



The

Criterion

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Inside

Archbishop Buechlein	5
Editorial	4
Question Corner	15
Sunday and Daily Readings	15

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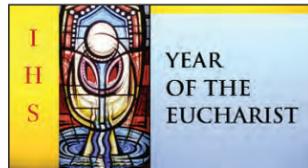
June 3, 2005

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Archdiocese's Year of the Eucharist celebration is June 12

By Sean Gallagher

Catholics from across the archdiocese are preparing for a special celebration of Christ's presence in the Eucharist, what the late Pope John Paul II described in his encyclical *Ecclesia de Eucharistia* ("The Church from the Eucharist") as "the most precious possession which the Church can have in her journey through history."



Thousands of Catholics are expected to take part in "The Year of the Eucharist: Celebrating the Body of Christ" from 3-5 p.m. on June 12 at Victory Field in Indianapolis. Pope John Paul II announced last June that a year of special emphasis on the Eucharist would be held in the Church from October 2004 to October of this year.

After processing through the streets of downtown Indianapolis from St. John the Evangelist Church, Archbishop Daniel M. Buechlein, carrying a monstrance holding the Blessed Sacrament and leading a designated group of archdiocesan priests and Disciples in Mission parish coordinators,

will enter the minor league baseball stadium at 3 p.m.

Joining the procession at the stadium will be hundreds of boys and girls who have celebrated their first Communion this year, members of several Catholic fraternal organizations and banner bearers representing parishes from across the archdiocese.

During the course of the procession, there will be Scripture readings, the singing of the sequence for the Solemnity of the Most Body and Blood of Christ and other sung responses, a sermon by Archbishop Buechlein and a commissioning of those involved in Disciples in

Mission to continue their ministry of evangelization. The procession will conclude with Benediction, the Church's solemn blessing.

Father Jonathan Meyer, associate director of the Office of Youth and Young Adult Ministry for the archdiocese and a member of the committee helping to plan and coordinate the event, spoke recently about its focus on the Eucharist.

"We constantly go to the RCA Dome or Victory Field or Conesco Fieldhouse to go and see these big names, to go and see basketball players, football players, rock stars, country music stars," he said. "And

See EUCHARIST, page 10

Chance meeting with future pope helped Deacon Williams prepare for priesthood

Editor's Note: On June 4, Deacons William M. Williams and Shaun Whittington will be ordained to the priesthood for the Archdiocese of Indianapolis. A profile of Deacon Whittington was published in the May 27 issue of The Criterion.)

By Mary Ann Wyand

GREENWOOD—Since his childhood, Deacon William M. Williams' mother has prayed that her youngest son would become a priest someday.

Our Lady of the Greenwood parishioners John and Dolores Williams of Greenwood will see her longtime prayers answered when their son is ordained to the priesthood by Archbishop Daniel M. Buechlein during a 10 a.m. Mass on June 4 at SS. Peter and Paul Cathedral in Indianapolis.

The newly ordained priest will celebrate his Mass of Thanksgiving at 2:30 p.m. on June 5 at Our Lady of the Greenwood Church, his home parish.

His first appointments are as associate pastor of St. Simon the Apostle Parish in Indianapolis and chaplain of Father Thomas Scecina Memorial High School, the interparochial high school in the Indianapolis East Deanery.

"It is truly an honor to be able to have both assignments as a newly ordained priest," Deacon Williams said during a May 24 interview at his parents' home in Greenwood. "When the archbishop called me to tell me that I was getting two assignments, it was a surprise and an honor because he has entrusted me with quite a bit. I just hope



While studying at the Theological College at The Catholic University of America in Washington, D.C., seminarian William M. Williams talks with Cardinal James Hickey, the former Archbishop of Washington, during a reception on Sept. 26, 2002, at the college.

that I can bring my own gifts and talents that God has blessed me with to my assignments.

"I'm looking forward to helping Father [Robert] Sims [the pastor] at St. Simon Parish," Deacon Williams said. "There are a lot of good and faithful people there, and there's obviously a lot of work to be done. It's a growing parish. I'm looking forward to learning from Father Sims, and

hopefully the two of us together can do a good job of bringing the Gospel message to the people at St. Simon Parish."

Deacon Williams said he also is looking forward to serving as chaplain and teaching at Scecina Memorial High School.

"It's the 'Pride of the Eastside,'" he said. "When young people are taught the

See ORDINATION, page 2

In Bari, pope highlights importance of Eucharist, Christian unity

BARI, Italy (CNS)—On the shores of the Adriatic Sea, Pope Benedict XVI celebrated his first Mass outside Rome as pope, encouraging Catholics to demonstrate to the world the real presence of Christ in the Eucharist, "the sacrament of his love."

The May 29 Mass, celebrated under a hot sun on the seashore, marked the conclusion of the weeklong Italian eucharistic congress.

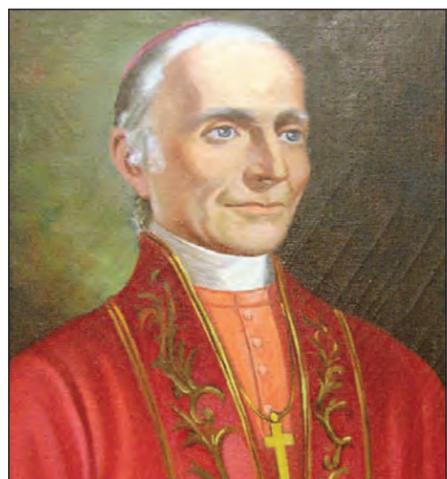
Pope Benedict, who spoke of the importance of celebrating the Eucharist as a community united in faith, used the Mass as an opportunity to affirm his commitment to promoting Christian unity.

The Gospel was chanted in Greek by an Eastern-rite Catholic deacon, underlining Bari's identity as a place where Christians from the East and West meet around the tomb of St. Nicholas, a saint both venerate.

"The Christ we encounter in the Eucharist is the same here in Bari as in Rome, in Europe as in America, Africa, Asia and Oceania," Pope Benedict said. "It is the one Christ who is present in the eucharistic bread everywhere on earth."

The fact that all who eat of Christ's body and drink his blood are incorporated

See UNITY, page 9



Bishop Simon Bruté

Archbishop's summer columns focus on life of Bishop Bruté

On page 5 of this week's issue of *The Criterion*, Archbishop Daniel M. Buechlein begins a series for the summer in his weekly "Seeking the Face of the Lord" column on the life and ministry of Bishop Simon Bruté—the first bishop of the archdiocese.

Earlier this year, Archbishop Buechlein initiated the beginning steps to open an official cause for canonization of Bishop Bruté, who was born on March 20, 1779, and died on June 26, 1839.

In this week's column, Archbishop

Buechlein outlines his summer series, which will trace the life of Bishop Bruté from his privileged childhood in France through his years of hardship and sacrifice as he worked to build up the Catholic Church in Indiana.

"Elements of his life and ministry can serve as a framework for reflections on the meaning of his virtues for us Catholics some 160 years later. I truly believe he is a blessing and a grace for our local Church," said Archbishop Buechlein. †

ORDINATION

continued from page 1

faith in a way that they can truly understand ... when they understand why we do what we do and why the Church teaches what she teaches, they are more receptive. I hope that I can enliven the faith within the teenagers, and they can understand and appreciate their faith as a gift from God and that the Church is a gift. I will encourage them to be involved in the Church and to stay active in the Church.”

Dolores Williams said she is thrilled that the youngest of their six children has been called to the priesthood by God.

“I always prayed that with five boys one of them would become a priest,” she said. “When they would talk about vocations at Mass, I always used to nudge Bill when he was a little kid. I used to say ‘You’d make a good priest.’ I thought, ‘Now God has sent me all these sons, and one of them has to become a priest.’ But I wasn’t pushy about it, just prayerful. ... I just knew that he had a calling, and now he is going to be ordained.”

John Williams said he is looking forward to his son’s ordination.

“I think it’s an honor for him and it’s an honor for us,” he said. “With four other sons and a daughter, we had to wait a little bit for a priest in the family. This is another marriage in a way—to the Church. We’re looking forward to it.”

Msgr. Harold Knueven, administrator of St. Mary Parish in Greensburg and former pastor of Our Lady of the Greenwood Parish, said in a May 26 telephone interview that he believes Deacon Williams will be a good priest.

“I think Bill is going to be a good priest,” Msgr. Knueven said. “He’s had a good background, comes from a really good family and has the right intentions. He is very capable, very talented and will be a good minister wherever he goes. He has good insight and had some practical knowledge before he went to the seminary. He worked in different places and even sold cars so he knows how to do things. He will be very loyal to the Church and very supportive of whoever he works with, and will do wonders for the Church.”

After studying at the University of Southern Indiana from 1993-95, Deacon Williams completed part of his seminary training at the former Saint Meinrad College in southern Indiana in 1996-97, St. John Vianney Seminary at the



Bishop Frederick Campbell, former auxiliary bishop of St. Paul-Minneapolis, Minn., and now the bishop of Columbus, Ohio, blessed seminarian William M. Williams and other Biking for Jesus seminarians on May 22, 1999, at Nativity Parish in St. Paul. The seminarians promoted religious vocations during their ride from St. Paul to Evansville, Ind. Father Jonathan Meyer, associate pastor of Our Lady of the Greenwood Parish in Greenwood and associate director of youth and young adult ministry for the archdiocese, also participated in the Biking for Jesus ride.

