indianapolis**. 20/30's Something Group, pizza dinner, meet in parking lot, 7 p.m. Information: 317-332-7495.

St. Michael Parish, 519 Jefferson Blvd., **Greenfield**. Couple to Couple League of Indianapolis, Natural Family Planning (NFP), 7-9 p.m. Information: 317-865-5554.

St. Francis Hospital and Health Centers, 8111 S. Emerson Ave., **Indianapolis**. Free workshop for those experiencing cancer, noon-2 p.m., lunch included. Information: 317-782-6704.

May 21-23

Saint Meinrad Archabbey, 100 Hill Dr., **St. Meinrad**. Weekend retreat, "The God of All Creation: An Introduction to Celtic Spirituality," Benedictine Father Brendan Moss, presenter. Information: www.saintmeinrad.edu or mzoeller@saintmeinrad.edu.

Mount Saint Francis Retreat Center, **Floyd County**. Young adult retreat. Information: 812-923-8817 or e-mail mtstfran@cris.com.

May 23

St. Joan of Arc Parish, 4217 N. Central Ave., **Indianapolis**.

Author Scott Hahn's video series, "A Closer Look at Christ's Church: Answering Common Objections," continues with "Saints, Holy Siblings," 11:45 a.m. Information: 317-283-5508.

St. Paul Parish, 9788 N. Dearborn Road, **Guilford**. Ladies Sodality, hot breakfast bar buffet, 7:30 a.m.-12:30 p.m. (EDT), free-will donation.

May 24

Our Lady of the Apostles Family Center, 2884 N. County Road 700 W, **Indianapolis**. "Why Now? The Rosary and the New Luminous Mysteries," Dr. Ted Sri, presenter, following Mass, 6:30 p.m. Information: 317-353-1420.

May 25

St. Matthew Church, 4100 E. 56th St., **Indianapolis**. Catholic Returning Home program, session 6, 7:30 p.m. Information: 317-257-7435.

May 26

Holy Rosary Parish, 520 Stevens St., **Indianapolis**. Faith formation, "Introduction to Apologetics," Mike Luther, instructor. Information: 317-236-1521.

May 28-30

Saint Meinrad Archabbey, 100 Hill Dr., **St. Meinrad**. Weekend retreat, "The Spirituality of Food," Benedictine Brother Gabriel Hodges, presenter. Information: www.saintmeinrad.edu or mzoeller@saintmeinrad.edu.

May 30

Brebeuf Jesuit Preparatory School Chapel, 2801 W. 86th St., **Indianapolis**. Catholic Charismatic Renewal, Pentecost Sunday Mass, praise and worship, 2 p.m. Information: 317-927-6709.

June 4

St. Luke Parish, 7575 Holliday Dr. East, **Indianapolis**. Couple to Couple League of Indianapolis, Natural Family Planning (NFP), 7-9 p.m. Information: 317-465-0126.

Monthly

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.

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**. Confession, 6:45 p.m., Benediction of the Blessed Sacrament for vocations, 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.

Brebeuf Jesuit Preparatory School, 2801 W. 86th St., **Indianapolis**. Indiana Autism and Sertoma Club meeting, 7-9 p.m., child care provided. Information: 317-885-7295.

First Fridays

St. Vincent de Paul Church, 1723 "I" St., **Bedford**. Exposition of the Blessed Sacrament after 8:30 a.m. Mass-9 a.m. Sat., reconciliation, Fri. 4-6 p.m., Sat. 8-9 a.m., "Children of Hope" program, holy hour for children. Information: 812-275-6539.

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.

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Mass, 8 a.m., adoration, 8:30 a.m.-5 p.m., Sacred Heart Chaplet, 8:30 a.m., Divine Mercy Chaplet, 3 p.m. Information: 317-859-4673.

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.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament after 5:45 p.m. Mass-9 a.m. Saturday. Information: 317-636-4478.

Our Lady of Lourdes Church, 5333 E. Washington St., **Indianapolis**. Exposition of the Blessed Sacrament, prayer service, 7:30 p.m.

St. Anthony Church, 379 N. Warman Ave., **Indianapolis**. Exposition of the Blessed Sacrament after 5:30 p.m. Mass, hour of silent prayer and reflection followed by Benediction of the Blessed Sacrament.

St. Joseph Church, 1375 S. Mickley Ave., **Indianapolis**. Adoration of the Blessed Sacrament, 4 p.m., rosary, 5 p.m., Benediction, 5:30 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Sacred Heart devotion, 11 a.m., holy hour, 6-7 p.m. Information: 317-632-9349.

