Supreme Court throws out Pledge of Allegiance case

WASHINGTON (CNS)—As a result of a June 14 Supreme Court decision, children in U.S. public schools can say “under God” during the Pledge of Allegiance if the reference to God was unconstitutional to recite the pledge of allegiance in public schools if the reference to God remained in it.

The court split, 5-3, however, on reasons for reversing the lower court. Five justices, in a ruling written by Justice John Paul Stevens, said the plaintiff, Dr. Michael Newdow, lacked legal standing to challenge the pledge in court on behalf of his daughter, over whom he did not have legal custody at the time. Since he lacked standing, there was no need to address the case on its constitutional merits.

The other three—Chief Justice William Rehnquist and Justices Sandra Day O’Connor and Clarence Thomas—said they believed Newdow had standing and the case should have been tried on its merits. But all three agreed that the pledge is constitutional as it stands, so they concurred with the majority in reversing the 9th Circuit decision.

Writing the first concurring opinion, Rehnquist said, “The Constitution only requires that schoolchildren be entitled to abstain from the [pledge] ceremony if they chose to do so. To give the parent of such a child a sort of ‘heckler’s veto’ over

Catholic leaders look at health ethics across full spectrum of issues

CHICAGO (CNS)—Catholic health leaders looked at ethical concerns ranging from the most complex biomedical advances to the most basic question of justice for the uninsured during the Catholic Health Association’s 89th annual assembly June 6-9 in Chicago.

“Ethics is about how we meet our mission, with what virtue do we live our mission as we provide health care,” said Father Michael Place, CHA president, and CEO, in an interview with The Catholic New World, Chicago archdiocesan newspaper, during the assembly.

More than 1,100 leaders in Catholic health care attended the 2004 meeting. The theme was “Ethics: Faith in Action for Service.”

Speakers included Sherron Watkins, the Enron whistleblower; Jesuit Father William Byron, interim president of Loyola University in New Orleans; health care policy specialist Rick Carlson, an attorney and president of the Health Strategies Group; and Peter Steinfels, religion and ethics columnist for The New York Times.

Father Byron, who spoke about the source of ethics, cited 10 old-fashioned principles, from integrity to social responsibility, that lead to ethical behavior.

St. Monica Parish celebrates 25 years of Christ Renews His Parish

By Sean Gallagher

For 25 years, members of St. Monica Parish in Indianapolis have been growing closer to Christ through the help of their pastors and fellow parishioners. In the process, the entire parish has been constantly rejuvenated.

This has happened through the Christ Renews His Parish (CRHP) renewal weekends. They are held four times each year, twice for the men of the parish and twice for the women.

Participants in the 50 men’s and women’s weekends as well as all the members of St. Monica Parish were invited to celebrate this silver anniversary in an event scheduled for the evening of June 18.

Also expected to attend were the three pastors who have served the parish since CRHP began there in 1979: retired Father Albert Ajamie; Father Clement DAVIS, now pastor of St. Bartholomew Parish in Columbus; and Msgr. Paul Koetter, St. Monica’s current pastor.

In interviews for a DVD created for the celebration, the three priests recalled the history of CRHP in the parish.

Father Ajamie described how, in 1979, some members of the parish learned about CRHP from men at St. Joan of Arc Parish in Indianapolis. They wanted to have it at St. Monica, and had representatives from CRHP’s national office in Cleveland give a presentation on the renewal process at a parish council meeting.

After that meeting, Father Ajamie was

Raising the Catholic voice above Indiana’s political fray has been ‘Des’ Ryan’s passion

By Mary Ann Wyand

Win, lose or draw on legislative votes, Dr. M. Desmond Ryan said, the voice of the Catholic Church has been heard on a variety of consistent ethic of life issues in the Indiana General Assembly for nearly four decades.

Ryan, a former professor of sociology at St. Joseph College in Rensselaer, Ind., retires on June 30 after serving as executive director of the Indiana Catholic Conference (ICC) for more than a quarter century.

Before that, he was a research assistant then assistant director to former ICC executive director Raymond Rufo for about five years.

“It has been a great honor for me to be able to be the spokesperson for the Catholic Church in the Indiana Statehouse for over 29 years,” Ryan said.

“Many important issues surfaced in the legislature throughout those years, and I’m proud of the Catholic Church because we have been a voice on a wide range of those issues.”

During nearly three decades as an advocate for the Church’s public policy organization, Ryan served the state’s five bishops by bringing Church teachings to the forefront of political debates on pending legislation in the House and Senate chambers and during committee hearings.

Ryan, who describes himself as a Catholic educator and lifelong learner, said he always tried to make his ICC speeches and other lobbying efforts “teachable moments” in calm, bipartisan ways that cut through the often emotional rhetoric of controversial issues.

Archbishop Daniel M. Buechlein, St. Monica current pastor.

Archbishop Daniel M. Buechlein, retired on June 30 after serving as executive director of the Indiana Catholic Conference, recognized Ryan’s ministry.

St. Monica Parish in Indianapolis and St. Augustine Parish in Indianapolis and St. Monica, and had representatives from

In interviews for a DVD created for the celebration, the three priests recalled the history of CRHP in the parish.

Father Ajamie described how, in 1979, some members of the parish learned about CRHP from men at St. Joan of Arc Parish in Indianapolis. They wanted to have it at St. Monica, and had representatives from CRHP’s national office in Cleveland give a presentation on the renewal process at a parish council meeting.

After that meeting, Father Ajamie was

The Supreme Court has pre- served the phrase “one nation under God” in the national anthem by ruling on June 14 that California atheist Mark Newdow could not challenge the oath on behalf of his daughter.

For more health stories, see The Criterion’s Family Health Supplement on page 5.

Above, Dr. M. Desmond Ryan, Indiana Catholic Conference executive director, and Neil Thompson, ICC administrative assistant since 1974, look at photographs and news clippings illustrating significant developments in the history of the Church’s public policy organization. Ryan retires on June 30 after 29 years of service to the Catholic Conference.

Left, Dr. M. Desmond Ryan participates in a pro-life panel discussion at Holy Rosary Parish in Indianapolis last September. Ryan and his wife, Leona, are members of St. Christopher Parish in Indianapolis and St. Augustine Parish in Rensselaer, Ind. They have five children, 11 grandchildren and three great-grandchildren, and will celebrate their 50th wedding anniversary on Dec. 11.

Win, lose or draw on legislative votes, Dr. M. Desmond Ryan said, the voice of the Catholic Church has been heard on a variety of consistent ethic of life issues in the Indiana General Assembly for nearly four decades.

Ryan, a former professor of sociology at St. Joseph College in Rensselaer, Ind., retires on June 30 after serving as executive director of the Indiana Catholic Conference (ICC) for more than a quarter century.

Before that, he was a research assistant then assistant director to former ICC executive director Raymond Rufo for about five years.

“It has been a great honor for me to be able to be the spokesperson for the Catholic Church in the Indiana Statehouse for over 29 years,” Ryan said.

“Many important issues surfaced in the legislature throughout those years, and I’m proud of the Catholic Church because we have been a voice on a wide range of those issues.”

During nearly three decades as an advocate for the Church’s public policy organization, Ryan served the state’s five bishops by bringing Church teachings to the forefront of political debates on pending legislation in the House and Senate chambers and during committee hearings.

Ryan, who describes himself as a Catholic educator and lifelong learner, said he always tried to make his ICC speeches and other lobbying efforts “teachable moments” in calm, bipartisan ways that cut through the often emotional rhetoric of controversial issues.

Archbishop Daniel M. Buechlein, retired on June 30 after serving as executive director of the Indiana Catholic Conference, recognized Ryan’s ministry.

St. Monica Parish in Indianapolis and St. Augustine Parish in Indianapolis and St. Monica, and had representatives from

In interviews for a DVD created for the celebration, the three priests recalled the history of CRHP in the parish.

Father Ajamie described how, in 1979, some members of the parish learned about CRHP from men at St. Joan of Arc Parish in Indianapolis. They wanted to have it at St. Monica, and had representatives from CRHP’s national office in Cleveland give a presentation on the renewal process at a parish council meeting.

After that meeting, Father Ajamie was

The Supreme Court has pre- served the phrase “one nation under God” in the national anthem by ruling on June 14 that California atheist Mark Newdow could not challenge the oath on behalf of his daughter.

For more health stories, see The Criterion’s Family Health Supplement on page 5.
a patriotic ceremony willingly participated in by other students, simply because the Pledge of Allegiance contains the descriptive phrase the 'under God.' is an unwarranted extension of the Establishment Clause.” Justice Antonin Scalia recused himself from the case when it came before the high court last October. He had publicly criticized the 9th Circuit decision before it was appealed to the Supreme Court.

The case at issue is Elk Grove Unified School District v. Newdow. It arose out of a national furor in 2002 when he spoke on June 7. He told assembly members that they take responsibility for evaluating how well their organizations put ethical principles into action.

“It is important for you to articulate your own opinion on these matters and to assess how widely shared, in your own organization, are the understandings you have of these classic principles,” he said. Remember, a culture is a set of shared meanings and values.

Watkins, who offered the opening address on June 6, also stressed the role of individuals in keeping organizations on an ethically straight path.

Watkins worked for Enron for eight years, and she finds questionable practices to the attention of the board. She identified some of the cultural characteristics that can lead to ethical lapses, such as those that led to Enron’s downfall in 2001.

She said Enron’s obsession with creativity, coupled with a refusal to acknowledge the signs of questionable activities, made the company a virtual breeding ground for unethical behavior.

She called on all employees to address such behaviors by asking themselves about the “three Ms”: that is, would you discuss this business practice with a favorite manager, with the media, or even with your own mother?

Carlsson, who is also a professor in the health services department at Jesuit-run Seattle University, said ongoing work in genetic advancements will change not only the way medicine is practiced, but the way health care is delivered and paid for.

“The question is not whether things will change, but how, and how to manage the consequences of decisions made now that will affect generations to come, he said. As more and more information becomes available about individual genetic risks, practitioners will be able to tailor the interventions they provide, Carlson said. But that same information will make it impossible for health insurance companies to operate the way they do now, by charging premiums that reflect widely different risk factors.