University of St. Thomas at St. Paul, Minn., in 1997-99 and the North American College in Rome in 1999.

He took a break from seminary studies to further discern his call to the priesthood in 1999 then completed his priestly formation at the Theological College at The Catholic University of America in Washington, D.C., from 2001-05.

During those years, he participated in a Biking for Jesus vocations awareness ride from St. Paul to Evansville, Ind., in 1999 as well as World Youth Day in Toronto in 2002 with youth from St. Thomas More Parish in Mooresville and several March for Life rallies in Washington, D.C.

While studying at Catholic University, he also worked as a paid intern for the Office of Catechesis of the United States Conference of Catholic Bishops’ Department of Education for two years.

“In seminary, I enjoyed the courses in Scripture, Church history and canon law,” he said. “The Scripture courses helped me in understanding the word of God and also learning about our tradition in the Church. Hopefully, I’ll be able to bring that into my preaching, which is what I’ve really enjoyed since being ordained a deacon.”

He is “a huge Pope Benedict XVI fan” and is thrilled that he was able to meet Cardinal Joseph Ratzinger several times.

While studying at the North American

College in 1999, he greeted Cardinal Ratzinger after one of Pope John Paul II’s papal audiences and enjoyed talking with the German cardinal.

“The new pope is a good man, a holy man,” Deacon Williams said. “Pope John Paul II had just processed down the aisle after Mass. ... The crowd flocked toward him, and I thought, ‘I’m not going to be able to see him or shake his hand or anything.’ And all of a sudden, through the crowd comes this little cardinal wearing his cassock and carrying an old black briefcase. I looked at him and ... it was Cardinal Ratzinger. I went up to him and said, ‘Your Eminence, hello.’”

“I shook his hand, kissed his ring and introduced myself,” Deacon Williams said. “I talked to him for about 10 minutes in the back of St. Peter’s, and he was so nice and polite. Everyone says that when you would see Pope John Paul II you could sense his aura of holiness. It was the same way with Cardinal Ratzinger. His English was excellent. ... It was a great honor to be able to talk to him and for him to take the time to speak to me. The last thing he said to me was ‘Be a holy priest.’ Then he shook my hand and left.”

Deacon Williams said their brief conversation inspired him to focus on his life of prayer in preparation for his ordination and to remember that a priest must always put prayer first in order to better serve the people of God.

“All priests and all people need to put Christ first in their lives,” he said. “I put the Lord first, and because he is first and foremost in my life then I will be able to take care of the people. That’s why we call our priests ‘Father.’”

He said his devotion to Mary and his two favorite saints—St. Joseph and St. John Vianney—also will help him in his priestly ministry to people and to the Church in central and southern Indiana.

“St. Joseph is the ultimate model to me of humility, chastity and obedience—which is very important for all Catholics and in particular for priests,” Deacon

Williams said. “St. John Vianney, the patron saint of parish priests, sometimes spent upwards of 18 hours a day hearing confessions. He would sometimes preach for a long time, and people were fascinated by him. ... His little church at Ars, France, is now a basilica.”

As he begins his priestly ministry, Deacon Williams said he also will remember important words of advice from Archbishop Buechlein, who he said has been a “father” to him.

“When he installs a pastor, the archbishop always says, ‘You are not an island unto yourself,’” Deacon Williams said. “We are part of the universal Church in the United States and throughout the world. I had the good fortune of being able to see the universality of the Church in Rome for a short time and also the U.S. Church in Washington, D.C. It’s important that we respect the diversity in the Church, but also to continue to build unity in the Church that we have as the mystical body of Christ.”

Deacon Williams said he has been amazed to see the spiritual vitality of teenagers and adults who are active in their faith.

“To see 14- and 15-year-old high school kids who love the Church, respect what the Church teaches, hold to the truths of our faith and bear witness to that in such a public way is truly inspiring to me,” he said. “It’s inspiring, I think, to seminarians and priests to see laypeople evangelizing and bringing the truth—the message of Christ—to others at school, at work and on the street.”

During a retreat in May to prepare for ordination, Deacon Williams said he read a book written by the late Archbishop Fulton Sheen, which inspired him to always remember that “priests need laypeople and laypeople need priests” for their prayers and support.

“That lay support encourages me in my priesthood,” he said, “to be even stronger and more zealous in promoting the Gospels.” †

As a seminary student at the North American College in Rome, William M. Williams posed for a photograph on Sept. 18, 1999, in front of St. Peter’s Basilica.



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Dolores Snyder receives 2005 Excellence in Catechesis Award

By Sean Gallagher

Dolores Snyder, director of religious education and pastoral associate of St. Paul Parish in Sellersburg, is the 2005 recipient of the Excellence in Catechesis Award.



Dolores Snyder

The award was presented to Snyder on May 3 at the spring business meeting for parish administrators of religious education sponsored by the Office of Catholic Education and held at St. Agnes Parish in Nashville.

This year was the 10th anniversary of the award, which is presented annually to one administrator to recognize and support the significant role of the professional catechetical administrator in the

Archdiocese of Indianapolis.

Snyder has served as the director of religious education at St. Paul Parish for almost 17 years. Before that, she was a religion teacher at the parish's school. Overall, she has ministered at the parish for nearly 30 years. She is also a member of Southern Indiana Directors of Religious Education.

Snyder said that when she learned that she was the recipient of this year's award she was "flabbergasted."

"So many of us are on the same level of trying to do ministry in so many areas and I've seen people out there who have the same years of experience, if not more, who've done such beautiful jobs that it could be any of us," she said. "We're all outstanding in ministry because we work so doggone hard to run our programs and meet our people on our level."

Father Paul Richart, pastor of St. Paul Parish, who nominated Snyder for the award, spoke in appreciation of her desire to

serve the specific needs of the parishioners.

"She's interested in finding out what the needs are of people and she tries to construct and organize programs to fit those needs," he said. "That's always appreciated by me and by the parish."

Snyder spoke about her own experience of growing in the faith when she explained her own love for it now and her desire to pass it on to others.

Raised by a Jewish father and a Catholic mother, Snyder was not baptized until she was 17. She credits the faith of her mother, her mother's family, and the women religious who taught her in a Catholic school she started attending when she was in the sixth grade for laying the foundation for her present catechetical leadership.

"The nuns were so kind to us and so nurturing and went so out of their way to make us feel loved and cared about," she said. "It was the nurturing of that seed that my parents had planted that just grew into

a faith to this day that I hold most dear. It's one of the most precious things in my whole life. It's carried me through good times and bad, sorrows, losses and all. It's made me want to evangelize."

Snyder acknowledged that she has looked to Ann Northam, director of religious education for St. Augustine Parish in nearby Jeffersonville, as a model for her ministry as an administrator of religious education. Northam was the 2000 recipient of the Excellence in Catechesis Award.

Northam was "excited" and said "it was a wonderful thing" when she learned that Snyder was the recipient of this year's award.

"She really has a beautiful spirit present in her," Northam said. "She almost always has a smile on her face and she is always willing to help and get involved and be a part of the leadership of different tasks we have [in the New Albany Deanery]. She just has a radiant faith." †

Southern Indiana DREs have a long history of giving support

By Sean Gallagher

In the late 1970s, paid, professional, parish-based catechetical ministers were just starting to emerge in the archdiocese.

But even then there was recognition among some of them that they needed to meet together on a regular basis for mutual support and to plan interparochial catechetical events, such as days of reflection for those participating in the Rite of Christian Initiation of Adults.

Bob Leonard, who until last year had been the director of the Aquinas Center in Jeffersonville since its establishment as a catechetical resource center for the New Albany Deanery, recalled that 27 years ago the only three directors of religious education in the deanery at the time began to meet informally. He became involved in it soon after.

This group would eventually grow to its present size of 27 members and become known as Southern Indiana Directors of Religious Education (SIDRE). It still meets on a monthly basis today.

Since SIDRE began just as directors of religious education were starting to appear in parishes, it has served in an important way to give special support to newcomers to the position.

Anne Robertson began her ministry as the administrator of religious education at St. Bernard Parish in Frenchtown late last summer as her predecessor, Ann Kellum, was in the final stages of her battle with cancer.

Although Robertson had been a volunteer catechist in the parish since 1980, she soon learned that she was behind a significant learning curve for all of the things that a parish catechetical leader needs to know.

Robertson's participation in SIDRE

quickly brought her up to speed.

It's ... a good place for me to learn because they'll be bringing up something and I'll have to say, 'Ok, fill me in, I don't know what that is,'" she said. "And they're wonderful about doing that. They've been very welcoming, I have to say. It's kind of the highlight of the month to get to go to those meetings because they make me feel so welcome."

In addition to simply helping her learn the ropes of her position, the members of SIDRE soon showed Robertson by their presence at Kellum's funeral the emotional support that they give one another and the deep bonds of friendship that develop among them.

"It was so uplifting to see that she meant that much to them, that they would take off during the middle of a day on a Monday to come out for her funeral," she said. "So I thought, 'Boy, this is a good group.' She meant a lot to them and they meant a lot to her."