Sacred Heart of Jesus Church, 1530 Union St., **Indianapolis**. Adoration of the Blessed Sacrament, 7:30-10:30 a.m. Information: 317-638-5551.

Our Lady of Perpetual Help Church, 1752 Scheller Lane,

New Albany. Adoration concluding with confessions at 6 p.m. Benediction, 6:45 p.m.

St. Joseph Church, 113 S. 5th St., **Terre Haute**. Eucharistic adoration, 9 a.m.-4:45 p.m. Benediction, rosary, noon, Mass, 5:15 p.m. Information: 812-235-4996.

First Saturdays

Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Devotions, Mass, 7:30 a.m., sacrament of reconciliation, rosary, meditations following Mass.

Holy Angels Church, 740 W. 28th St., **Indianapolis**. Exposition of the Blessed Sacrament, 11 a.m.-noon.

St. Therese of the Infant Jesus (Little Flower) Church, Chapel, 4720 E. 13th St., **Indianapolis**. Apostolate of Fatima holy hour, 2 p.m.

St. Anthony Church, 379 N. Warman Ave., **Indianapolis**. Reconciliation, 7:45 a.m., Mass, 8:15 a.m. followed by rosary.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass, 8:35 a.m. Information: 317-831-4142.

St. Nicholas Church, 6461 E. St. Nicholas Dr., **Sunman**. Mass, praise and worship, 8 a.m., then SACRED gathering in the school.

Second Mondays

Church at **Mount St. Francis**. Holy hour for vocations to priesthood and religious life, 7 p.m.

Second Tuesdays

St. Pius X Parish, 7200 Sarto Dr., **Indianapolis**. Support Group for Separated and Divorced Catholics, 7 p.m. Information: Archdiocesan Office of Family Ministries, 317-236-1596 or 800-382-9836, ext. 1596.

Second Thursdays

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Holy hour for priestly and religious vocations, 7 p.m.

Second Saturdays

St. Agnes Parish, Brown County Public Library, **Nashville**. Brown County Widowed Support Group, 3 p.m. Information and directions: 812-988-2778 or 812-988-4429.

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.

Saint Mary-of-the-Woods, Church of the Immaculate Conception, **St. Mary-of-the-Woods**. Mass, 10 a.m., sign-interpreted.

Third Mondays

St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group, sponsored by archdiocesan Office of Family Ministries, 7:30 p.m. Information: 317-236-1596 or 800-382-9836, ext. 1596.

Third Tuesdays

St. Francis Medical Clinic, 110 N. 17th Ave., Suite 300, **Beech Grove**. Chronic pain support group, 7-8 p.m. Information: 317-831-1177.

Third Wednesdays

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

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

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

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

Third Thursdays

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

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

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

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Prayers for vocations, rosary, eucharistic adoration, Benediction, 6 p.m. Information: 317-831-4142.

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 p.m. Information: 317-831-4142. †



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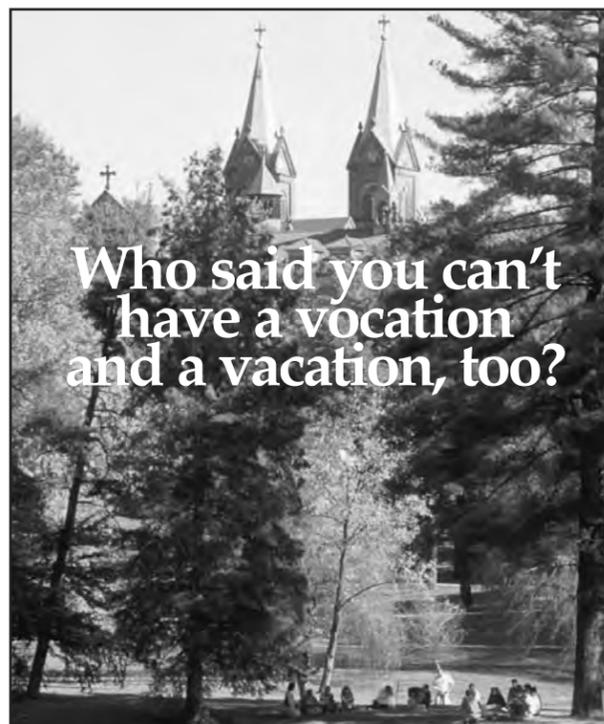


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Patrick and his pals celebrate miraculous school year

By Mary Ann Wyand

Second of two parts

Faith and friendship: A+. Forty Immaculate Heart of Mary School kindergartners in Indianapolis learned lifelong lessons about the power of prayer and the importance of helping friends this year.