“That would be like a car insurance company charging the same rates for a 16-year-old who just got his license yesterday and a 44-year-old who’s never had an accident,” he said. “We all know the risks aren’t the same.”

Ronald F. Pollack, executive director of Healthcare Florida and one of several non-profit organizations that are working toward universal health coverage, called it a scandal that nearly 40 million people, including 8.5 million children and nearly 20 million full-time workers, are without health insurance.

“What many Americans don’t understand is that the safety net is more hole than webbing,” he said.

The issue directly affects Catholic health care providers, both for practical reasons — more than 80 percent of American hospitals are Catholic — and spiritual reasons, said Sulpician Father Philip Keane, who was on a June 8 panel with Pollack.

“The just delivery of health care is a religious and moral issue,” said Father Keane, focusing on Jesus’ humanity and healing ministry. “We need to focus on social justice in the delivery of health care. How can we be a people who profess faith in Jesus Christ, and not be committed to the just delivery of health care?”

In the convention’s closing address on June 9, Steinfels said the state of health care, the Church and America society as a whole would be diminished if Catholic hospitals and other health organizations were to lose their religious identity. The Catholic Church has historically made itself known in American society through health care, social services and educational institutions, Steinfels said.

While such institutions were originally formed by members of the immigrant Catholic population to serve that population, they now serve diverse groups with diverse staffs.

Health care institutions provide a way to make concrete the healing mission of the Church, and give the Church credibility in which it discusses medical ethics, life issues and the new questions raised by genetic technologies, he said. “Catholic health care has been in the very eye of the storm,” Steinfels said.

“What would be lost if suddenly every Catholic hospital and medical center surrendered the ‘Catholic’ in Catholic? . . . It is of the utmost importance that you do not allow that to happen.” †
Regional meeting of St. Vincent de Paul Society held in Indianapolis

By Brandon A. Evans

The Midwest Region of the St. Vincent de Paul Society held its annual meeting in Indianapolis on June 10-12, and participants heard messages about the importance of spirituality and advocacy.

There are eight regions of the Society in the United States, and the Indianapolis Council is part of the region that encompasses Indiana, Kentucky, Ohio and Michigan.

Don Striegel, immediate past president of the Indianapolis Council, said that about 175 people were in attendance.

The meeting featured speakers from the national society, training sessions and business.

The Society’s national meeting will be held in Indianapolis in 2006.

The Indianapolis Council of the Society has 48 parish conferences, 660 active members and 810 associate members, said Gene Smith, national president of the St. Vincent de Paul Society, spoke about the need for spirituality.

Shortly after taking office in 1999, Smith was one of several Vincentians that helped enact a new strategic plan.

“We felt that the society was drifting a bit away from the basics that we’re all about,” Smith said. “We got so into wanting to serve the poor and serve the poor so well that prayer and reflection got pushed to the side.”

Part of the strategic plan, Asher said, consists of a program for all Vincentians called “Service in Hope,” which is meant to connect the society with the poor.

“We’re a Christian organization,” Asher said. “In order to take Jesus to the people we serve, we have to know who he is.”

“So we need to get back to basics,” Smith said, “and that’s spirituality and formation and telling our story.”

“We need to transform the Society, to make sure that we don’t go off on tangents,” he said. “It’s the vision of Blessed Frederic Ozanam and those that have gone before us.”

The Society of St. Vincent de Paul was founded by the young Frederic Ozanam in 1833 while he was attending Sorbonne University in Paris.

He was challenged by others to prove that the Catholic Church was helping correct the injustices in the world. His response was action.

The Society now has about 700,000 members worldwide, and 120,000 in the United States.

Roger Playwin, national executive director of the Society, spoke at the meeting on the importance of advocacy and cited Ozanam to strengthen his case.

“He understood that charity must lead to efforts to remedy justice,” Playwin said. “Charity and justice go together.”

Most Vincentians, he said, when they think of advocacy, think of personal advocacy. It is this crucial work—feeding the poor or helping a family make sure the gas isn’t turned off—that is done person-to-person.

But advocacy is both person and public.

“It could, on the public level, mean advocating for an increase in the heating assistance for the poor,” Playwin said.

“The other part of public advocacy is helping policymakers to be more knowledgable about … the wide range of subjects that impact the lives of the poor that we as Vincentians encounter in our visits to their home and in our special works,” he said.

“And when it comes to who knows more about the needs of the poor and the vulnerable,” he said, “there is no question that the Society of St. Vincent de Paul and its members have knowledge and expertise to share that no one else can.”

“There aren’t many organizations who can say that we served 15 million of our brothers and sisters around the country who were in need. We can,” Playwin said.

The Society spent $332 million last year helping those in need.

It is the job of the Society, he said, to “cultivate a sensitivity” to social injustice as well as helping individuals.

“We are called to advocate for charity and justice,” Playwin said, “and we’re called to advocate for the elimination of the causes of poverty and to advocate for a preferential option for the poor, especially the world that has so much.”

“Who will speak for the poor?” he asked. “Who will be their voice? If not us, who?”

Annual benefit helps Holy Family Shelter keep serving the homeless

By Brandon A. Evans

The fastest growing segment of the homeless population is homeless families—and too often there are not enough people who are willing to help them.

“We are the largest homeless family shelter in Indianapolis and we are perpetually full,” said Bill Bickel, director of Holy Family Shelter in Indianapolis.

The down turn in the economy during the past few years has resulted in fewer contributions as the need for the shelter’s services has increased. That is why a $10,000 check that the shelter recently received means so much.

The check represents the efforts of Toby McClanmich, co-chair of the 2003-04 United Catholic Appeal, and Debbie Breetzel, who are involved in planning the St. Patrick’s Day Benefit for the Homeless.

The annual event is held at the Archbishop O’Meara Catholic Center in Indianapolis.

“This is one of the St. Patrick’s Day Benefit from the big-hearted guests that attend every year in addition to the very generous folks that we get solicited over the years,” McClanmich said.

The crowd has grown from 200 in 1997 to nearly 400 this year, he said.

“Not only does it raise more dollars for the contribution to Holy Family Shelter, but it also raises the awareness of the homeless issue in Marion County,” McClanmich said.

“Holy Family was selected because it is one of the very few that focuses on accommodations for the family.”

Oftentimes, when a family finds itself facing the challenge of homelessness, the only option is for the mother of the family to go to a women’s shelter and the father to go to a men’s shelter.

“You really have a deterioration of the family when that happens,” Bickel said.

The experience of being homeless is stressful enough on a family without having to be separated.

“We all have challenges. Theirs just happens to be homelessness,” Bickel said.

“They’re families first, they’re homeless second.”

Bickel estimated that, since Holy Family Shelter opened 20 years ago, it has served nearly 27,000 individuals—about 6,000 of them were children.

The shelter also runs transitional housing apartments where families can live with the help of subsidized rent for up to two years—so long as they meet short, medium and long-term goals.

Each day brings new challenges for the shelter. Bickel said the shelter desperately needs new beds. More than 3,500 families—more than 12,000 individuals—have slept on the shelter’s beds since they were purchased 10 years ago.

The Holy Family Shelter Advisory Council is in the process of raising $10,000 to buy new beds and has a

Shelby Upholstering & Interiors

30% off Selected Fabric

- Custom reupholstery
- Custom Window Treatments
- Blinds - Interior Painting
- Carpet Sales & Installation
- Custom wood refinishing
- Antique restoration

317-651-8911 1-800-331-7697

Serving the Indianapolis area for over 10 years. Check out our website shelbyupholstering.com

Dads FREE on Father's Day with the purchase of a full price ticket

INFORMATION & RESERVATIONS

217 E. Washington St. • Indianapolis, IN 46204

Now Playing at the IRT's Upperstage

Late Nite Catechism

By Vicki Quade & Maripat Bonovan

Thurs & Fri at 7:30 pm • Sat at 8pm • Sun at 3pm

CALL 635.5252

Tickets at the Indiana Rep box office & Indiana Rep website
O  one of the saddest features of our contemporary culture is its mis- understanding of human sexuality. Although we are preoccupied with sex (as defined by advertising and the news and entertainment media), we don’t seem to have a clue about what human sexuality means. A visitor from another planet would surely conclude that we are desperately searching for something, but the object of our search isn’t clear.

What is it that we humans seek? Is it pure pleasure? Fulfillment of biologi- cal, social or psychological needs? Status? Something to assuage our lone- lines? Sex for its own sake—or for the sake of something more?

Human sexuality is a mystery. It is at the center of human experience, influencing who we are,what we hope for, and how we think,act and feel. We can make too much of it (and risk being obsessed by it), or we can make too little of it (and risk being obsessed but unaware). Perhaps more than any other facet of human life, we can’t solve the riddle of human sexuality all by ourselves. It’s too close to us—and too powerful a force to handle without help.

Sex defies human understanding. To get it right, to achieve a proper balance in our lives, and to avoid the confusion and pain caused by the multiple forms of sexual sin, we need the help of God’s grace. That means we need to relax and let go of our obsessions. It means we also need to stop looking for help in the many strange and unhelpful teachings of our Church. It means we need the help of our families and our friends, our neighbors and our fel- low parishioners, our priests and even our bishops. Their stories are probably not dramatic, but their struggles are real. Like all human beings, they are searching for something: a balanced or integrated life that brings them into intimate, loving communion with one another and with God. We are called to be stewards of the gift of human sexuality. If we want help with the challenges and the blessings of this unique form of steward- ship, we should look to Jesus. Through the sacraments, the Scriptures, and the witness of holy men and women (like Mary and Joseph), we can solve the riddle of human sexuality—not for the sake and for all but over the course of an entire lifetime of living and loving in Christ.

Daniel Conway

(Daniel Conway is a member of the editorial committee of the board of directors of Criterion Press Inc.)

Sexuality is a gift from God.
ARCHIBISHOP/ARZOBISPO DANIEL M. BUECHELIN, O.S.B.