One of the longtime members that came to Kellum's funeral was Ann Northam, the director of religious education of St. Augustine Parish in Jeffersonville. She has served in that position since 1985 and SIDRE has played an important role in her ministry.

Like Robertson, the organization was a guide for her in her first confusing days in her ministry. She can even remember attending the first meeting of the group.

"When I left that first meeting, I knew that there were folks that I could turn to when I didn't know the answers and couldn't get an answer here at the parish," Northam said.

But as she has gained years of experience as an administrator, she has been able to pass on her wisdom through the SIDRE meetings to newcomers to the ministry.



Anne Robertson, second from right, the administrator of religious education at St. Bernard Parish in Frenchtown, talks to Andrew Battista about a gift packet that he and other children received after celebrating their first Communion at the New Albany Deanery parish. Robertson, who began her ministry at St. Bernard Parish last August, has found much support from other catechetical administrators in the area in Southern Indiana Directors of Religious Education.

"I remember my journey and I know the value of it," Northam said. "When people hit bumps in the road or might experience a little burnout, I can journey with them because I've been there."

The members of SIDRE have also through the years encouraged one another to continue their education and to participate in national catechetical organizations, such as

See DRE, page 7



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Editorial



CNS photo by Karen Callaway, Northwest Indiana Catholic

Our secular culture tells us that we should constantly consume and acquire things. But the Gospel of Jesus Christ challenges us to be and do something radically different—to let go. The Lord challenges us to give up our dependence on people, places and things, and to cling to him alone.

The spirituality of letting go

“We cannot hold or grasp. Only clinging to God, the eternal present, who tries in every way to enter the human heart.” (Basilian Father M. Owen Lee in *A Book of Hours: Music, Literature and Life*)

“Letting go” may be the most countercultural principle of Christian spirituality. Every day, our obsessive media culture tells us in thousands of words, images and music that the only things that matter in life are youth, wealth and at least 15 minutes of fame. The values of the world urge us to consume and acquire constantly in order to be young, to be rich and to be famous (at least vicariously). But the Gospel of Jesus Christ challenges us to be and do something radically different.

Christ’s invitation to those who would be his disciples is: “Go, sell what you have; give it to the poor, and come, follow me.” He does not ask us to accumulate or to hang onto anything. On the contrary, the Lord challenges us to give up our dependence on people, places and things. He wants us to empty ourselves, as he did, and to cling to him alone, “the eternal present who tries in every way to enter the human heart.”

Letting go is not something we do willingly or easily. We are taught that surrender means defeat. We are afraid of what might happen to us if we let go. What will others think if we give up our social status? What if we end up needing the money that we are asked to share with the poor or with the mission of the Church? Doesn’t letting go mean losing forever? Doesn’t it force us to settle for less than we want or deserve?

We hang on—sometimes desperately—to the things that matter to us. Parents find it hard to let go of their children. (This is the season for graduations and weddings!) Our society tells us to gather more and more—houses, cars, clothing and all kinds of electronic toys! It’s hard to resist the pressure to acquire the latest “time-saving” technology, but do we ever really save any time? Good stewards don’t try to save time. They try to use it wisely and gratefully as a precious gift they know they can never hold onto!

Diets, drugs and cosmetic surgery promise to keep us young, healthy and sexually active in spite of the inevitable realities of growing old and facing death.

We are told to grab all the gusto and hang on for dear life. But the truth is that we cannot hold or grasp forever. We must eventually let go of everything and place ourselves in the hands of the loving God—Father, Son and Holy Spirit—who clings to us even as we are grasping at everything but him.

Letting go is what Jesus did when he became man. When he was born into poverty and homelessness. When he lived quietly among the people of Nazareth and learned a trade. When he was baptized by John and began the life of an itinerant preacher and healer. When he chose 12 very ordinary men to lead his Church. When he accepted the Father’s will and agreed to suffer and die for our sins. When he “let go of death” and opened to all the gates of eternal life. When he sent the Holy Spirit to inspire us and to give us the courage to let go whenever we are stuck in our sins.

Letting go is what disciples of Jesus Christ are called to do when they are challenged to acknowledge that everything they have—and everything they are—they received as a free gift from God. We cannot hold or grasp the things that belong to God. We can only care for them as grateful and responsible stewards who share them generously with others and, ultimately, give them back again to God with increase. Christian disciples cling to God by letting go of all the stuff that separates them from God’s grace. They open their hearts to God by being good and faithful stewards of all God’s gifts.

We cannot hold or grasp, but we can make letting go a powerful, positive expression of what it means to follow in the footsteps of the Lord, “who, though he was in the form of God, did not regard equality with God something to be grasped.”

When we let go, as he did, we become kinder, simpler, gentler and much less self-centered. We become like Christ. This is the first principle of Christian spirituality: to imitate Christ by emptying ourselves, by living as he did and by clinging to him alone.

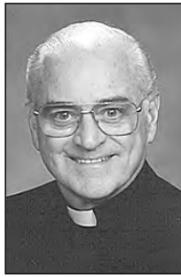
— Daniel Conway

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

Spirituality for Today/Fr. John Catoir

Christian view of human rights focuses on charity and love

“Human rights” means different things to different people. For the average Christian, human rights are based on each individual person’s dignity. For the average secularist, they refer mainly to the supremacy of the individual over objective moral norms.



There is a vast chasm between the 19th-century German philosopher Friedrich Nietzsche’s view of life and the Christian view. Nietzsche believed that God is dead, and therefore we are no longer accountable to any god or objective moral order. Christians believe that God is alive, and he will judge us one day on the way we show love for one another (Mt 25:40).

Having already rejected the idea of an objective moral order, secularists speak of human rights as a kind of license to do as they please, even if it involves injury to self or to others. Life is consequential. Violating the supreme law of love is against God’s will.

To understand the relationship between human rights and freedom, you must first ask yourself, “What is the purpose of true freedom?” Secularists say that freedom is for the individual to enjoy, that it is basically the right to do whatever you want without any interference from religion.

The late Pope John Paul II expressed his absolute disagreement with this view on Aug. 15, 1993, at the World Youth Day in Denver: “So many young people are throwing away their lives in a flight into irresponsibility and falsehood: drugs, alcohol, pornography, sexual disorder and violence. These are grave social problems requiring solutions from the whole of society.” He had urged young people not to follow the deadly path of the secularists.

Those foolish enough to believe that

there is no objective moral order should try robbing a bank. They soon will find out that the divine commandment against stealing is supported strongly by an active criminal justice system. Law enforcement agencies exist to keep the greed of individuals in check.

Nietzsche’s followers claim that it is a human right to abort an innocent, viable babe in the womb. Though this action shows contempt for the divine commandment not to kill, they point to the U.S. Supreme Court for their license to kill.

True enough, this court has allowed the destruction of millions of human beings every year, but justices were morally wrong in their decision, just as they were morally wrong when they approved slavery as the law of the land.

Errors of this magnitude cannot stand the test of time.

Secularists see moral issues as nothing more than personal opinions. They ignore the human person’s objective dignity and thereby put themselves in grave spiritual jeopardy. They are part of what Pope John Paul II referred to as “the culture of death,” which dishonors the real meaning of human rights.

In his book *Christian Faith and Modern Democracy*, Robert Kraynak suggests many reasons why Christianity should be resistant to the liberal, secularist ideology of human rights. He rightly points out that charity and sacrificial love are higher goods than the potentially selfish assertions of individual rights. Duties to God and neighbor should therefore come before one’s own selfish interests.

This noble view stands in sharp contrast to Nietzsche’s idea of the survival of the fittest, which Hitler adopted to justify his lust for world domination. He murdered untold millions in World War II and proved for all to see that the secularist view is morally bankrupt.

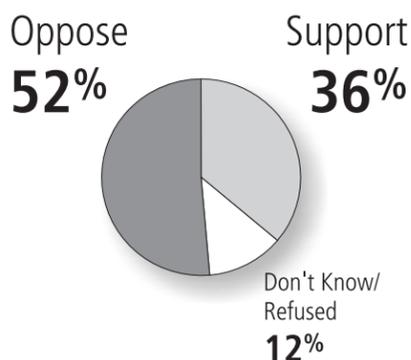
(Father John Catoir is a regular columnist for Catholic News Service.) †

Church Facts

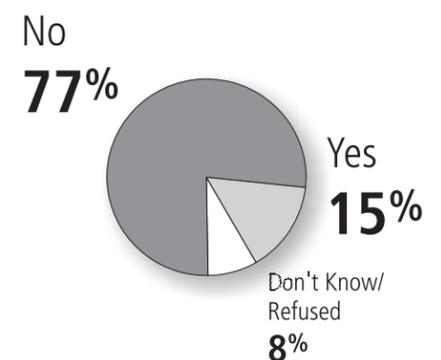
CELL RESEARCH

Study shows more than half of Americans oppose federal funding of embryonic stem-cell research

Do you support or oppose using federal tax dollars for experiments involving the destruction of human embryos?



Should scientists be allowed to clone human embryos to be destroyed in medical research?



Questions were part of a national survey conducted by International Communications Research, which polled over 1,000 American adults by telephone May 6-11.

Survey results rounded.

Source: USCCB

© 2005 CNS Graphics

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Summer series will focus on life of Bishop Simon Bruté

One of the secrets of holiness that had a powerful impact on Catholicism in Indiana can be found in the life and ministry of our first bishop, Simon Bruté.