Each day, they prayed for their classmate, Patrick Maxwell, who was diagnosed with leukemia last spring, became critically ill with liver failure last December and miraculously got better right before Christmas.

They also learned about children living with cancer through a "Charlie Brown" cartoon video provided by the Leukemia and Lymphoma Society and age-appropriate classroom discussions with their teacher, Patty Koors, and Patrick's parents, Immaculate Heart of Mary parishioners Tom and Sarah Maxwell, throughout the year.

"The kids have really gotten close as a class because of this experience with Patrick," Koors said after school on May 7. "They have learned so much from his illness. They learned what's really important in life."

The kindergarten classroom is located in the renovated church basement, so it was easy for the 21 children in the morning class and 18 children in the afternoon class with Patrick to walk up the stairs each day to pray the Hail Mary in front of a Marian statue and candles that the teacher lit for him.

But when Patrick got sicker last fall, he wasn't always strong enough to walk up the stairs without help. Sometimes he had to stay home from school while undergoing intensive chemotherapy treatments. Then he got much sicker in November and had to be admitted to the critical care unit at Riley Hospital for Children in Indianapolis.

One day last year, after the children had prayed the Hail Mary for their hospitalized friend, kindergartner Grace Koscielski asked, "Can we pray the Our Father for Patrick, too?"

Koors was touched by the children's frequent displays of kindness and concern for Patrick, who missed "at least half of the first semester" of kindergarten.

"He was diagnosed with leukemia last May and started chemotherapy treatments last summer," she said. "He had an up and down year. The fall was a very rough time. If he was having a heavy dose of chemotherapy, he would miss a lot of school. In the fall, we watched his health go downhill, and before Christmas he was seriously ill."

The children asked difficult questions about their friend's health, Koors said, and she tried to answer them as truthfully as possible because she knew that they trusted her as their teacher.

"We don't know yet if Patrick will get

better, but we pray for him to get well every day," she would tell the children during classroom discussions last year.

"Patrick went from having a little hair last fall to losing it," Koors said. "He went from walking fine to days when he could hardly walk at all. Sometimes we had to help him stand up and carry him outside the classroom because he didn't have enough energy. The kids watched him go from so-so to really bad. Then he was never at school."

"They prayed for a miracle for Patrick, and he got better," she said. "He slowly started climbing back uphill, and he came back to school a few months ago. In March, they got to see him run in a relay race for the first time, and that was so exciting. They were so happy he could do it instead of just standing while they tagged his hand in the relays."

Koors said she always tried to find a way to involve Patrick in classroom activities, even when he wasn't able to participate fully with the other children.

"Patrick was never separate from the class," she said. "He was always a part of the class activities. One day, when he couldn't go out for recess, Reed Sell said, 'I'll stay in and play with you.' That was a supreme act of kindness for a boy to give up his outside recess time. That was a major sacrifice."

Immaculate Heart of Mary principal Annette Jones said the parish and school families have shown an incredible amount of love and support for Tom and Sarah Maxwell and Katherine, who is a second-grader, and especially for Patrick since he was diagnosed with leukemia last May.

Jones said Catholic Social Services school social worker Tish Pyritz, assistant principal Beth Groves and Koors helped her educate the kindergartners and their parents about health issues related to Patrick's cancer and chemotherapy treatments, which leave him vulnerable to infection.

"We invited the kindergarten parents to school to discuss Patrick's condition last fall," Jones said. "We began the meeting with a prayer, explained that Patrick's hair would fall out and he would have less energy and weakened muscles, and showed the "Charlie Brown" video about leukemia.

"That was such an important meeting because it really set the stage for information-sharing and openness between the Maxwell family and Patrick's classmates and their parents," Jones said. "We explained that we would use hand sanitizers in the classroom and talked with the parents about looking for any signs of communicable illness in their children before sending them to school."

Parishioners continue to pray for Patrick, she said. "He came back to school in January, and having him back in school has been the highlight of my year. April was such a time of celebration



Photo by Mary Ann Wyand

Immaculate Heart of Mary School kindergartners Lily Hartman, left, and Patrick Maxwell run around the school playground during a 13-lap walk and run on May 7 to help raise money for the Leukemia and Lymphoma Society's research efforts to find a cure for cancer. Patrick was diagnosed with leukemia last May and was critically ill last December. He is responding well to chemotherapy treatments now, and is looking forward to summer vacation and first grade in the fall. Volunteer Traci Underwood, back left, and school librarian Ann Moreau, back right, help supervise the children's walk and run fund raiser.

at school because Patrick was so much healthier. The students and faculty and parish community were able to see a very sick child become well. It's an unbelievable story."