La ejecución de asesinos arrepentidos no mejora nuestro mundo

(Parte de la serie)

Para el día 8 de junio de 2004 estaba programada la ejecución de David Paul Hamme en la penitenciaria federal de Terre Haute. David había desaparecido y se había preparado para morir. Cinco días antes de que ocurriera la ejecución, el Tribunal Tercero de Apelación de Distrito de los Estados Unidos en Filadelfia conoció la suspensión de la ejecución a petición de los abogados de David quienes continuaron buscando la comutación de su sentencia de muerte.

David me había pedido que estuviera con él como su pastor antes de la ejecución. La solicitud sigue en pie, esperando el desarrollo de nuevos acontecimientos en su caso. El se ha arrepentido publicamente de sus crímenes anteriores, incluyendo el asesinato de un compañero de prisión hace bastante tiempo. Solicitó y recibió el sacramento de la comunion y la comisión a la fe Católica durante la Gran Celebración 2000. No es de sorprender que se oponga al principio de la pena capital.

En mi trabajo con David y otros dos reos en Death Row al día 7 de julio de 2000, David dijo: “He vivido en prisión por 32 años. Hice un mal uso de mi vida. Como cristianos creemos que el cumplimiento de la pena capital contribuye a la devaluación de la vida, condena a los culpables a un juicio totalmente irrevocable y mata inocentes. Como miembro de una minoría de la iglesia que se opone al concepto de la pena capital, he sido objeto de amenazas contra mi vida, mi libertad, mi trabajo y mi salud. He vivido en prisión con un número considerable de personas que no creen que su vida es importante. He visto que no hay derecho, ni justificación para la pena capital en nuestras sociedades.”

No es de sorprender que se oponga al principio de la pena capital.

Se oponemos a la pena capital porque:

1.) La pena capital es incompatible con la doctrina de la Iglesia Católica que sostiene que el proceso de la Iglesia se ceja consistente con el hecho que el Estado tiene la autoridad para exigir la pena de muerte. Cuando hay un daño a una sociedad específica, puede ser justificada. Sin embargo, la circunstancia del asesinato de la Iglesia en una sociedad es difícil de aceptar. Es una de las enseñanzas católicas que va en contra de la cultura.

2.) El castigo debe disuadir y proteger contra los criminales por delitos que se les ha juzgado adecuado a aquellos en que se ha les ha causado daño y se les ha encontrado culpables.

3.) El castigo debe disuadir y proteger contra los criminales por delitos que se les ha juzgado adecuado a aquellos en que se les ha causado daño.

4.) La pena capital parece incompatible con la doctrina de la Iglesia Católica que sostiene que el proceso de la Iglesia se ceja consistente con el hecho que el Estado tiene la autoridad para exigir la pena de muerte. Cuando hay un daño a una sociedad específica, puede ser justificada.

5.) La pena capital parece incompatible con la doctrina de la Iglesia Católica que sostiene que el proceso de la Iglesia se ceja consistente con el hecho que el Estado tiene la autoridad para exigir la pena de muerte. Cuando hay un daño a una sociedad específica, puede ser justificada.

6.) La pena capital parece incompatible con la doctrina de la Iglesia Católica que sostiene que el proceso de la Iglesia se ceja consistente con el hecho que el Estado tiene la autoridad para exigir la pena de muerte. Cuando hay un daño a una sociedad específica, puede ser justificada.

7.) La pena capital parece incompatible con la doctrina de la Iglesia Católica que sostiene que el proceso de la Iglesia se ceja consistente con el hecho que el Estado tiene la autoridad para exigir la pena de muerte. Cuando hay un daño a una sociedad específica, puede ser justificada.
Benedictine sisters to profess final vows

St. Benedicta Parish, 4835 E. Fletcher Ave., in Indianapolis, is having its parish festival from 5 p.m. to midnight on June 17-19. There will be rides, games, food and Howard’s farm pork barbecue. For more information, call 317-356-5867.

St. Michael Parish, 519 Jefferson Blvd., in Greenfield, is having its Summer Fest 2004 from 5 p.m. to 11 p.m. on June 17, from 5 p.m. to 11 p.m. on June 18 and from 1 p.m. to 11 p.m. on June 19. There will be rides and food. For more information, call 317-462-4240.

St. Mary Parish, 415 E. Eighth St., in New Albany, is having its parish festival on June 18-19. There will be food and booths. The family night will be from 5 p.m. to 10 p.m. on June 18 and the street dance, which costs $7.50 per person, will be from 7 p.m. to 1 a.m. on June 19. For more information, call 812-944-0417.

Holy Angels Parish, 740 W. 28th St., in Indianapolis, is having its Juneteenth Celebration at 6 p.m. on June 18 and from noon to 8 p.m. on June 19. There will be a dinner-dance on Friday, which costs $35 per person. For more information, call 317-926-3324.

Sacred Heart of Jesus Parish, 2322 N. 131st St., in Terre Haute, is having its summer auction at 10 a.m. on June 19. There will be antiques, collectibles, and new and used miscellaneous items. For more information, call 812-623-2964.

Benedictine sisters to profess final vows

Benedictine Sister Michelle Catherine Sinkhorn, a native of Floyds Knobs, is one of two sisters who will proceed to perpetual monastic profession as members of the Sisters of St. Benedict of Ferdinand, Ind., on June 20.

Sinkhorn and has three older brothers and one older sister. She was a member of St. Mary Parish in Navilloton. Prior to entering the Benedictine monastery at Ferdinand in 1997, Sister Michelle worked as a nanny. She did volunteer work at Mount St. Francis Friary and Retreat Center for 13 years.

She made her first profession of vows in 1999. Since then, she taught at the Child Life Center in Evansville and, for the past three years, has been director of St. Bernard Preschool and Daycare in Rockport, Ind. The Sisters of St. Benedict of Ferdinand, with 205 members, are one of the largest Benedictine communities of women in the United States. They minister in education, parish ministry, health care, counseling, spiritual vitality and retreat work, social services, and mission work in Indiana, Kentucky and Illinois, and in the countries of Guatemala, Peru and Italy.

Benedictine Sister Celeste Bak, a native of Floyds Knobs, is one of two sisters who will profess their perpetual vows during a 2 p.m. eucharistic liturgy, followed by a reception. The public is invited. The Mass and vows ceremony will be held at St. Ferdinand Church in Ferdinand. Bishop Gerald A. Gettelfinger of the Evansville Diocese will officiate at the liturgy.

A public reception for family and friends will be held in the monastery gymnasium following the ceremonial event. Sister Michelle, 34, is the daughter of Ed and Thecla Sinkhorn and has three older brothers and one older sister. She was a member of St. Mary Parish in Navilloton. Prior to entering the Benedictine monastery at Ferdinand in 1997, Sister Michelle worked as a nanny. She did volunteer work at Mount St. Francis Friary and Retreat Center for 13 years.

Sinkhorn and has three older brothers and one older sister. She was a member of St. Mary Parish in Navilloton. Prior to entering the Benedictine monastery at Ferdinand in 1997, Sister Michelle worked as a nanny. She did volunteer work at Mount St. Francis Friary and Retreat Center for 13 years.

She made her first profession of vows in 1999. Since then, she taught at the Child Life Center in Evansville and, for the past three years, has been director of St. Bernard Preschool and Daycare in Rockport, Ind. The Sisters of St. Benedict of Ferdinand, with 205 members, are one of the largest Benedictine communities of women in the United States. They minister in education, parish ministry, health care, counseling, spiritual vitality and retreat work, social services, and mission work in Indiana, Kentucky and Illinois, and in the countries of Guatemala, Peru and Italy.

Benedictine Sister Michelle Catherine Sinkhorn, a native of Floyds Knobs, is one of two sisters who will proceed to perpetual monastic profession as members of the Sisters of St. Benedict of Ferdinand, Ind., on June 20.

Sinkhorn and has three older brothers and one older sister. She was a member of St. Mary Parish in Navilloton. Prior to entering the Benedictine monastery at Ferdinand in 1997, Sister Michelle worked as a nanny. She did volunteer work at Mount St. Francis Friary and Retreat Center for 13 years.

She made her first profession of vows in 1999. Since then, she taught at the Child Life Center in Evansville and, for the past three years, has been director of St. Bernard Preschool and Daycare in Rockport, Ind. The Sisters of St. Benedict of Ferdinand, with 205 members, are one of the largest Benedictine communities of women in the United States. They minister in education, parish ministry, health care, counseling, spiritual vitality and retreat work, social services, and mission work in Indiana, Kentucky and Illinois, and in the countries of Guatemala, Peru and Italy.

Sinkhorn and has three older brothers and one older sister. She was a member of St. Mary Parish in Navilloton. Prior to entering the Benedictine monastery at Ferdinand in 1997, Sister Michelle worked as a nanny. She did volunteer work at Mount St. Francis Friary and Retreat Center for 13 years.

She made her first profession of vows in 1999. Since then, she taught at the Child Life Center in Evansville and, for the past three years, has been director of St. Bernard Preschool and Daycare in Rockport, Ind. The Sisters of St. Benedict of Ferdinand, with 205 members, are one of the largest Benedictine communities of women in the United States. They minister in education, parish ministry, health care, counseling, spiritual vitality and retreat work, social services, and mission work in Indiana, Kentucky and Illinois, and in the countries of Guatemala, Peru and Italy.

Sinkhorn and has three older brothers and one older sister. She was a member of St. Mary Parish in Navilloton. Prior to entering the Benedictine monastery at Ferdinand in 1997, Sister Michelle worked as a nanny. She did volunteer work at Mount St. Francis Friary and Retreat Center for 13 years.

She made her first profession of vows in 1999. Since then, she taught at the Child Life Center in Evansville and, for the past three years, has been director of St. Bernard Preschool and Daycare in Rockport, Ind. The Sisters of St. Benedict of Ferdinand, with 205 members, are one of the largest Benedictine communities of women in the United States. They minister in education, parish ministry, health care, counseling, spiritual vitality and retreat work, social services, and mission work in Indiana, Kentucky and Illinois, and in the countries of Guatemala, Peru and Italy.
RENEWS

by John Burns

convinced of its potential. It was not long after CRHP began in the parish that he began to see its good fruits. “It changed the parish in so many ways,” Father Ajamie said in his interview for the DVD. “People began to be involved.”