He was intellectually gifted, one of the first significant theologians to guide the leadership of the Church in the United States. He had been a restless soul through the years of his vocational discernment and continued to struggle during his years of teaching in the United States. He wrestled with a desire to become a missionary in the Far East. The case can be made that he found peace of soul after he became the founding missionary bishop of the territory that encompassed Indiana and eastern Illinois.

For the 2005 summer series of my columns, I plan to focus on the life and ministry of our first bishop, who was born on March 20, 1779, and died on June 26, 1839. Elements of his life and ministry can serve as a framework for reflections on the meaning of his virtues for us Catholics some 160 years later. I truly believe he is a blessing and a grace for our local Church.

Most of you are aware that because of this conviction I have initiated the beginning stages of the cause for canonization of Bishop Bruté. You also know that I placed our seminary house of formation at Marian College under his patronage.

I hope to frame my reflections around the stages of our founding bishop's life. Tentatively, I see the articles for the series

unfolding as follows:

1) **A childhood shaped by life during the French Revolution**—Gabriel Simon Bruté was born in affluence, but even as a child was forced to live his Catholic faith with extraordinary discretion.

2) **Gabriel Simon's academic and medical background**—He was an outstanding student and became a distinguished medical doctor.

3) **Vocation to the priesthood and missionary aspirations**—Only later did Gabriel Simon Bruté de Rémur discern a vocation to priesthood—in spite of his mother's strong and vociferous objections.

4) **Missionary to the United States: Priestly ministry in Maryland**—Father Bruté wrestled with the desire to be a missionary to the Far East like St. Francis Xavier, but as a Sulpician priest he was sent to the United States instead. The focus of his ministry was that of theologian and teacher.

5) **Ministry at Emmitsburg, Md.**—During his sojourn at Mount St. Mary's in Emmitsburg, the spirituality and holiness of Father Bruté caught the attention of Elizabeth Ann Seton, who was later canonized for her holiness and charity. Father Bruté had become her spiritual director.

6) **A Pastor at heart**—While he was highly respected as a theologian by the first bishops of the United States, Father Bruté was sought out for his sacramental ministry, pastoral wisdom and spiritual direction.

7) **Status of the Church in Indiana in 1834**—Of the roughly 1 million people living in Indiana and Illinois, an estimated 25,000 Catholics were spread over the large territory. Chicago had the largest number. Conditions were primitive. The Ohio and Wabash rivers were main arteries for travel. The first missionaries traversed most of the territory on horseback.

8) **Bishop of Vincennes, 1834**—Against his protestations and efforts to refuse his appointment as bishop of Vincennes because of what he considered severe pastoral, spiritual and physical limitations, Simon Bruté was named bishop of Vincennes in 1834. He had only two priests and one on loan to help found the diocese.

9) **Five years of effective ministry**—As we will see, our first missionary bishop found peace of soul and accomplished extraordinary results in ministry in a short five years.

10) **The poverty and holiness of Bishop Bruté**—A friend, Bishop Benedict Flaget of Bardstown, said: "An American missionary had to be able to live on nothing and cook it himself."

11) **The illness and death of a simple bishop**—Bishop Bruté was buried in borrowed clothes. His last words were those

of Jesus on the Cross: "Sito. (I thirst)."

12) **The process for the cause of canonization**—On Dec. 4, 1891, while visiting Vincennes, Cardinal Gibbons said: "Worthy citizens of Vincennes, you need not go on pilgrimages to visit the tombs of saints. There is one reposing here in your midst, namely, the saintly founder of this diocese, Right Reverend Simon Bruté."

My sources for the life of Bishop Bruté are:

Simon Bruté de Rémur by Sister Mary Salesia Godecker, O.S.B., Ph.D., published by St. Meinrad Historical Essays, St. Meinrad, Indiana, 1931.

The Reed and the Roc: Portrait of Simon Bruté by Theodore Maynard, published by Longmans, Green and Co., N.Y., 1842.

Frontier Bishop: The Life of Bishop Simon Bruté by James Roosevelt Bayley, edited by Albert J. Nevins, M.M., published by Our Sunday Visitor, Inc. Huntington, Ind., 1971.

Next week: *Simon Bruté's childhood and the French Revolution* †

Archbishop Buechlein's intention for vocations for June

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

La serie del verano estará enfocada en la vida del obispo Simon Bruté

Uno de los secretos de la santidad que tuvo un fuerte impacto en el catolicismo de Indiana es la vida y sacerdocio de nuestro primer obispo, Simon Bruté.

Poseía un don intelectual y fue uno de los primeros teólogos más importantes en el liderazgo de la Iglesia en Estados Unidos. Había sido un alma incansable durante los años de su discernimiento vocacional y continuó luchando durante sus años de enseñanza en Estados Unidos. Luchó por su deseo de ser misionario en el Extremo Oriente. Puede decirse que encontró paz interior luego de convertirse en obispo misionario fundador del territorio que abarca Indiana y la parte este de Illinois.

Para las columnas de la serie 2005, planeo enfocarme en la vida y el sacerdocio de nuestro primer obispo, quien nació el 20 de marzo de 1779, y murió el 26 de junio de 1839. Ciertos elementos de su vida y sacerdocio pueden servir como contexto para la reflexión sobre el significado de sus virtudes, para nosotros los católicos, unos 160 años más tarde. Creo fervientemente que él es una bendición para nuestra Iglesia local.

La mayoría de ustedes saben que debido a esta convicción, he iniciado las primeras etapas para la canonización del Obispo Bruté. También saben que coloqué nuestro seminario de formación, localizado en Marian Collage, bajo su patronato.

Espero formular mis reflexiones en torno a las etapas de la vida de nuestro obispo. Tentativamente, ambiciono que

los artículos para la serie se desarrollen de la siguiente manera:

1) **Una niñez formada según la vida durante la Revolución Francesa**—Gabriel Simon Bruté nació en la riqueza pero aun de niño se le obligó a vivir su fe católica con una discreción extraordinaria.

2) **La experiencia médica y académica de Gabriel Simon**—Fue un estudiante sobresaliente y se convirtió en un médico distinguido.

3) **Vocación al sacerdocio y aspiraciones como misionero**—Sólo más tarde Gabriel Simon Bruté de Rémur distinguió su vocación al sacerdocio — a pesar de las objeciones fuertes y airadas de su madre.

4) **Misionario en Estados Unidos: Sacerdote en Maryland**—El padre Bruté luchó por su deseo de ser misionario en el Extremo Oriente como San Francisco Xavier, pero como sacerdote sulpiciano, fue enviado a Estados Unidos. Su ministerio se concentró en ser teólogo y maestro.

5) **Ministerio en Emmitsburg, Md.**—Durante su estadía en Mount St. Mary en Emmitsburg, la espiritualidad y santidad del padre Bruté llamó la atención de Elizabeth Ann Seton, quien fue luego canonizada por su santidad y caridad. El padre Bruté se había convertido en su guía espiritual.

6) **Fundamentalmente un pastor**—Mientras que era altamente respetado como teólogo por los primeros obispos de Estados Unidos, al Padre Bruté se le buscaba por sus ministerios sacramentales, sabiduría pastoral y guía espiritual.

7) **La situación de la Iglesia en Indiana en 1834**—De un promedio de 1

millón de personas que viven en Indiana e Illinois, alrededor de 25.000 Católicos se esparcieron por todo el extenso territorio. Chicago tenía el número más alto. Las condiciones eran primitivas. Los ríos Ohio y Wabash eran las arterias principales para viajar. Los primeros misionarios atravesaron la mayoría de los territorios a caballo.

8) **Obispo de Vincennes, 1834**—En contra de sus protestas y esfuerzos de rehusar su designación como obispo de Vincennes, por sus limitaciones físicas, espirituales y pastorales, Simon Bruté fue nominado obispo de Vincennes en 1834. Sólo contaba con dos curas y uno perteneciente a otra diócesis quienes lo ayudaron a fundar la diócesis.

9) **Cinco años de ministerio impresionante**—Como veremos, nuestro primer obispo misionario encontró paz interior y logró resultados extraordinarios en su ministerio en tan sólo cinco años.

10) **La pobreza y santidad del Obispo Bruté**—Un amigo, el Obispo Benedict Flaget de Bardstown, dijo: "Un misionario americano tiene que ser capaz de vivir sin nada y cocinárselo él mismo."

11) **La enfermedad y muerte de un obispo sencillo**—El Obispo Bruté fue enterrado vistiendo ropa prestada. Sus últimas palabras fueron las mismas que Jesús pronunció en la Cruz: "Sito.

(Tengo sed)".

12) **El procedimiento para la canonización**—El 4 de diciembre de 1891 mientras visitaba Vincennes, el Cardinal Gibbons dijo: "Dignos ciudadanos de Vincennes, no necesitan hacer peregrinaciones para visitar las tumbas de los santos. Hay uno reposando entre ustedes, el santo fundador de esta diócesis, el Reverendo Simon Bruté".

Mis fuentes en las que basé la vida del Obispo Bruté son:

Simon Bruté de Rémur, por la hermana Mary Silesia Godecker, O.S.B., Ph.D., publicado por St. Meinrad Historical Seáis, St Meinrad, Indiana, 1931.