All the kindergartners wore Patrick's Pals T-shirts during a 13-lap walk and run around the school playground on May 7 that was organized by Koors and raised \$300 in donations for leukemia research.

The children's race, which was interrupted a number of times while the kindergartners tied their shoestrings and stopped to drink water, also was held to celebrate Patrick's improved health and show support for nine women in the parish who raised about \$12,000 for the Leukemia and Lymphoma Society on May 8 by competing in the Indianapolis

Life 500 Festival Mini-Marathon.

During the children's race, Patrick ran a little then walked a little then ran again. He completed all 13 laps around the playground, and smiled often during the race in his honor.

Patrick doesn't talk much about his time in the hospital before Christmas, except to explain that, "I got more presents than I was supposed to."

He likes art, and especially enjoys drawing pictures of butterflies and other insects.

It's almost time for summer vacation and, like the other kindergartners, Patrick said he is looking forward to having more time to play outdoors. He's also really happy about being able to begin first grade with his friends in the fall. †

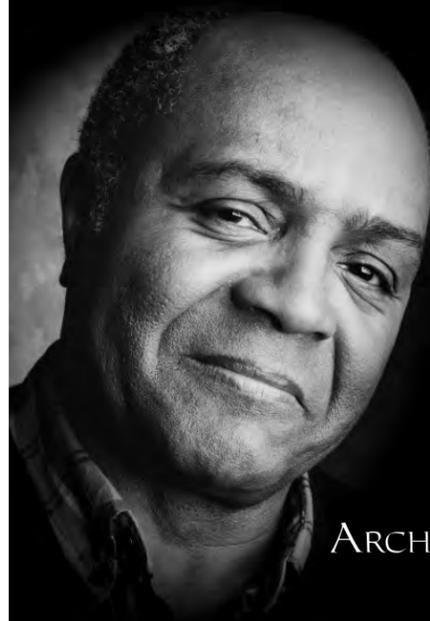
I hate leaving while there's still work to do.

There are still children in our parish who need hats and gloves, and shut-ins who need the sacraments.

I know our work here will never be finished. But that won't stop me from helping as long as I can.

The Catholic Community Foundation has a number of financial tools for helping you help the Church carry on its mission. Bequests, for example, are simple one-time charitable gifts. To learn more, ask for Jim Wathen

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Rest in peace

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

BISCHOFF, Ruth M., 86, St. Joseph, St. Leon, April 11. Mother of Clifford and Dennis Bischoff. Sister of Alberta Wilhelm. Grandmother of six. Great-grandmother of 13.

BRADSHAW, Martha, 97, St. Andrew, Richmond, May 6. Aunt of several.

CAMPBELL, Doris L., 75, St. Augustine, Jeffersonville, April 25. Mother of Jackie Brown, Donna Emly, Nancy Mires and Kathy Trueblood Bennett. Sister of Hazel Colvin, Alma Eblen and Hugh Lewis. Grandmother of seven.

DILKS, Yole Alice, 92, St. Margaret Mary, Terre Haute, May 7. Aunt of several. Great-aunt of several.

FRANCESCON, Lucia, 92, St. Matthew, Indianapolis, May 10. Sister of four.

GARNER, Kenneth A., 89, St. Malachy, Brownsburg, May 7. Husband of Jane Garner. Father of Kelly Garner and Kitty White. Brother of Kathryn Sallee. Grandfather of seven.

GROSS, Charles J., Jr., 83, St. Bartholomew, Columbus, May 9. Husband of Estolle T. (Thralls) Gross. Father of Madalene Roberts and Charles J. Gross III. Brother of Kathryn, James and William Gross. Grandfather of two.

HANNA, Agatha T. (Stanich), 82, Holy Trinity, Indianapolis, May 5. Mother of Stephen Thomas. Sister of Stanley Stanich. Grandmother of two.

HEIDLAGE, Mark R., Sr., 48, St. Gabriel, Connerville, May 5. Husband of Carole Anne (Carter) Heidlage. Father of Marci Logan, Bob and Josh Heidlage. Stepfather of Emily, Noah and Travis Sexton. Son of Robert Heidlage. Brother of Joel, John and Ted Heidlage. Grandfather of four.