In 1983, Father Ajamie was assigned away from St. Monica Parish. Father Davis was chosen to succeed him. When the two met, Father Ajamie was adamant that his successor allow CRHP to continue.

More than 20 years later, Father Davis recalled the meeting clearly. “If he said it once that day, he said it two dozen times,” said Father Davis.

The new pastor followed his predecessor’s advice, but CRHP at St. Monica Parish experienced great challenges in the late 1980s. It was getting more and more difficult to recruit new participants.

Father Davis was considering bringing the parish’s involvement in CRHP to a close, and he called a meeting at which interested parishioners could discuss the matter. To his surprise, 21 parishioners attended. A CRHP continuation committee was established to help keep the renewal process going. And from then on, CRHP has been a vital force at St. Monica Parish.

“It came at the right time,” Father Davis said, “because it was right at the beginning of the more massive growth [in the parish] that started in the late 1980s.”

By the time Father Koetter was announced as the new pastor of St. Monica Parish in 1997, CRHP had had such a positive impact upon the parish that he was able to experience it in his first meeting with the parish’s lay leaders.

He said on the DVD that 25 of the 28 people attending the meeting identified themselves as previous CRHP participants. “I knew at that point that CRHP was a significant part of this parish,” Father Koetter said, “and was doing so much to call leadership into the community as a whole.”

Several previous CRHP participants were also interviewed for the DVD. They recalled the impact that the renewal process has had on them and on the parish.

Dick Kurzawa participated in the third CRHP that was held in 1980. The fraternity that we put together in the CRHP group has lasted even until now,” Kurzawa said. “Ever since that first meeting in 1980, we’ve been meeting as a group every Thursday morning for 24 years.”

Linda Bour, a participant in CRHPs 30 and 35, described her feelings before participating and how they changed over the course of the weekend: “I was closed and afraid and not very sure that I wanted to be there,” Bour said. “And I knew, as I was on the weekend, that God was opening my heart to be there. I remember holding hands with the people at my table. And I truly felt like the Spirit of God was there. I knew that when I left that weekend that I was a different person.”

Bour was a member of the team that presented the renewal weekend to Eileen Dennie. This participant in CRHP 36 recalled how the process had an impact upon her involvement in the parish.

“It helped me want to be more involved,” Dennie said. “On the day of Pentecost, I think that I signed up for eight ministries.”

Many other parishioners had an experience similar to Dennie’s so that, by the time Father Koetter arrived, CRHP participants were spread throughout the parish, providing lay leadership and helping to renew the faith community.

And just as CRHP at St. Monica was renewed in the late 1980s when the parish began to experience tremendous growth, it still continues to adapt to changes in the faith community to this very day.

Evidence of this is the plan to hold the parish’s first Spanish language CRHP in the fall for the community’s growing Hispanic population.

However, what St. Monica Parish has and continues to experience through CRHP has spread to dozens of other parishes throughout the archdiocese.

Bob Edwards, CRHP’s national director, said that of the 75 dioceses in the United States that have participated in CRHP, the Archdiocese of Indianapolis ranks fourth in the number of parishes that have begun the renewal process, with a total of 56, over one-third of the total number of parishes in archdiocese.

For eight years in a row, Indiana consumers have chosen St. Vincent as their most-preferred hospital. It’s a choice based on our reputation for compassion. And on the knowledge that through the St. Vincent Health system, they’ll have access to nationally recognized capabilities. For more information, call 888-338-CARE or log on to stvincent.org.

I want:

○ Compassion

○ Technology

○ To know I get both

200,000 People Will Read This Space In One Week.

Imagine what that could do for your business! Call us and find out.

317-236-1572
Pope announces year dedicated to the Eucharist for 2004-05

ROME (CNS)—Pope John Paul II announced a special year dedicated to the Eucharist, saying the Church needs to highlight in importance for spiritual life and missionary tasks of the 21st century.

The eucharistic year will begin with the International Eucharistic Congress in Guadalajara, Mexico, this Oct. 10-17 and will end with the Synod of Bishops on the Eucharist in Rome on Oct. 2-29, 2005, the pope said.

The pope made the announcement on June 15, while he was on a weeklong Blood of Christ, during a Mass at the Rome Basilica of St. John Lateran. Afterward, he led a traditional eucharistic procession through the streets of Rome, while seated in the back of a modified flatbed truck.

The pope last year wrote an encyclical on the Eucharist, in which he said there was a close connection between the Eucharist and announcing Christ. To enter into communion with Christ in the Eucharist means becoming missionaries of the message of his sacrifice, he said.

“All those who come worthily for Body and Blood of Christ at Rome’s Basilica of St. Mary Major, nearly a mile away. Speaking at his noon blessing on June 13, the pope said the eucharistic year was part of a pastoral project for the whole Church, in which he was inviting the faithful to “suit attend from Christ.”

A better understanding of Christ’s presence in the Eucharist will lead to a better prayer life, which in turn will favor evangelization, the pope said.

“The Eucharist stands at the center of the Church’s life. In it, Christ offers himself to the Father for us, involving us in his sacrifice, and gives himself to us as the bread of life for our journey along the paths of the world,” he said.

TRI-COUNTY ASPHALT

Paving Indiana Since 1948

CALL FOR YOUR FREE ESTIMATES

• ASPHALT DRIVEWAYS
• SEALCOATING

Discounts for Senior Citizens and non-profit organizations

CALL: 317-849-9901
317-356-1334
317-862-2967

LICENSED & BONDED BY THE CITY OF INDIANAPOLIS

Make The Criterion A Key Member Of Your Marketing Team

Put Indiana’s largest weekly newspaper to work for you. To reserve your ad space in The Criterion call 317-236-1357 or toll free 800-382-8036.
Bishop Dale J. Melczek of Gary, Ind., is not swayed by fads often associated with exercise programs. No Tae Bo. No Pilates. With few variations, the bishop is committed to a simple cardio workout.

"I use an elliptical machine for 25 minutes, five times a week," he said. He follows this intense arm and leg workout with 100 crunches on an abdominal machine. For the 64-year-old bishop, exercise is an integral, but not necessarily enjoyable, part of the day—"at least not while he’s in the midst of stepping."

"I don’t enjoy working out at the health club every day," he said. "But I really feel good, refreshed, when I’m done, and I’ve accomplished that part of my commitment for that day."

A good diet also has a role in the bishop’s regimen. He eats a small bowl of cereal for breakfast, soup for lunch, and lettuce, a piece of fruit and a microwave cereal for dinner. He drinks fewer than two cups of coffee a day, and rarely eats between meals. "To put as much regimen into my life as possible—especially in making time for prayer."

The spiritual element of his daily life includes, but is not limited to, celebration of the Mass, praying of the Divine Office, recitation of the rosary, and a half-hour morning and afternoon meditation.

"I see it all in the context of good stewardship," Bishop Melczek said. "God has blessed us with gifts of life, health and faith in order that we can live a life of discipleship."

That approach guided him through 12 years of the seminary where, he said, he "developed a disciplined life," and where he regularly played handball, hockey, baseball and tennis, and took up downhill skiing as a high school freshman.

"I haven’t missed a year since," he said.

Ordained a priest for the Archdiocese of Detroit in 1964, Bishop Melczek recalled that "it wasn’t considered a good day off unless you participated in three sports." In those days, a day off might include a game of handball, swimming laps in the pool and a round of golf.

When he added archdiocesan administration to his pastoral duties in 1975, the bishop gave up golf and took up racquetball. "It was a way to get a good workout in less than an hour," he said.

For a couple of years, he smoked a pipe and an occasional cigar, but dropped the habit on the advice of his dentist. "The enjoyment you derive from it isn’t worth what it will do to your teeth," he recalled his dentist telling him.

"Another part of the bishop’s regimen is a good night’s sleep, going to bed by 10:30 p.m. and rising at 5:45 a.m. When he isn’t able to work out in the health club, Bishop Melczek runs on the Lake Michigan beach near his home or pulls weeds from his garden. Like his indoor workouts, these activities have the same purpose."

"Parts of my ministry can be stressful," he said, "and this helps alleviate the stress."

## Parents’ regular exercise regimen seen as key in children’s fitness

By Elizabeth Wells  Catholic News Service

Among the blessings parents want for their children are strong and good health. Fostering these qualities, however, requires more than simply extolling their virtues.

"You can only lecture kids so much before they tune you out. That’s when example takes over," said Dr. Tom Lanspa, a cardiologist at Creighton University Medical Center in Omaha, Neb.

"If mom and dad are avid readers, then the kids are more likely to be avid readers. If mom and dad are sports enthusiasts or regularly exercise, then more likely the kids will, too," he said.

"The same holds for faith. If church is important and nothing interferes with getting there, the kids will see it as important."

He speaks from experience. He and his wife, Mary Alice, are the parents of seven children, and work to make prayer and physical activity a daily priority.

"Exercising is ‘probably the hardest thing I struggle with,’ " Lanspa said.

"Everyone gets tired or busy. It’s not that they don’t want to exercise—you just have to make the effort."

He tells his patients that the “best exercise is plain old walking 20 to 30 minutes every day.”

It is something that most people can do and will continue to do, he said.

Regular walking is also a good family activity, he added, as typically the youngest and the oldest family member can participate at the same time. When Lanspa and his wife walk, they typically take the family dogs and encourage everyone at home to come along. Some walk, some ride bicycles, while others use Rollerblades. When the children were younger, the Lanspas used strollers.

"The key to keeping them motivated is that you have to be there," said Lanspa, adding that fun is the other part of the equation.

Susan Selde, a professor at the University of Nebraska at Omaha in the School of Health, Physical Education and Recreation, knows the benefits of setting a good example for her four children, who have been regular companions on her daily runs.

"When they were younger, they used to love to get on the bike trail when I ran," she said. Now that they are older and more involved socially, she said their exercise is tied to their sports activities and family outings.

"It can be as simple as hitting a ball against the garage door or shooting a few baskets," she said. They also include physical activities, such as skiing, hiking, swimming and golfing, as part of their family vacations. Exercise can also be as simple as regularly parking far away from the door so they can walk, Selde said.

Her children have watched her use exercise as a form of stress release. They have been known to let off steam hiking, golfing, swimming or running following a trying day or stressful test, she said.