The Reed and the Roc: Portrait of Simon Bruté por Theodore Maynard, publicado por Longmans, Green and Co., Nueva York, 1842.

Frontier Bishop: The Life of Bishop Simon Bruté por James Roosevelt Bayley, editado por Albert J. Nevins, M.M., publicado por Our Sunday Visitor, Inc. Huntington, Ind., 1971.

La próxima semana: *La niñez de Simon Bruté y la Revolución Francesa*. †

Traducido por: Language Training Center, Indianapolis

La intención de vocaciones del Arzobispo Buechlein para junio

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

Events Calendar

June 2-4

St. Simon the Apostle Parish, 8155 Oaklandon Road, Indianapolis. **Parish festival**, Thurs. 5-11 p.m., Fri. 5 p.m.-midnight, Sat. 3 p.m.-midnight, rides, games, music, food. Information: 317-826-6000, ext. 3.

June 3

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Strawberry Festival**, noon-6 p.m., strawberry shortcake, ice cream, sherbet. Information: 317-632-9349.

St. John the Evangelist Parish, 126 W. Georgia St., Indianapolis. **"St. John's Night with the Indians,"** cookout, St. John's Rectory Garden, 5-6:30 p.m., baseball game, victory Field, 7 p.m., \$10 per person includes game ticket. Information and reservations: 317-635-2021 by May 27.

June 3-5

St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., Indianapolis. **Summerfest 2005**, Fri. 5-11 p.m., Sat. 3-11 p.m., Sun. 11:30 a.m.-5 p.m., rides, games, food, entertainment. Information: 317-357-8352.

June 4

Sacred Heart of Jesus Church, 1530 Union St., Indianapolis. Feast of the Sacred Heart, **organ concert**, 4 p.m., Mass, 5 p.m., spaghetti dinner after

Mass, 1125 S. Meridian St., \$8, adults, \$4, children. Information: 317-638-5551.

Michaela Farm, 3127 N. State Road 229, Oldenburg. **"Beat the Drought,"** Richard Cartwright, presenter, 1-2:30 p.m., \$5 per person. Pre-registration: 812-934-4844.

St. Paul Parish, 218 Scheller Ave., Sellersburg. **Parish picnic and festival**, 3-11 p.m., chicken dinner, games, booths, refreshments. Information: 812-246-3522.

June 5

Holy Family Council, Knights of Columbus Hall, 200 N. Lynhurst Dr., Indianapolis. **Breakfast**, 8 a.m.-1 p.m. Information: 317-240-3782.

Sacred Heart of Jesus Parish, 1530 Union St., Indianapolis. **Street Fair**, 4-7 p.m., music, food, games, crafts. Information: 317-638-5551.

Marian College, Ruth Lilly Student Center, 3200 Cold Spring Road, Indianapolis. **People of Peace Secular Franciscan Order meeting**, noon-2 p.m. Information: 317-955-6775.

Holy Rosary Parish, 520 Stevens St., Indianapolis. Faith Formation Team, **"A Year with the Saints and Apologetics from A-Z,"** sessions for children 4 years and older, sessions

for adults, 11:15-11:55 a.m. Information: 317-636-4478.

SS. Peter and Paul Cathedral Church, 1347 N. Meridian St., Indianapolis. **St. Agnes Academy All Class Reunion**, Mass, 10:30 a.m., brunch, Riviera Club, 5640 N. Illinois St., Indianapolis. Information: 317-257-8886.

MKVS and DM Center, Rexville (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). **Mass**, 3:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail frburwink@seidata.com or log on to Schoenstatt website at www.seidata.com/~frburwink.

June 6

Gymnastics Company, 5311 Commerce Circle, Indianapolis. St. Francis Hospital and Health Centers, **USA gymnastics fitness program**, \$5 per class, \$40 per eight-week session. Information: 317-889-0118.

June 6-9

Father Thomas Scecina Memorial High School, 5000 Nowland Ave., Indianapolis. **Co-ed soccer camp**, grades K-8, 9-11 a.m., \$40 first child, \$20 each additional child, \$80 family of three or more. Information: 317-356-6377.

Saint Mary-of-the-Woods, White Violet Center, St. Mary-of-the-

Woods. **Summer day camp** for fourth and fifth graders, 9 a.m.-3 p.m., \$75 per participant. Information: 812-535-3131.

June 7

Terre Haute Catholic Charities Foodbank, 1356 Locust St., Terre Haute. **"One Big Table Second Harvest Celebration,"** support to eliminate hunger, 11:30 a.m.-1:30 p.m. Information: 812-235-3424.

St. Bridget Church, 404 E. Vine St., Liberty. **Healing Mass**, 7:30 p.m. Information: 765-825-7087.

St. Francis Hospital and Health Centers, 3145 E. Thompson Road, Indianapolis. **Freedom from Smoking**, seven-week class, 1-2:30 p.m., \$50 per person. Information: 317-782-7999.

June 9-11

St. Anthony Parish, 379 N. Warman Ave., Indianapolis. **Parish festival**, food, games, 6-10 p.m. Information: 317-636-4828.

Marian College, 3200 Cold Spring Road, Indianapolis. Indiana Historic Landscapes Conference, **"Hidden Treasures of Indianapolis: Historic Landscapes and Gardens and People Who Created Them."** Information: 317-955-6213.

June 9-12

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. **Parish festival**,

Thurs. 5-11 p.m., Fri. 5 p.m.-midnight, Sat. 2 p.m.-midnight, Sun. noon-9 p.m., rides, food, games. Information: 317-888-2861, ext. 15.

June 10

Holy Rosary Church, 520 Stevens St., Indianapolis. **Lumen Dei meeting**, Mass, 6:30 a.m., breakfast in Priori Hall, \$15 members, \$20 guests. Information: 317-919-5316.

July 10-11

Holy Rosary Parish, 520 Stevens St., Indianapolis. **22nd annual Italian Street Festival**, Fri.-Sat. 5-11 p.m., Italian foods. Information: 317-636-4478.

St. Louis School, 17 St. Louis Place, Batesville. **Rummage sale**, Fri. 8 a.m.-7 p.m., Sat. 8 a.m.-4 p.m., Sun. 8:30 a.m.-1 p.m. Information: 812-934-3204.

June 10-12

St. Gabriel Parish, 6000 W. 34th St., Indianapolis. **International Festival**, Fri. 5-11 p.m., Sat. 5-11 p.m., Sun. 4-10 p.m., food, games, rides, entertainment. Information: 317-291-7014.

June 10-July 15

Marian College, 3200 Cold Spring Road, Indianapolis. National Youth Sports Program, **program for youth addressing obesity and nutrition**, youth ages 10-16, 8 a.m.-1:45 p.m. no charge. Registration: 317-955-6176.

June 11

Marian, Inc., 1011 E. St. Clair St., Indianapolis. Catholic Social Services, Adult Day Services, fourth annual celebration, **"Summer Breezes,"** 6-11 p.m., \$50 per person. Information: 317-251-0626.

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Fashion show**, "My Passion for Fashion," 4 p.m., \$15 per person. Information: 317-632-9349.

St. Vincent Hospital, 2001 W. 86th St., Indianapolis. **Natural Family Planning (NFP)**, 9-11 a.m. Information: 317-228-9276.

June 12

St. Paul Parish, 814 Jefferson St., Tell City. **Parish picnic**, City Hall Park, 700 Main St., across from church, 11 a.m.-6 p.m., booths, crafts, food. Information: 812-547-9901.

MKVS and DM Center, Rexville (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). Covenant Sunday and Corpus Christi Field **Mass**, 3:30 p.m., Schoenstatt holy hour, 2:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail frburwink@seidata.com or log on to Schoenstatt website at www.seidata.com/~frburwink. †

Check It Out . . .

June 5

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Pre-Cana Conference**, 1:45-6 p.m., \$30 per couple. Information: 317-236-1596 or 800-382-9836, ext. 1596.

June 7

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Annual Day of Reflection,"** Father Jim Farrell, presenter, \$30 per person. Information: 317-545-7681.

June 10-11

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Positive Aging: Saying 'Yes' to Growing Older,"** Canny Poppen and Roger Golden, presenters. Information: 317-545-7681.

June 10-12

Saint Meinrad Archabbey, 100 Hill Dr., St. Meinrad. Weekend retreat, **"Balance and Recreation in St. Benedict's Rule,"** Benedictine Brother Gabriel Hodges, presenter. Information: www.saintmeinrad.edu or mzoeller@saintmeinrad.edu.

June 11-18

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind., Diocese of Evansville. **"Intensive Centering Prayer retreat."** Information: 800-880-367-2777 or e-mail kordes@thedome.org.

June 16

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Liturgy 101"** Program, Father Rick Ginther, presenter, \$20 per person. Information: 317-545-7681.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Annual Day of Reflection,"** Father Jim Farrell, presenter,

\$30 per person. Information: 317-545-7681.

June 17-19

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Tobit Marriage Preparation Weekend**. Information: 317-545-7681.

June 18-25

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind., Diocese of Evansville., **"Directed Retreat."** Information: 800-880-367-2777 or e-mail kordes@thedome.org.