HERBERT, Richard J., 78, St. Mary, Rushville, May 5. Husband of Virginia (Siefert) Herbert. Father of Susie Bacon, Karen Day, Julie Tyndall and Mark Herbert. Brother of Geneva and Henrietta Land. Grandfather of eight. Great-grandfather of four.

JAMES, David M., 66, St. Pius X, Indianapolis, March 27. Husband of Laurie (Hollenkamp) James. Father of Caroline, Heidi, Kathryn Theresa, Molly Ann, Andrew, David Michael, Joe and Tim James. Son of Joseph James. Brother of Jo Ann Muirhead and Larry James. Grandfather of six.

KOLLROS, Eugene M., 85, St. Mary-of-the Knobs, Floyd's Knobs, May 5. Husband of

Bernice Kollros. Father of Mary Ann Kollros and June Polisenio. Grandfather of two.

LOGAN, Don E., 75, Holy Spirit, Indianapolis, May 3.

NOLTE, Anthony E., 78, St. Therese of the Infant Jesus (Little Flower), Indianapolis, April 23. Father of Toni Lewis, Tammy Page and Steve Nolte. Brother of Agnes Faror, Ed, Hank and Joe Nolte. Grandfather of seven. Great-grandfather of six.

RODRIGUEZ, Ignacio, 50, St. Therese of the Infant Jesus (Little Flower), Indianapolis, April 14. Husband of Vicky Rodriguez. Father of Melissa Goforth, Jessica and Ignacio Rodriguez. Son of Ignacio and Aurelia Rodriguez. Brother of eight. Grandfather of one.

SCHAFFER, Martin C., 87, Prince of Peace, Madison, May 5. Husband of Lauretta (Geyman) Schaffer. Father of Mary Helen Farmer, Bernadine Hafner, Theresa Martell, Susann Powers-Skender, Carolyn Thomas, Mildred, Martin and Paul Schaffer. Brother of Catherine Brawner. Grandfather of eight.

SCHAUER, Henry J., Jr., 79, St. Augustine, Jeffersonville, May 1. Father of Teresa Grant. Brother of Barbara Amy and Patricia Gorseth. Grandfather of two. Great-grandfather of two.

STAGGS, Mary Grace, 74, St. Vincent de Paul, Bedford, May 4. Mother of Opal David Staggs. Sister of Angie Ippolito, Lucy Koloski, Antoinette Maynard, Mildred Sefchick, Florence Viglionese, Michael and William Steco. Grandmother of two. †

Endowed scholarship at Marian to honor late Fr. Joseph Dooley

By Mary Ann Wyand

Father Joseph W. Dooley was a lifelong learner who loved God, the Church and priestly assignments that included parish, school, Hispanic and deaf ministries.

He enjoyed reading books, teaching, learning new languages and traveling all over the world. He could discuss countless topics and loved to tell stories.



Fr. Joseph W. Dooley

Father Dooley would have celebrated his 60th anniversary of ordination on May 30, but died suddenly on March 29 at the St. Augustine Home for the Aged in Indianapolis. He was 87.

At the time of his death, St. Monica parishioner Pat

Jeffers of Indianapolis was organizing a 60th anniversary party for her longtime friend and former co-worker at the archdiocesan Metropolitan Tribunal.

Now, Jeffers is working with Marian College officials in Indianapolis to establish the Father Joseph Dooley Endowed Scholarship in his memory.

"This good man and exemplary priest went home to his Lord very suddenly and quietly," Jeffers wrote in a recent letter publicizing the new endowment.

"There have been so many expressions of condolences and stories of his remarkable ability to touch so many lives," she said. "In searching for a fitting and lasting tribute to Father Joe, I could think of no more appropriate gesture than to establish a scholarship in his honor."

Father Dooley taught full-time in the theology, philosophy and history

departments at Marian College from 1954-66, so Jeffers selected the Franciscan school for this educational endowment in his name.

"He was always a lover of learning," she said, "and he encouraged many, many young people—myself included—to seek a college education."

Father Dooley's encouragement to students was often monetary as well, Jeffers said. "Anyone who spent time in Father Joe's presence can no doubt recall hearing him extol the value of an education in realizing their full potential and preparing them to serve their fellowmen, especially in the field of teaching. An endowed scholarship seems an ideal way to honor his singular commitment to lifelong learning."