Both the Selde and Lanspa children.
Medical community growing in acceptance of religion-health connection

By Julie Asher
Catholic News Service

Harold G. Koenig, a physician and associate professor at Duke University in Durham, N.C., longs for the day that doctors will take a spiritual history from their patients as routinely as they now take a patient’s social, sexual and family health histories.

It should become a standard of care, he said, because the spirituality-health connection is a real one.

“More doctors need to recognize that a person’s spiritual life—whether they are part of a faith community or not, or have a prayer life or not—is one piece of the puzzle of someone’s well-being,” Koenig said.

A doctor can support the religious or spiritual component of a patient’s life, he noted, “by encouraging patients who are religious.”

Hundreds of studies have explored the religion-health connection, according to Koenig, who teaches psychiatry and internal medicine and also directs Duke’s Center for the Study of Religion/Spirituality and Health. The purpose of the center is to conduct research on the effects of religion or spirituality on physical and mental health.

The majority of studies conducted around the country—about 900 of them—have focused on men's gender or spirituality on physical and mental health.

The growing needs of your business

Introducing our giant mail box to handle the growing needs of your business

- In-plant quality
- Inkjet addressing
- Automatic inserting
- Laser imaging
- List maintenance
- Premium fulfillment
- Premium fulfillment consultants
- Digital Variable Printing
- Printing service
- Electronic imaging

Analysis of mailing requirements

317-246-3315
5517 W. Minnesota St., Indianapolis

Now Your Parents Can Live At Home!

Your comfort is our first priority. Up to 24 hour care. Hygiene assistance, meals, light housework, joyful companionship. Our caregivers are thoroughly screened.

Visiting Angels
LIVING ASSISTANCE SERVICES
317-733-0617

Our Commitment To Quality Christian Care Continues...

Since 1910 The Altenheim Community has been caring for the physical, social, emotional and spiritual needs of older adults. The continuum of care includes Independent Living, Assisted Living, Intermediate and Skilled Nursing Care. A supportive professional staff, including a full-time Chaplain, work together as a team to assure that residents achieve their maximum level of independence. Contact the Admissions Coordinator at 788-4261 for information.

The Altenheim Community
317-788-4261
web site: altenheimcommunity.org
3525 East Hanna Avenue, Indianapolis, IN 46237

He stressed that about 500 of those studies show that "religious beliefs and practices do appear to be consistently related to [finding] greater purpose and meaning in life, greater sense of well-being, hope and optimism; less depression, less anxiety, less substance abuse."

"People are less likely to drink [or] use drugs if they're more religious," he added. "They have greater social support and it's of a higher quality of support than one gets from secular sources."

While research on religion's impact on physical health is "less plentiful," what research there is shows the effects are positive, he added.

But that outcome is only logical, he said, "given what we are increasingly learning about the way the mind works and how it influences the body—the emotions and stress levels and immune functioning, cardiovascular functioning, hormone levels," Koenig explained. "There's a very intricate interaction between the two.

"If religious beliefs provide a person with a sense of meaning, purpose, hope, optimism and helps them cope, relieves anxiety, relieves depression, helps to enhance joy, thankfulness, forgiveness, enhances social support, then it ought to influence physical health," he said.

Koenig, a Catholic, said he began studying the religion-health connection at the time, he was a family doctor. When treating elderly patients, he said he asked them how they coped with health problems, and "many would tell me about their religious faith and what a role it had played in helping them get through the situation."

"I was intrigued by that," he said, noting that "very little in the medical literature, if anything, was talking about this."

"If it was mentioned, it was mentioned in a negative light," he said. "It was seen as an unhealthy kind of neurotic crutch."

But, he added, "that wasn't what I was seeing."

"I was intrigued by that," he said, noting that "very little in the medical literature, if anything, was talking about this."

But that outcome is only logical, he said, "given what we are increasingly learning about the way the mind works and how it influences the body—the emotions and stress levels and immune functioning, cardiovascular functioning, hormone levels," Koenig explained. "There's a very intricate interaction between the two.

"If religious beliefs provide a person with a sense of meaning, purpose, hope, optimism and helps them cope, relieves anxiety, relieves depression, helps to enhance joy, thankfulness, forgiveness, enhances social support, then it ought to influence physical health," he said.

Koenig, a Catholic, said he began studying the religion-health connection at the time, he was a family doctor. When treating elderly patients, he said he asked them how they coped with health problems, and "many would tell me about their religious faith and what a role it had played in helping them get through the situation."

"I was intrigued by that," he said, noting that "very little in the medical literature, if anything, was talking about this."

"If it was mentioned, it was mentioned in a negative light," he said. "It was seen as an unhealthy kind of neurotic crutch."

But, he added, "that wasn’t what I was seeing."

He has seen the interest in the faith-health connection grow from being almost nothing to making real inroads into mainstream medicine and health care.

But the majority of doctors are "still very leery" of addressing spiritual issues, according to Koenig, and many don’t even know that people’s religious beliefs often drive the choices they make on a course of treatment.

“How can they practice good medicine when they are not in dialogue with the central factor that’s giving this patient life meaning and purpose?” he said.

(For more information about Duke University’s Center for the Study of Religion/Spirituality and Health, log on to www.dukeespiritualityandhealth.org.)
PARENTS moving early."

"That's why it's so important to get kids getting bigger or smaller," he added.

size of the cells that changes—either are formed by age 6 or 7. It's just the size of the cells that changes—either getting bigger or smaller," he added. "That's why it's so important to get kids moving early."

Selde said she believes everyone has a responsibility to take care of what God gave them—including their bodies. Children need to hear it and see their parents doing it because there are so many temptations to abuse it" with food, alcohol, drugs and sedentary behavior, she said.

She has told her children that exercise is just a vehicle to help them live the life God intended for them. Emphasizing the blessings that God gives and encouraging children to take care of these gifts also builds strong faith, she said.

Lanspa said that, faced with their parents' example, children, especially as they mature, better understand the idea of stewardship, exercise and worship. "It says in the Bible that the body is a temple of the Holy Spirit," he said. "That's how you tie it all together. In a way, you are worshiping God when you take care of your health."
When a friend has cancer: 10 ways you can help them

By Victor Parachin
Catholic News Service

With the odds being great that you know or will know someone who has been diag¬nosed with cancer, here are 10 ways to reach out and help a friend who has cancer:

• Check your attitudes about cancer. Before visiting a friend who has been diagnosed with the illness, pause to consider your own ignorance, fears and biases. If you view cancer as a punish¬ment and/or a death sentence not treatable by traditional medical treatments, take time to be better informed. No cancer patient needs to be in the presence of a person who will judge him or her or the treatment program.

• Be there immediately. A common complaint from cancer patients is that they lose friends as soon as their diagnosis is known. Be one of those helpers and supporters surrounding the cancer patient to deliver encouragement and inspiration.

• Send a card. This is easy to do and extremely encouraging to cancer patients, especially in times of “post-treatment blues,” according to Amy Harwell, author of the book When Your Friend Gets Cancer. A card also is an excellent place to relate a few inspiring and life-affirming Scripture passages.

• Listen compassionately. “The absolute best thing you can do for someone in pain, when you can’t make the pain go away and neither can they, is just to listen,” writes Nancy Guilmartin, author of Healing Conversations: What to Say When You Don’t Know What to Say. Be a good listener, allowing someone dealing with cancer to share fears and feelings without passing any judgment and to sense that he or she is more important than anything else going on in your life right now.

• Choose your words carefully. Remember that they can inspire or injure, heal or hurt, bring peace or pain. Avoid statements such as “I know how you feel,” as one can never know how someone else, especially someone facing cancer, can feel. Also avoid “How much time do you have?” and “Did you pay attention to the warning signs?” Rather, try to convey your deep empathy and support.

• Offer to help in specific ways. Avoid saying “Let me know what I can do to help,” as this places your friend in the uncomfortable position of having to ask for assistance. Instead, get pro-active and offer to help in some specific ways, such as doing house cleaning or yard work, prepar¬ing meals, caring for children, providing rides to and from appointments, running errands and taking telephone calls if your friend is feeling tired and needs rest.

• Provide relief for the caregiver. Patients often feel guilty about the load which a spouse or parent is forced to take on and truly appreciate any kindness extended toward caregivers.

• Be sensitive to your friend’s coping styles. Just as each individual is a unique personality, each person has his or her own way of coping and dealing with cancer. Some people are very private about their illness while others will be more public.

• Respect the patient’s decisions. Don’t quarrel about the patient’s treatment deci¬sions. Even if you feel strongly, show restraint and respect decisions about how the cancer will be treated.

• Promote hope. Try to keep your friend hopeful and optimistic about the future. Without hope, the burden of a life-threatening illness can become heart break¬ing. “More than 8 million Americans with a history of serious cancer are alive today and didn’t give up hope,” Richard A. Bloch, founder of the H & R Block Corp. and a cancer survivor, said. “A cancer diagnosis is not a death sentence.”

• Choose your words carefully. Remember that they can inspire or injure, heal or hurt, bring peace or pain. Avoid statements such as “I know how you feel,” as one can never know how someone else, especially someone facing cancer, can feel. Also avoid “How much time do you have?” and “Did you pay attention to the warning signs?” Rather, try to convey your deep empathy and support.

• Offer to help in specific ways. Avoid saying “Let me know what I can do to help,” as this places your friend in the uncomfortable position of having to ask for assistance. Instead, get pro-active and offer to help in some specific ways, such as doing house cleaning or yard work, prepar¬ing meals, caring for children, providing rides to and from appointments, running errands and taking telephone calls if your friend is feeling tired and needs rest.

• Provide relief for the caregiver. Patients often feel guilty about the load which a spouse or parent is forced to take on and truly appreciate any kindness extended toward caregivers.

• Be sensitive to your friend’s coping styles. Just as each individual is a unique personality, each person has his or her own way of coping and dealing with cancer. Some people are very private about their illness while others will be more public.

• Respect the patient’s decisions. Don’t quarrel about the patient’s treatment deci¬sions. Even if you feel strongly, show restraint and respect decisions about how the cancer will be treated.