June 19-25

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Monastic Silent Guided/Preached retreat,"** Benedictine Sister Aileen Bankemper, presenter. Information: 317-788-7581 or e-mail www.benedictinn.org.

June 19-24

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. "The Sacraments: Signs

of God's Love," a **retreat for women religious**, Sister Maureen Mangen and Father Keith Hosey, presenters. Information: 317-545-7681.

June 20-24

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **"Young Artists Gathering,"** Sister Ann Vonder Meulen, instructor, 9:30 a.m.-noon, \$50 per person includes lunch. Information: 812-933-6437 or e-mail center@oldenburgsf.com

June 24-26

Mount St. Francis Retreat Center, 101 St. Anthony Dr., Mount St. Francis. **Camping Retreat**, families and singles. Information: 812-923-8817 or e-mail mtstfran@cris.com.

Saint Meinrad Archabbey, 100 Hill Dr., St. Meinrad. Weekend retreat, **"The Church after Vatican II: Discover the Buried Treasure,"** Benedictine Fathers Jeremy King and Benet Amato, presenters. Information: www.saintmeinrad.edu or mzoeller@saintmeinrad.edu.

June 27

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Senior Mass and Social**. Information: 317-545-7681.

June 30-July 3

University of Notre Dame, Center for Continuing Education, South Bend, Ind. **North American Conference of Separated and Divorced Catholics**. Information: 574-631-6691 or e-mail ccc@nd.edu. †

Garden party

The students of Holy Angels School in Indianapolis work to transplant indoor plants to an outdoor garden during a Garden Party on May 9. The celebration marked the culmination of two months of hard work by students, faculty, staff and garden experts. The students, with the help of Bridget O'Meara, school nurse, began an indoor grow lab as part of their school nutrition program. During the May 9 party, each student—assisted by staff members and garden volunteers—transplanted their plants outdoors into a special angel garden at the west end of the school. Each child also created a stepping stone to be placed along a pathway through the garden.



Events Calendar submissions should include a date, location, name of the event, sponsor, cost, time and a phone number for more information. All information must be received by 5 p.m. on Thursday one week in advance of our Friday publication.

Submissions will not be taken over the phone.

To submit an event, mail to: *The Criterion*, Events Calendar, P.O. Box 1717, Indianapolis, IN 46206.

You may hand-deliver the notice to the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis.

Events may be faxed to 317-236-1593 or e-mailed to mklein@archindy.org.

For more information about our Events Calendar policy, log on to www.CriterionOnline.com, click on the "Events" link, then on the link to our events policy. †

Miter Society recognizes generosity of United Catholic Appeal donors

By Brandon A. Evans

Just as the archdiocesan Church offers special appreciation to those who give generously of their time and service, so too does it honor those who, blessed with financial success, have stayed true to a life of stewardship.

The Miter Society is a program for those families who donate at least \$1,500 to the archdiocese's annual United Catholic Appeal (UCA).

There are different giving levels in the society, and for those different levels, there are different opportunities, such as touring a home mission site, taking part in a day of prayer at Our Lady of Fatima Retreat House or attending a special dinner at the residence of Archbishop Daniel M. Buechlein.

One such event that all Miter Society members were invited to was a Mass celebrated by the archbishop on May 25 at SS. Peter and Paul Cathedral in Indianapolis. About 115 individuals attended.

During the Mass, Archbishop Buechlein tied together Christian worship to service.

"By virtue of our baptism into Christ ... we are called to serve and not to be served," he said. "There's no doubt that being good stewards for God and for our neighbor is a genuine Christian service, and there is a definite spiritual connection."

The sacraments, he said, are open to all Catholics and freely given without regard to money or status. Quoting from St. Paul, the archbishop noted that he who does not share his daily bread with those less fortunate does not deserve to share in the

eucharistic banquet.

"Your generous stewardship mirrors the teaching of St. Paul," he told those gathered. "In fact, your stewardship is a service that finds its roots in a very ancient Christian tradition.

"Your generosity gives glory to God, and it helps the poor."

He also thanked those gathered for their gifts, and offered thanksgiving to God for all good things.

Ron Greulich, director of major gifts for the archdiocese, said that the Miter Society is "an excellent way to show our appreciation" for peoples' generosity.

Still, he said, "we appreciate everyone's gifts—from the smallest to the largest."

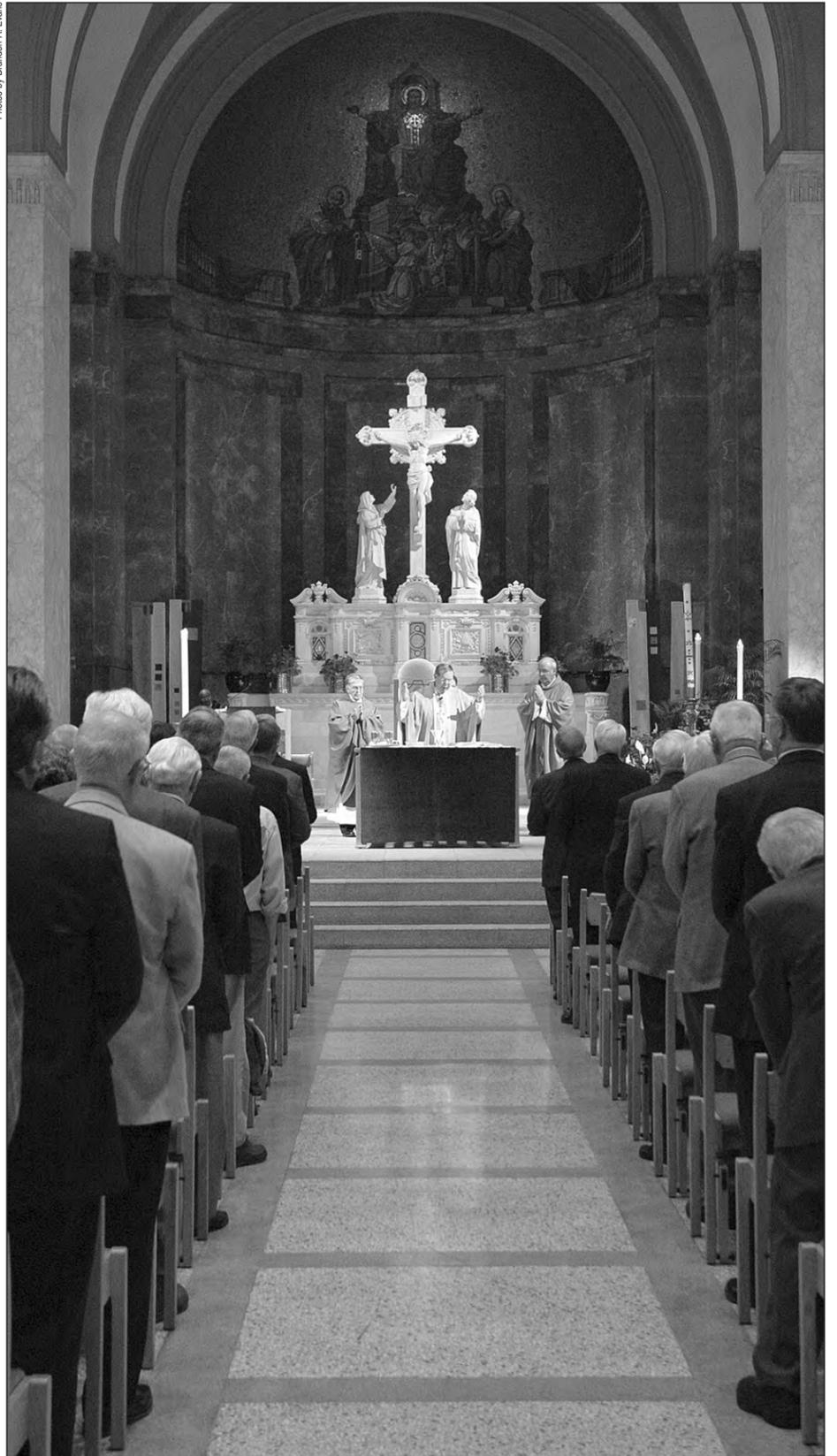
Without the contributions of whatever each person can afford, the archdiocesan UCA would never meet its goal. Nevertheless, the members of the Miter Society can serve as good examples to everyone.

"We are extremely grateful for the model of good stewardship exhibited by the members of the Miter Society," said Kent Goffinet, the new director of stewardship and development for the archdiocese.

The society comprises more than 700 families who contribute about 30 percent of all the money received in each year's UCA—and this past year that added up to nearly \$1.7 million.

And those funds, combined with the donations of thousands of others, is what enables the archdiocese to continue its spiritual and material outreach—from the education of seminarians to feeding and housing thousands of needy people each year to educating children in the home mission schools of the archdiocese. †

Photos by Brandon A. Evans



Archbishop Daniel M. Buechlein celebrates Mass for members of the Miter Society on May 25 at SS. Peter and Paul Cathedral in Indianapolis.

Archbishop Daniel M. Buechlein greets Peter Oleshchuk, a member of St. Michael the Archangel Parish in Indianapolis, at the Archbishop O'Meara Catholic Center in Indianapolis after a Mass for members of the Miter Society on May 25.



DRE

continued from page 3

the National Conference of Catechetical Leaders (NCCL), according to Leonard. He said that at least 10 members of the group traveled last year to Albuquerque, N.M. for NCCL's national convention.