John Finke, development officer for planned giving and athletics at Marian College, said when the endowment reaches a certain amount, the first scholarship will be awarded to a Marian student.

Finke said 93 percent of Marian College students receive some type of financial aid, whether it's need-based or merit-based assistance, and the endowment in Father Dooley's name will enable the college to help more deserving students.

Franciscan Sister Norma Rocklage, vice president of mission effectiveness and student life at Marian College, said Father Dooley loved teaching at Marian College.

"Because he valued education so much," she said, "he wanted every person, if possible, to have the same opportunities to become educated. He would quietly help students [with financial assistance]."

(Donations should be addressed to the Father Joseph Dooley Endowed Scholarship, Marian College, Institutional Advancement Department, 3200 Cold Spring Road, Indianapolis, IN 46222.) †

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News briefs

U.S.

Archbishop saddened by same-sex marriages, but warns against anger

BOSTON (CNS)—Archbishop Sean P. O'Malley of Boston greeted the arrival of legalized same-sex marriages in Massachusetts with "deep sadness," but reminded Catholics that "our sadness at what has happened should not lead us into anger against or vilification of any group of people, especially our homosexual brothers and sisters." Hundreds of same-sex couples went to courthouses throughout Massachusetts to get marriage licenses on May 17, the day the Supreme Judicial Court ruled the state had to begin granting the licenses to same-sex couples because it found the ban on same-sex marriages unconstitutional. "The Catholic Church remains committed to the truth that marriage is a unique bond between a wife and a husband, a bond which is the bedrock and foundation of our families and society," the archbishop said in a May 13 statement.

Bishop asks Senate leader to bring broadcast indecency bill to vote

WASHINGTON (CNS)—Bishop Gerald F. Kicanas of Tucson, Ariz., chairman of the U.S. bishops' Committee on Communications, asked Senate Majority Leader Bill Frist, R-Tenn., to bring to the floor a bill that would create stiffer penalties for broadcast indecency. "This legislation takes a critical step toward empowering the public to better determine the appropriateness of what they hear and see on the public airwaves," Bishop Kicanas said in his May 4 letter to Frist. The bill was approved on April 4 by the Senate Committee on Commerce, Science and Transportation. Bishop Kicanas said some provisions of the bill raise constitutional questions. "We are hopeful that you will work with your colleagues to ensure that such issues are settled in a manner that is constitutionally sound and permits this legislation to move forward expeditiously," he told Frist. The bill, the Broadcast Decency Enforcement Act of 2004, was introduced a week after a stunt by Justin Timberlake and Janet Jackson that resulted in Jackson exposing one of her breasts during the Super Bowl halftime show.

Cardinal George joins nationwide effort on health care for uninsured

CHICAGO (CNS)—Legislators, health care institutions, business leaders, and pastors and parish leaders must work together to fashion policies that will ensure health coverage for all Americans, Chicago Cardinal Francis E. George said in a message for "Cover the Uninsured Week." "By raising our voices collectively, there is a greater chance to bring about the changes needed to provide equal and fair access to basic human health care for all," the cardinal said in a pastoral statement released on May 14. The May 10-16 "Cover the Uninsured Week" was designed to draw attention to the 44 million people in the United States who have no health insurance. †

DALY

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separate competence in their own sphere, as Vatican Council II and Pope John Paul II have recognized.

Hardest to describe and live is the "transformationist" model, but it is the right model for Church and state. It was basically the view of Jesuit Father John Courtney Murray, who said the Church must be part of the "civil conversation."

A "conversation" is not a monologue. The Church has to listen as well as speak. A civil conversation must be carried on without threats or bullying. In the transformational view, faith influences politicians without dictating public policy. Faith provides motivation and guidance.

Since a conversation is two-way, religious politicians have an obligation to listen to the Church and take faith seriously. Catholic politicians should give an accounting of their views when they disagree with the Church and explain how they justify themselves. Church leaders have a right to point out when politicians' views do not accord with Christian morality.

The "transformational" view recognizes that sanctions are not part of a free dialogue. Withholding the Eucharist is the Church's ultimate sanction.

Pastors should be loathe to refuse the Eucharist to anyone. After all, we recognize that no one is fully worthy. Jesus ate with sinners and tax collectors. He even ate with Judas and Peter the night they would betray and deny him.

Withholding the Eucharist is a sanction of last resort. The Communion line is not the place to debate policy or pressure politicians. Like Cardinal McCarrick, I would want a conversation with that politician, outside of Church.

(Father Peter J. Daly is a columnist for Catholic News Service.) †

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