• Promote hope. Try to keep your friend hopeful and optimistic about the future. Without hope, the burden of a life-threatening illness can become heart break¬ing. “More than 8 million Americans with a history of serious cancer are alive today and didn’t give up hope,” Richard A. Bloch, founder of the H & R Block Corp. and a cancer survivor, said. “A cancer diagnosis is not a death sentence.”

When a friend has cancer: 10 ways you can help them

When Family Matters...
Call the Realtor Who Cares
About you and yours!
"call our dad for results"

Dick Houghton
Call Now! 317-590-3174
dickhoughton@realtor.com

When you need to choose a doctor or hospital for care, more is better. That’s why with Sagamore Health Network, we give you more choices. More doctors to choose from. And more hospitals to go to. More choices make Sagamore Health Network more of what you want in a health plan. So when it’s time to select your health plan, be sure to give it some “more” thought.

SAGAMORE
SIMPLY THE BETTER CHOICE.

www.sagamore.net.com
Feelings of ‘true guilt’ are a gift from God

By Fr. Herbert Weber

On the Friday after Sept. 11, 2001, I conducted a wedding rehearsal at my parish church. The bride and groom had prepared for their marriage for months. We also had detailed the plans for the wedding ceremony.

However, none of us ever expected that their celebration of the sacrament of marriage would take place during those dark days after the terrorist attacks on the World Trade Center in New York and the Pentagon in Washington, D.C. As the rehearsal progressed, one readily could sense a feeling of heaviness in the church. So I took the couple aside for a private chat.

“We feel guilty being happy when so many people are suffering or scared,” they told me. Their feelings summed up the emotions of the entire wedding party.

Breaking from the traditional format of a wedding rehearsal, I asked that everyone gather together for a prayer.

“I told them that we would not pretend that nothing had happened nor would we want to be callous about others’ sufferings. So we prayed for those who had lost their lives and for their families. We also decided to add a similar prayer during the wedding ceremony the next day. With that said, we continued the rehearsal.

Probably most people can understand the emotions that were felt by that young couple. Somehow they felt that even to celebrate a marriage was wrong in light of what had happened. They were feeling guilty that they were happy.

Feeling guilt and being guilty are often two different things. In fact, there are probably few words in the contemporary Christian vocabulary as poorly understood as the word “guilt.” Feelings of guilt and being guilty are often two different things.

True guilt can be experienced when a person confronts his or her life in a spirit of honesty. Sadly, people often live in denial of subjective reasoning that does not lend itself to accepting guilt for their actions. To appreciate appropriate guilt consistently, one needs a well-formed conscience.

Artificial feelings of guilt, something like those experienced by the couple that had done nothing to cause the tragedy of the terrorist attacks on the World Trade Center and the Pentagon, are often free-floating. Like pollen in the air, they seem to catch people at vulnerable times.

The primary way these artificial emotions of guilt differ from true guilt is that they are not connected with direct or indirect choices. Instead of leading to change in a person’s life, emotions of guilt confuse a person and cause unnecessary anguish.

Artificial guilt feelings may come from an overly sensitive conscience. Often, they show up when those surrounding a person impose them. Recall the old expression of putting someone else “on a guilt trip”? Instead of accepting responsibility for their own limitations, people often shift the burden to others.

Like healthy guilt that develops within a community, artificial guilt also grows when nurtured by others—parents, spouses, work associates or teachers.

These two types of guilt exist among people of faith. Like weeds in a garden, the artificial kind that detracts from spiritual growth needs to be controlled without stunting the development of true guilt, which can lead the soul closer to God.

(Christopher Weber is pastor of St. Peter Parish in Mansfield, Ohio.)

Forgiveness helps heal the world

By David Gibson

“Getting things right” about God is part of the challenge of being a Christian. In the process, we might also “get things right” about ourselves.

If we ask forgiveness from God for our own wrongdoing, we acknowledge that God is merciful and forgiving. To recognize this is also to recognize that we need to become mercifulforgivers if we want to follow God as Christian disciples.

Pope John Paul II said in his 2002 World Day of Peace message that Christ’s followers, “baptized into his redeeming death and resurrection, must always be men and women of mercy and forgiveness.”

The pope said “families, groups, societies, states and the international community itself need forgiveness in order to renew ties that have been sullered ... and overcome the temptation to discriminate against others without appeal.”

God’s forgiveness heals us. Our forgiveness, the Holy Father said, heals the world we live in.

(David Gibson edits Faith Alive! 

Discussion Point

Rely on Scripture for guidance

This Week’s Question

Where have you found helpful spiritual counseling or guidance?

“I would say three places: through Scripture, through other spiritual reading and through the homilies.”

(ellen Cimino, Princess Anne, Md.)

“I’ve been a Catholic for just five years now. I was a Protestant before that. As for spiritual counseling or guidance, that’s an easy one. I speak with my parish priests.”

(George Spielman, La Pine, Ore.)

“We have a retreat center here. It’s run by the Passionists. This is a fantastic resource center for me and for other members of the parish.”

(John Groce, Orangevale, Calif.)

“From the parishioners—the faith community.”

(Debbie Sammer, Rochester, N.Y.)

Lend Us Your Voice

An upcoming edition asks: Why do you read the Bible? How do you draw upon it?

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

Alive!

The remarkable life of Bishop Benedict Flaget

We have to be amazed at what the first priests in this part of the United States accomplished and the few more than Sulpician Father Benedict Flaget. After the French Revolution and came to this country, John Carroll went to America’s first bishop, John Carroll. Bishop Flaget was the second Bishop Flaget to care for the Catholics of Indiana, just as he assigned Father Simon Brûé, who moved from Kentucky. Badin had come to the United States with Father Flaget.

Although technically extinct, it took almost a century for the first diocese to be formed when Father Carroll’s request to divide the Diocese of Cincinnati assigned Father Stephen Badin to Kentucky. Badin arrived in the mountains and the Allegheny Mountains and the Carroll’s request to divide the Diocese of Cincinnati assigned Father Stephen Badin to Kentucky, Indiana, Ohio, Tennessee, Illinois, Wisconsin, Michigan, and parts of Arkansas, Missouri, and Minnesota.

Flaget didn’t think himself worthy of being a bishop and tried to get out of it. When his appeals to Archbishop Caron failed, he headed for Marseille to the Sulpician superior. That didn’t work either and he was told that the pope wanted him to be the bishop. He finally accepted. While in France, he recruited priests for his diocese, and returned with Father Simon Brûé, who would become the first bishop of Vincennes.

Bishop Flaget was Bishop for 40 years. He spent most of his time on horseback, moving from town to town administering the sacraments and offering Mass. He was an order in secular life and seldom saw a priest. To solve that problem, he started a seminary as well as other educational institutions. He recruited men and built schools and churches, including the cathedral at Bardstown, Ky.

During those years, too, the Church on what was then the frontier of the United States grew sufficiently that vast division was divided into other dioceses, including Vincennes, Ind. He consecrated the bishops for those dioceses. He also achieved a national reputation because he founded the first Catholic newspaper in the United States in 1822, and he continued to write for it.

When the two met, Bishop Flaget traveled from the diocese to check his diocese. At the end of that trip, he recommended that his see city be moved from Bardstown to Louisville because it was clear to him that Louisville would be more important in the future. The Holy See agreed a few years later. Therefore, for the last nine years of his life, Bishop Flaget was the first bishop of Louisville. He died in 1850 at the age of 87.

It seems to me that Father’s Day was kind of an afterthought. Mothers—there have always been a big, particular in the United States. Both women didn’t have much “power” and needed something that the one thing they could do that men couldn’t.

So to be fair, as Americans always strive to be, we invented Father’s Day. It seems to me that Father’s Day was designed by Nature instead of flowers and candy and sentimental cards, fathers get ties or shirts. And their greetings, for some mysterious reason, always feature mallard ducks or sailboats or fishing gear. I guess these are supposed to make them feel...Manly.

The greeting card stereotype seems to be that moms are sweet and dads are strong and dependable. But the annual message for both parents is clearly the same: We love and respect you; thanks for having us. So, on this happy occasion when we celebrate daddies, let’s remember the author (get that word?) of their authority. God’s dads are truly made in his image.

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

The scandal of child labor

Summer vacation is upon us and schoolchildren are celebrating. Baseball, swimming, trips to the local or family trips—if it’s enough to make you happy, your child is going to be a kid again.

Sadly, however, many children worldwide will be working this summer. And the work is dirty, hard and dangerous.

Children in the "World Without Child Labor," an International Labor Organization (www.ilo.org) report, 246 million worldwide are involved in child labor should be abolished. The study found that one out of every eight children in the world between the ages of 5 and 17—an estimated 179 million— is exposed to forms of labor that involves physical or psychological damage, or that even threaten their lives.

Among adults, 8.4 million children are trapped in the worst forms of child labor, excluding forced and bonded labor, pornography, prostitution and armed conflict.

Recently, about 200 former child laborers gathered in Florence, Italy, for First Children’s World Congress on Child Labor. They wrote in their concluding declaration that they are calling for government leaders to make changes to legislation of the right of children to education and to bring about the eradication of child labor. They wrote in their concluding declaration that they are calling for government leaders to make changes to legislation of the right of children to education and to bring about the eradication of child labor.

In the United States, according to Human Rights Watch, 200,000 child farmworkers are laboring in dangerous and grueling conditions. Children as young as 6 years old work as long as 14 hours or as little as $2 an hour. Consequently, 45 percent of them never finish high school.

HWW says that many adult farmworkers earn only about $7,500 annually. Because adult workers often are paid unfair wages, children are forced to work in order to ensure family survival. Guaranteeing a living wage for adults is another key to ending child labor.

Visit the Web site I’ve mentioned several times for help. Also, please contact your U.S. senators and congressmen and women, urging them to work for large investment increases to projects designed to eliminate child labor in the next federal budget. And urge them to support an increase in the federal minimum wage—currently $5.15 an hour.

Ask corporations like Wal-Mart to reveal the names of their subcontractors and contact contractors. This will help ensure independent inspections for child labor.