Locally, they will also often carpool to attend archdiocesan events sponsored by the Office of Catholic Education. In turn, according to Leonard, the members encourage each other to form their catechetical programs according to archdiocesan standards.

"The regular gathering challenges each of the members to be up to date ... and to

be in touch with the things that need to be done and to be in touch with the diocese," he said. "They challenge each other to keep up. I don't know that they would all admit they do that, but they do."

Karen Oddi, the Office of Catholic Education's associate director for religious education, sacramental, adult and family catechesis, echoed Leonard's comments,

saying that the strong bond among SIDRE's members helps her in her archdiocesan-wide ministry.

"Because there's such good participation, every one of them knows what's going on," she said. "So you can call anybody down there. They're so cohesive. They're just a group you can count on." †

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Sacred Heart in Terre Haute cuts middle school due to deficit

By Brandon A. Evans

Sacred Heart of Jesus School in Terre Haute will stop offering a middle school education beginning this fall in an effort to turn around a growing parish deficit.

The debt of Sacred Heart Parish will be about \$330,000 by the end of June, which has prompted changes in the way the school is run.

Other cuts also will be made, including the combining of the fourth- and fifth-grade classrooms, the elimination of two teaching positions, changing the principal's position to part-time and discontinuing cafeteria service.

The hope, said Providence Sister Constance Kramer, interim parish life coordinator, is that the school will better be able to thrive under the new circumstances.

She compared the situation of the school in recent years to a family living in a house that's too costly.

"When you live in the right size house and you're paying the right kind of money, you can have a life," she said.

Also, in the midst of this hard situation, passion for Catholic education has been rekindled among the members of the parish, Sister Constance said.

Still, announcement of the changes have been met by parents with "every normal, rightful feeling you would ever have in this situation," Sister Constance said.

Upon arriving nine weeks ago, Sister Constance discovered a significant parish deficit that is projected to be approximately \$330,000 by the end of this month.

That discovery was quickly taken into account by a School Study Team that had been looking at how the parish school could best operate.

The difficult decision to make the cuts was the unanimous recommendation of the parish leadership.

Even with the changes, the school will not be clear of trouble overnight—it is expected that by the end of next year the debt of the parish will increase by about \$70,000.

Currently, the parish is receiving aid from the archdiocese in the form of loans of which the parish must pay back half of the loan amount.

Additionally, the archdiocese is giving the parish extra time to pay off the loans, and in information given to parishioners it was noted that Archbishop Daniel M. Buechlein was firmly against closing the school, which is more than 80 years old.

"The leadership of Sacred Heart Parish is extremely grateful to Archbishop Buechlein for his most generous financial package that enables us to continue to offer our elementary ... program to the Terre Haute Deanery," Sister Constance said.

The archbishop also personally

addressed parishioners in a letter in which he accepted the recommendations of the parish leadership.

"While archdiocesan resources remain limited, I want you to know that at the archdiocesan level it is our intention to assist the parish in every way we can," the archbishop wrote.

The parish also will apply for a grant from the Saint Francis Xavier Home Mission Fund, which serves to give financial aid to parishes and schools in the archdiocese that find themselves in situations of need.

Recently, Sister Constance held a sending forth service for those parents and students who were to be going into the middle school grades, and said that she hopes to continue to facilitate healing.

Plus, she said, with the help of God's Providence, years from now the middle school may become a part of Sacred Heart School again. †

World religions urged to show stronger support on nuclear disarmament

NEW YORK (CNS)—Douglas Roche, a Canadian adviser to the Vatican on disarmament and security issues, said during a panel discussion on May 27 that the religions of the world "need to speak up much more strongly" about nuclear disarmament.

Calling nuclear weaponry "the paramount moral issue of our time," he said that "nuclear weapons and human security cannot coexist."

Roche said, however, that the world's religions alone cannot exert sufficient influence to move the nuclear powers to disarm and would have to work in alliance with other concerned members of society.

Contemporary society is largely secular, and even a "sustained high-level joint religious call" would not be sufficient to make it respond, he said.

But he said the religious community could find ways of aligning itself with the "secular humanistic culture" to speak about "values that are human—for people of faith and people of no faith."

Roche, a former member of the Canadian Parliament and former diplomat, served on the Vatican delegation to a conference held at U.N. headquarters in New York on May 2-27 to review

compliance with the Nuclear Non-Proliferation Treaty.

According to news reports, the conference came to an impasse mainly because the United States and a few other countries, seeking to put pressure on North Korea and Iran, were at odds with the many countries that wanted to get the United States and other traditional nuclear powers to move faster toward nuclear disarmament.

On the final day of the conference, Roche participated in a panel discussion at the Church Center for the United Nations, across the avenue from U.N. headquarters. The event was sponsored by the Fellowship of Reconciliation, Pax Christi USA and the interreligious agency Temple of Understanding.

Roche reported that in a statement to the review conference Archbishop Celestino Migliore, the Vatican's U.N. nuncio, took a "strong stand" that "has been noticed."

During the Cold War, Roche said, the Vatican expressed a limited acceptance of nuclear deterrence, but only as a step toward total nuclear disarmament.

After the Cold War, however, the nuclear powers indicated they planned to make their nuclear weapons permanent,

and the Vatican has now "withdrawn any acceptance of nuclear deterrence," he said.

Arguing that religious leaders do not recognize the gravity of the nuclear issue, Roche said they needed to help their people understand the "doublespeak" that governments were using to justify the possession of such weapons.

Even a low-yield nuclear weapon would endanger life on earth, and constitute an assault on the planet as a whole, he said.

Dave Robinson, executive director of Pax Christi USA and also a panelist, called the U.N. review conference "frustrating and pointless" because "officialdom did not come up with anything."

He said, however, that encouragement came from the great increase since the 1995 review conference in the number of nongovernmental agencies that brought representatives to the United Nations to observe and lobby.

He welcomed the Vatican statement and said it will be helpful in persuading American Catholics to support nuclear disarmament.

A press release issued by the United Nations on the last day of the review conference said several of the official delegations were "expressing deep

disappointment at the outcome," particularly the inability to develop enough consensus to produce a final document.

Norway's representative said "the international community had been unable to address issues like noncompliance, defection from the treaty and terrorists' desire to obtain mass destruction weapons." North Korea has withdrawn from the treaty, and the "defection" reference was apparently an allusion to that country's action.

Chile's representative said the conference "could only be described as a failure."

At the panel across the avenue, Dominican Sister Eileen Gannon, moderator, echoed that judgment, declaring that the four-week event then in its final day was "not a successful conference."

It is "hard to be hopeful," she said.

Another panelist, Ibrahim Ramey, coordinator of the disarmament program of the Fellowship of Reconciliation, said the conference was "not a reflection of the best human possibilities."

Among those listening to the panelists were a number of young people, including several who had come from the University of St. Thomas in Miami to see the United Nations in operation. †



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UNITY

continued from page 1

as one into his body means that “we cannot communicate with the Lord if we do not communicate among ourselves,” he said.

“If we want to present ourselves to him, we also must go out to meet each other,” Pope Benedict said.

“The Eucharist is the sacrament of unity,” he said, “but unfortunately Christians are divided, precisely in the sacrament of unity.”

Pope Benedict said that receiving the Eucharist must make Christians feel more strongly the need to work and pray “with all our strength for that full unity for which Christ ardently prayed.

“I want to restate my desire to take on, as a fundamental commitment, working with all my energy for the reconstitution of the full and visible unity of all the followers of Christ,” he said to great applause.

Pope Benedict also used his homily to stress the Catholic Church’s faith that Christ is truly present in the Eucharist, that the consecrated host becomes his body in a mysterious, but real way, not just symbolically.

The Gospel of John recounts that when Jesus told his followers that by eating his body they would have eternal life many of them asked, “But how can he give us his flesh to eat?” the pope said.

“In reality,” Pope Benedict said, “that attitude has been repeated many times in the course of history.”

The pope told the Bari crowd that Jesus could have said: “Friends, do not worry. I spoke of flesh, but it is only a symbol.”

However, he said, Jesus stood firm in his statement and Christians rejoice at having him so close to them.

“We need this bread,” the pope said.

“It is not easy to live as Christians,” he said. “From a spiritual point of view, the world in which we find ourselves—often marked by unbridled consumerism, religious indifference and secularism closed to the transcendent—can appear as a desert.”

Jesus does not leave Christians alone, the pope said. He feeds them, guides them and helps them to fulfill all the moral precepts required of true believers.

For most of the celebration, Pope Benedict was seated in the shade, but the altar was in the sun. A papal aide held a large white umbrella over his head during the eucharistic prayer.

Among the estimated 200,000 people attending the Mass were tens of thousands of young people, many of whom had spent the night at the Mass site.

Patrizia Tano, 22, and her friends from the Italian Missionary Youth Movement came from Cosenza for the Mass.

So far, Tano said, they like Pope Benedict.

“He is a good person. We were so used to Pope John Paul II that it will take some getting used to. He seems shy, but he smiles and waves,” Tano said before the Mass.

CNS photo by Alessia Giuliani, Catholic Press Photo



Pope Benedict XVI celebrates Mass in the Italian Adriatic coastal city of Bari on May 29. The pope affirmed his commitment to Christian unity on his first papal trip outside Rome.