Cardinal Theodore E. McCarrick, archbishop of Washington, is working to end child labor. In India, CRS funds projects designed to move children from cotton fields to classrooms. CRS also provides training to parents making a donation to Catholic Relief Services, Box 17000, Baltimore, MD 21223. Please donate to India Child Labor/Education Programs.

Let’s work together to end work for them so that one day soon all God’s children will experience the joys of school and summer vacation.

(Making a Difference/ Tony Magliano is a columnist for Catholic News Service.)

From the Editor Emeritus/John Fink

Faithful Lines/From the Editor Emeritus/

making a difference? No, I’m not all of that most of the time. I’m far from being a trueshmo—or a saint! However, I hope I’m headed in a faith-filled direction.

As French Catholic writer and social reformer Leon Blay (1845-1917) said, “There is but one saint in this life—there can’t be a saint.”

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

Good fathers are something to celebrate

It seems to me that Father’s Day was kind of an afterthought. Mothers—there have always been a big, particular in the United States. Both women didn’t have much “power” and needed something that the one thing they could do that men couldn’t.

So to be fair, as Americans always strive to be, we invented Father’s Day. It seems to me that Father’s Day was designed by Nature instead of flowers and candy and sentimental cards, fathers get ties or shirts. And their greetings, for some mysterious reason, always feature mallard ducks or sailboats or fishing gear. I guess these are supposed to make them feel...Manly.

The greeting card stereotype seems to be that moms are sweet and dads are strong and dependable. But the annual message for both parents is clearly the same: We love and respect you; thanks for having us. So, on this happy occasion when we celebrate daddies, let’s remember the author (get that word?) of their authority. God’s dads are truly made in his image.

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

Striving to be a shmoo or a schmuck?}
The Sunday Readings

Sunday, June 20, 2004

• Zechariah 12:10-11, 13:1
• Galatians 3:26-29
• Luke 9:18-24

This weekend, Father’s Day occurs in the United States, giving the opportunity to call to our minds the love that God has for each one of us. Zechariah was a prophet called to prophesy in the sixth century B.C.

The first is that Peter spoke for the Twelve Apostles. The Gospel recorded Peter’s statement. Secondly, Peter was inspired and wise enough to recognize Jesus. The four Gospels relate evidence and prophecy of Peter’s importance in the unfolding of salvation in Jesus.

The Lord then declares that true disciples are more than a warm feeling of love. They are those who know and believe that their lives are not their own, but belong to Christ. He continually accepts the command of God to be a witness to the truth.

Accepting a scrupulousness to see God’s love and the beauty and goodness of His behavior can make us happy and will turn our deepest fear into a new life. Each true disciple must also carry the cross as Jesus carried the cross.

My Journey to God

Between the innocence of childhood and the sobering adult of adulthood, a young man hears the call to God in a vocational life. A call that is devoid of secularism and priesthood that is God. God is a Father, a husband, and a God to his children. The Lord is intimately and indelibly a part of each each Christian. Each believer belongs to God in Christ. St. Luke’s Gospel is the source of the last reading.

In this passage, Jesus asks how the Apostles view him. Peter replies that Jesus is the Messiah, the Son of the Living God. Peter’s confession on faith in Jesus reveals two important catechetical points.

1. Love. God sent Jesus to humanity. In Jesus, humans can become nothing less than heirs to eternal peace. In Jesus, humans become brothers and sisters of the Son of God, with God their Father in a most special sense.

2. St. Luke’s Gospel further describes Jesus as God’s gift. As Peter said, the Lord in the Messiah. He frees us from our sin. God loves us as a perfect, loving, forgiving, and providing Father. However, God’s love does not drag us away from ourselves. We must turn to God, with true conviction. We must even carry the cross on occasion.

Carrying the cross is a struggle. Nevertheless, our loving Father assists us with the divine help of Jesus, and our loving Father awakens us with everlasting life at the end of our earthly struggle.

Daily Readings

Monday, June 21

Aloaysa Gonzaga, religious
Psalm 63:5-15, 12-13
Matthew 7:1-5

Tuesday, June 22

Paulinus of Nola, bishop
Psalm 8:2-4, 10-11
Matthew 7:6, 12-14

Wednesday, June 23

Thomas More, martyr
Psalm 7:1-11
Matthew 7:15-20

Thursday, June 24

The Nativity of John the Baptist
Psalm 9:1-6
Matthew 8:1-4

Friday, June 25

Psalm 2:5.1-12
Matthew 8:5-7

Saturday, June 26

Psalm 23:1-6
Matthew 8:5-7

Sunday, June 27

Psalm 139:1-3, 13-15
Matthew 9:1-7, 10-22

Question Corner/ Fr. John Dietzen

Ministry for alcoholics must focus on disease

Q. I was puzzled a few weeks ago when, in addressing alcohol abuse and moral culpability, you did not refer to the disease of alcoholism. I am an alcoholic myself, an alumnus of an addiction rehabilitation center. I took no personal pleasure in having to tell you that I have a fair hunch that most alcohol abusers are so because they are addicted.

My concern is that without knowledge of alcoholism as a disease, many people will become frustrated by treating alcohol abuse as a moral fault or sin. (Illinois)

A. I am grateful to this priest for reminding me of the illness aspect of alcoholism.

As with any addiction that results in loss of control over the substance, one’s culpability—personal moral guilt—is diminished. The concept of alcoholism as a disease is deeply rooted in medical and psychological literature.

Among other factors, the reality that 95 percent of alcoholics have at least one other family member with the problem and that those experienced with alcoholism traditionally speak of “recovering” (never “recovered”) alcoholics highlights the view that alcohol addiction is a chronic disease that may be brought under control, but never cured.

It also underscores the moral responsibility to seek treatment, especially when the disease is destroying one’s life or the lives of others.

Q. I read your column every week. Now I have a question. As a young girl, I was very scrupulous, but became calmer as I hit middle age. Now, at 60, the problem is here again. When I have a sin serious enough to confess, I’m upset for days. I don’t like confession. I start sweating, can’t sleep and think of nothing else. Why can’t we just say we’re sorry for our sins and make things less nerve-wracking?

There must be an easier way out for someone like me. (Maryland)

A. My first hope is that you accept my suggestion that looking on the cross will help you solve the problem that makes you unhappy and upset will not be solved by having an “easier way out” telling God you’re sorry for your sins.

Briefly, scrupulosity means that for many of several reasons an individual has lost his or her sense of good judgment about what is a sin.

A scrupulous person tends to see sin where there is no sin, sometimes interpreting the most innocent action as a grave sin because of “bad intentions” or exaggerating its seriousness. The inner turmoil and compulsions that accompany this illness have deeper sources than simply being afraid of confession. They need to be addressed and helped by someone qualified to make correct assessments and encourage healing attitudes and actions. So please make the step that can help you cope with whatever scrupulosity is there, and get your life as much as on every other possible.

The fact that you found the problem alleviated during much of your adult life should give you some hope for the future.

Unless he is a professional psychologist or psychiatric counselor, there is little that a priest can help you. Any well-educated priest, however, should be prepared to recognize signs of scrupulosity, in confession or elsewhere, and perhaps help the individual work through it.

On the other hand, especially if the affliction has developed into a deeper neurosis, he will need to suggest professional psychological assistance.

Your best course, then, is to talk to a priest, in whose wisdom and experience you have confidence, and follow his directions faithfully, even about Communion and confession.

Finally, don’t be discouraged. This painful illness always brings anxiety and distress. But if you pray and follow the course that I’ve outlined, you should either resolve the problem or learn how to live with it more peacefully.
The Active List

The Society of St. Vincent de Paul Archdiocesan Council of Indianapolis wishes to thank the estate of Virginia Kells Basso for the generous bequest to our Society. This gift will enable our 100% volunteer Society to feed and clothe the poor of all faiths and races.

The June Active List

Volunteers of America—Indianapolis

Call for more information (317) 686-5806 www.voain.org

Volunteers of America is a faith based organization.


June 18 Sacred Heart of Jesus Church, 1530 Union St., Indianapolis. Feast of the Sacred Heart of Jesus, Mass, 6 p.m., Central Catholic Parish, 415 E. Eighth St., Carmel, Ind. Parish festival, 5 p.m.-midnight, food, rides, information: 317-638-5551.

Marian College, St. Francis Residence Hall Chapel, 3200 Cold Spring Road, Indianapolis. Cardinal Criminal Renewal prayer meeting, 7:30-8 p.m. Information: 317-827-8799.

Our Lady of the Apostles Family Center, 2484 N. West 700 North, Westfield. Family League, Natural Family Planning food, booths, Fri. 5-10 p.m., St. Mary Parish, 415 E. Eighth St., New Albany. Parish festival, 5 p.m.-midnight, food, rides, Friday. Information: 317-638-5551.

June 19-20 St. Nicholas Parish, 6461 E. St. Nicholas Dr., Sunman. Parish picnic, chicken dinner, turtle soup, games, 10 a.m.-6 p.m. EST. Information: 317-623-2964.

Mary's King's Village Schoenstatt and Divine Mercy Center. Reconciliation: located on 925 South, 8 miles east of 421 South, 12 miles south of Versailles. Schoenstatt Spirituality, Holy Hour, 2:30 p.m., Mass, 3 p.m., with Father Elmer Buickwitz. Information: 317-649-3551 or fbebuickwitz@comcast.net or log on to Schoenstatt Web site www.schoenstattusa.org.


St. Francis Hospital and Health Centers, 811 S. Emerson Ave., Indianapolis. Freedom from Smoking. seven-week class, session 3, 6:30 p.m., 30 p.m per person. Information: 317-782-7999.

June 21-23 Marian College, 3200 Cold Spring Road, Indianapolis. Saint Meinrad Archabbey. Women’s weekend retreat, “Parables and Life.” Benedictine Father Ronald Schaefer, presenter. Information: 317-267-2777 or 800-880-2777 or oai@saintmeinrad.edu.


June 21-26 Archbishop Edward T. O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Devorce and Beyond programs, 7 p.m. Information: 317-236-1956 or 800-382-9836, ext. 1596.


June 26 Fatima Retreat House, 5353 E. 56th St., Indianapolis. Retreat program, for troubled marriages. Information: 317-236-1586 or 800-382-9836.


June 29-30 McCarrick Park, 3353 McFarland Road, Indianapolis. Parish festival. Thurs. Fri. 5 p.m.-midnight, Sat. 3 p.m.-midnight, food, rides, games, crafts. Information: 317-786-4371.

June 30 Hamilton County 4-H Fair Celebration, main hall, 2001 Pleasant Ave. Get the Faith. Catholic Home Educators Curriculum Fair and Conference, 8 a.m.-5 p.m., keynote address, 11:30 a.m., Archbishop M. Buechlein, presenter. Information: 317-849-0440.

July 1-2 St. Jude Parish, 3353 McFarland Road, Indianapolis. Parish festival. Thurs. Fri. 5 p.m.-midnight, Sat. 3 p.m.-midnight, food, rides.
The length of their stay also depends on whether or not families have other people that can take them in. There are some families that have burned every bridge, and there you’re looking at a family that’s going to be with us for a while if we’re going to do this right.

And doing it right is of prime importance because so much is at stake. “This is a human service profession, and we’re not making a product,” Bickel said. “Our failure is a serious failure.”

In order to continue to provide its vital services, Holy Family Shelter relies on the generosity of others. The shelter particularly needs disposable diapers, new underwear and socks, toilet paper, trash bags, school supplies, plastic utensils and breakfast cereal among other basic everyday goods.

(For more information about how you can help Holy Family Shelter, call Bill Bickel at 317-635-7830, ext. 12.)

matching grant of $10,000 from a donor waiting for when they reach the goal. As for the $10,000 the shelter received from the St. Patrick’s Day Benefit, that’s enough money to buy 20,000 meals or rental assistance for 50 families—assistance that would prevent them from ever needing to come to the shelter.

The goal of the shelter is to find another way for families to find a place to live and to make living in the shelter a last option, Bickel said. When families are admitted to the shelter, ideally, they should not live there for more than 45 days, but many stay longer.

The reality, Bickel said, is that some families need longer to get back onto their feet. Making them leave the shelter, which holds only 22 families, would probably result in their living “perpetually on the fringe of homelessness.”

Toby McClamroch, far right, co-chair of the 2003-04 United Catholic Appeal, presents Bill Bickel, second from left, director of Holy Family Shelter in Indianapolis, and David Bethurum, associate executive director of Catholic Social Services of Central Indiana, with an envelope of checks totaling $10,000.

The shelter particularly needs disposable diapers, new underwear and socks, toilet paper, trash bags, school supplies, plastic utensils and breakfast cereal among other basic everyday goods.

(For more information about how you can help Holy Family Shelter, call Bill Bickel at 317-635-7830, ext. 12.)

Many wonderful sites are planned for this incredible trip:

— Buffet breakfast and lunch or dinner daily
— All first-class hotel on twin occupancy
— Cost: $3,490.00
— For more information call — Carolyn Noone, 317-236-1428 or 800-382-9836, ext. 1428.

Pilgrimage to Germany and Switzerland
September 23 – October 2, 2004

Led by Most Rev. Daniel M. Buechlein, OSB
Archbishop of Indianapolis

Our Lady of Fatima Retreat House
Upcoming July events!
July 13–15 “Spirituality through Art”
A mid-week commuter retreat!
9:00 a.m. – 3:00 p.m. each day
Sr. Ann Vonder Meulen, presenter
Sessions will include meditation and prayer with the use of clay, watercolors, mandalas and other media as helps toward living a life more centered on God.

July 19 & 26 Adult Art Classes
Carol Wagner, instructor
Session one on July 19 will focus on drawing skills and session two on July 26 will be devoted to painting with watercolors

Attend art classes FREE if you register for the July 13–15 retreat! Call or e-mail us today for details or to register!

Visit www.archindy.org/fatima
E-mail fatima@archindy.org
(317) 545-7681

ST. BERNADETTE FESTIVAL
For more info call – 317-356-5867
4838 E. Fletcher Ave., Indianapolis
1 block west of Emerson, 1 block south of English
Thurs., June 17 – Fri., June 18 – Sat., June 19
5 p.m.–10:00 p.m. 5 p.m.–Midnight 3 p.m.–Midnight

Visit www.archindy.org/fatima
E-mail fatima@archindy.org
(317) 545-7681

Pilgrimage to Germany and Switzerland
September 23 – October 2, 2004

Led by Most Rev. Daniel M. Buechlein, OSB
Archbishop of Indianapolis

Many wonderful sites are planned for this incredible trip:

Abbe Einsiedeln in Einsiedeln, Switzerland. Mass and tour of the church and Benedictine monastery of St. Meinrad where he died in 861.

Wies Church for Mass, a great masterpiece of Bavarian Rococo. Since one of the church’s older paintings shed tears, thousands of pilgrims come to the chapel in the meadow.

Munich, the capital of the state of Bavaria. Mass in the landmark Frauenkirche. An afternoon of sightseeing, which includes the performance of the famous Glockenspielen in this important Catholic German city. Evening offers an opportunity to visit and participate in the festivities of the Oktoberfest “on the Wiesen.”

Cologne, Mass in the renowned gothic Cologne Cathedral, which remained standing while Cologne was leveled in WWII. As Cologne is the sister city to Indianapolis, we have a reception following Mass in the Old City Hall with Cologne’s Lord Mayor.

Rothenburg ob der Tauber, after Mass in St. Johannes Church, enjoy a tour of this city whose town walls, city hall and all the old town buildings are preserved from the middle ages. Tillman Riemenschneider intricately carved the wooden altar in the Church of St. Jacob a former Catholic church.

Limburg, with their pride and joy, the Cathedral of St. George, consecrated in 1235, is late Romansque with some portions very early gothic.


Neuschwanstein Castle, the home of King Ludwig of Bavaria that inspired Walt Disney for his Magic Kingdom Castle.

Mainz, the capital of the Rheinland-Pfalz and noted as the birthplace of Johannes Gutenberg inventor of the art of printing and movable type.

Lindau, built on an island in beautiful crystal clear Lake Constance that touches Germany, Austria and Switzerland.

Atötting, a sacred place for Catholics. Mass at the famous St. Anna Basilica. Visit the monumental “Jerusalem Panorama Treasure Vault.”

Cost: $3,490.00
Accommodations — All first-class hotel based on twin occupancy
Meals — Buffet breakfast and lunch or dinner daily
For more information call — Carolyn Noone, 317-236-1428 or 800-382-9836, ext. 1428.
For information about rates for classified advertising, call (317) 236-1572.


THANK YOU God, St. Jude, Blessed Mother, St. Anthony, St. Michael, St. Peregrine and St. Ann for clearing provided.

Want To Buy
We Buy Furniture & Antiques.
We specialize in Estates.
Contact - J.C. at: 317-796-0523

Ashphalt Paving
Rowe Paving Co.
- Residential Driveways
- Commercial Parking Lots
Call 852-0102 or 898-3373

It pays to advertise in The Criterion
Call 317-236-1572

Gutter
Kelly’s Gutter Cleaning
Gutter Cleaning • Light Hauling
Free Estimate • Minor Repairs
862-5737

Residential/Com’l Cleaning - Cleaning
Trinity Cleaning
Christian Based Company
Marion County Area
Call for FREE estimate
Melissa
317-441-6952

FOR SALE
Side b y side Cr  vpt n I b d lld llng Alvy • Cemetery Bluff Road and Troy on the Southside of Indianapolis. Location is inside, Alcove “H”, Tier “B” spaces 8 and 6, Si ngs w/ Doubl e Shutter. Estimated v alue w/ou t lettering $10,665.00.

Mobilehome for blessing received. Tonia
Blessed Mother, St. Anthony, St. Blessed Virgin, Sts. Joseph, Jude, God, St. Jude,

Coo r./Dir. of Religious Education
St. Luke’s, a north side Indianapolis parish, is seeking a Coordinator/Director of Religious Education to implement and oversee faith formation programs, pre-school - 8th grade and adults, and assist with the spiritual and liturgical life of the parish beginning Fall 2023. This is a full-time position with benefits.

Applicants should have a love for the Catholic faith, be committed to Archdiocesan catechetical guidelines and curriculum, possess organizational skills, be self-motivated, and have the ability to work together with children, families, volunteers, and staff. A bachelor’s or master’s degree in religious studies, education or a related field is required.

Direct inquiries and resumes by June 24, 2023 to:
Judy Dudley
Office of Catholic Education Archdiocese of Indianapolis
1400 N. Meridian Street
Indianapolis, IN 46205

Business Manager
Sceccina Memorial High School, a small Catholic high school on the east side of Indianapolis, is currently looking for a full-time Business Manager. The Business Manager is accountable to the President and is responsible for the organization and operation of the financial and business affairs of SMHS. Candidates must possess a minimum of a Bachelor’s degree in accounting or finance. Additional qualifications include a working knowledge of accounting principals, budget generation and preparation, maintenance, employee supervision and payroll, benefits administration.

Interested candidates should submit a cover letter and resume to:
Rick J. Ruhl, Principal
Sceccina Memorial High School
5000 Nowland Ave.
Indianapolis, IN 46201
rruhl@sceccina.org
Fax: (317) 322-4287
Work alongside the greatest Healer of all time.

Experience the rewards of working in an atmosphere of compassionate concern, joyful service and respect for life. Join the family of caring professionals at St. Francis Hospital & Health Centers, one of Indiana’s leading healthcare providers.

RADIOLGY
• Radiology Technologist
  Indiana certification required
• MRI
  Certification required
• Ultrasound
  RDMS Certification

REGISTERED NURSES
• Cardiac & Vascular Care
• Oncology
• Surgery
• Home Health
• Emergency
• Behavioral Health & more

RESPIRATORY THERAPISTS
• Certification required

MEDICAL TECHNOLOGISTS
• Certification required
• Required to travel between campuses

PLEASE FORWARD YOUR RESUME TO:
St. Francis Hospital & Health Centers,
Patt Cassidy, 1600 Albany St, Beech Grove, IN 46107
Ph: (317) 782-6535 Fax: (317) 783-6152
e-mail: sfjobs@ssfhs.org web:jobs.StFrancisHospitals.org

ST. FRANCIS CAREERS
leading the way

An Equal Opportunity Employer