Singing nearby were 50 members of a Cursillo group from San Vita, Italy.

Pino Greco, the group leader, said they came not only to see the new pope, but to demonstrate the importance of the Eucharist in their lives.

“For us, the Eucharist is the center of our lives,” he said. “Our experience begins with meeting Christ in the tabernacle. When we recognize that gift, our hearts beat more quickly and we have to share this experience with others.”

The Mass also marked the first time since Italy and the Vatican signed a treaty in 1929 recognizing each other’s territorial rights that Swiss Guards, dressed in their ceremonial uniforms and carrying their halberds, stood watch at a papal Mass in Italy outside Vatican territory.

Passionist Father Ciro Benedettini, a Vatican spokesman, said he did not know the details of the agreement between the Vatican and Italy that led to the guards’ presence, but he said Swiss Guards would continue to accompany the pope on Italian trips. †



Pope Benedict XVI blesses the faithful as he celebrates Mass on the seashore of the Adriatic city of Bari, Italy. In a city with close ties to the Orthodox Church, the pope affirmed his commitment to Christian unity.

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EUCHARIST

continued from page 1

now we have people who are going to Victory Field to be with one person. It isn't even so much what we do. We're not going there to celebrate Mass.

"We're going there to spend time with a person. It's the second person of the Blessed Trinity. And he's going to speak to us through his Word. And we're going to watch him. And he's going to give us his blessing. And we're going to sing. And we're going to praise. And we're going to worship. And that in itself is beautiful."

Victory Field's gates will open to the public at 2 p.m. From then until the eucharistic procession enters the stadium, Grace on Demand, a band made up of youth and young adult parishioners largely from Mary Queen of Peace Parish in Danville, will provide music.

Witnesses on the Eucharist will be offered by St. Thomas Aquinas parishioner Sharon Mason of Indianapolis, a staff chaplain at St. Vincent Hospital, and by 2005 Roncalli High School valedictorian Matt Pfarr of Our Lady of the Greenwood Parish in Greenwood.

Also, from 2-3 p.m. in the concourse of

the stadium there will be a ministry fair involving 18 archdiocesan offices and agencies and other Catholic organizations.

This ministry fair, which will be open again from 4-5 p.m. after the conclusion of the eucharistic procession, along with the commissioning of those involved in Disciples in Mission will highlight the Church's efforts to proclaim the Gospel.

Ann Tully, a member of the archdiocese's Evangelization Commission, commented on the public nature of this event and its relationship to evangelization.

"We're coming together as parishes," she said. "But we're also coming together with the greater civic community of Indianapolis. I think that in itself will be a great evangelizing event."

Msgr. Joseph F. Schaedel, vicar general of the archdiocese, said that the desire to make it a public event was a motivation to locate it at Victory Field.

"We could have done this at Roncalli High School," he said. "That's one of the sites that we considered. They have a big stadium there. But the fact that Victory Field is centrally located, it's a very public place ..."

"The Year of the Eucharist: Celebrating the Body of Christ" is open to the general public.

In addition to the ministry fair, other events occurring after the conclusion of the eucharistic procession will include games and face painting for children in the picnic area behind center field and more music provided by Grace on Demand.

Father Joseph Riedman, pastor of Holy Spirit Parish in Indianapolis, said that a large group of his parishioners will be coming to the event, including approximately 50 boys and girls who recently celebrated their first Communion.

He said he thinks that his parish's involvement in the event is a way for it to share its love of the Eucharist with Catholics from throughout the archdiocese.

"I think that the Holy Spirit is a symbol of Christ's presence in the world because of its permanence here on the east side [of Indianapolis]," Father Riedman said. "In a lot of ways, I think of this parish as a devout eucharistic parish. We always have good attendance at our Masses, even during the week. I think we are consistent in the way that we exercise our love for our Lord in the Eucharist."

Benedictine Sister Mary Cecile Deken, pastoral associate and administrator of religious education at St. Lawrence Parish

in Lawrenceburg, said that she is looking forward to the members of her parish coming together around the Eucharist with so many Catholics from other parts of the archdiocese.

She also noted that several of the faith community's first communicants will be making the trip for the event and that the rest of the parishioners have been invited as well.

"We've had announcements about what is going on hanging up on our doors," she said. "We've had it in our bulletin. So we're encouraging people to come."

Sister Mary Cecile said she thinks the event will be a feast for the senses centered around what is at the heart of the Church.

"I think the Eucharist is the center of our faith," she said. "There will be something just about the celebration itself that will do something to deepen your faith. This will be a big expression through music and through numbers and through banners and through a big procession with all those little children and all the priests and the archbishop."

"There is something visually there that will bring them to think that there's something to this, even if their faith has been a little bit weak." †



Catholics from across the archdiocese will gather at 3 p.m. on June 12 at Victory Field in Indianapolis to participate in "The Year of the Eucharist: Celebrating the Body of Christ." The centerpiece of the event will be a eucharistic procession led by Archbishop Daniel M. Buechlein. Others participating in the procession will include hundreds of boys and girls who have celebrated their first Communion this year.

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From the north

Follow I-65 South to exit 114 (Martin Luther King Jr. St./West St.) and go south to Victory Field.

From the east

Via I-70: Follow I-70 West to I-65 North. Exit left at exit 114 (Martin Luther King Jr./West St.) and go south to Victory Field.

Via I-74: Follow I-74 West to I-465 West. Exit onto I-65 North, follow to

I-70 West, then exit at 79A (West St.) and go north to Victory Field.

From the south

Follow I-65 North to I-70 West. Take exit 79A (West St.) and go north to Victory Field.

From the west

Via I-70: Follow I-70 East to exit 79A (West St.) and go north to Victory Field.

Via I-74: Follow I-74 East to I-465 South. Take exit 13A (Rockville Rd.) and go east. Turn left on Washington St. and go east to Victory Field. †

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Schedule of Events

2 p.m. Victory Field gates open

2-3 p.m. Prelude music will be provided on a stage behind home plate by Grace on Demand. Witnesses on the Eucharist will be offered by St. Thomas Aquinas parishioner Sharon Mason of Indianapolis, a staff chaplain at St. Vincent Hospital and Roncalli High School 2005 valedictorian Matt Pfarr of Our Lady of the Greenwood Parish in

Greenwood. A ministry fair involving at least 18 archdiocesan offices and agencies and other Catholic organizations will occur in the stadium's concourse.

3 p.m. The eucharistic procession enters Victory Field, led by Archbishop Daniel M. Buechlein, holding a monstrance containing the Blessed Sacrament. Others participating in the procession will be priests of the archdiocese, members of several Catholic fraternal organizations, boys and girls who have received their first Communion this year, Disciples in Mission parish coordinators and parish banner bearers.

The procession will include Scripture

readings, a singing of the sequence for the Solemnity of the Most Holy Body and Blood of the Lord, other sung responses, prayers and a sermon delivered by Archbishop Buechlein. Those involved in Disciples in Mission will also be commissioned to continue their ministry of evangelization. The procession will conclude with Benediction.

4-5 p.m. Following the conclusion of the eucharistic procession, the ministry fair will resume in the stadium's concourse. Games for children and face painting will occur in the picnic area behind center field. Grace on Demand will provide music on the main stage behind home plate. †

In case of rain

On the evening of June 11, Msgr. Joseph F. Schaedel, vicar general of the archdiocese, will determine whether or not "The Year of the Eucharist: Celebrating the Body of Christ" at Victory Field will be cancelled due to inclement weather and a smaller service held in its place elsewhere.

Information regarding such contingency plans can be found on the evening of June 11 by calling the following telephone numbers: 317-236-1431 or 317-236-1432. It can also be found on the homepage of *The Criterion* at www.CriterionOnline.com. †



The point is, that we need to bring God back to life in us, then keep Him alive, and therefore overflow Him onto others, like bursts of Life that revive the dead. - Chiara L. Ubich

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Little Sister of the Poor Celestine Mary Meade drives an Indianapolis 500 Chevrolet SSR pace car as Little Sister Geraldine Harvie, superior, left, enjoys a parade lap with residents and staff members before the annual Mini-500 competition held on May 25 at the St. Augustine Home for the Aged in Indianapolis. Residents ride in wheelchairs or use walkers on wheels to compete in a race around the circular drive in front of the home for the elderly poor at 2345 W. 86th St.



Photos by Mary Ann Wyand



Priest and pit crewmember

Father Glenn O'Connor, pastor of St. Joseph and St. Ann parishes in Indianapolis and the Catholic chaplain for Indianapolis International Airport, works as a pit crewmember for Roth Racing/PDM Racing during Bump Day on May 22 at the Indianapolis Motor Speedway. Father O'Connor has assisted several racing teams as a pit crewmember at the speedway for 30 years and celebrated Masses for the Indy Racing League Ministry on a part-time basis at a few racetracks. He has worked for drivers Marty Roth, Sam Hornish Jr., Jimmy Kite, Johnny Rutherford, Pancho Carter and others during the past three decades.



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Time is sacred and is one of God's greatest gifts

By Fr. Richard Rice, S.J.

Time has become the new millennium's currency. Most of us would rather part with our wallets or purses than with 12 hours of our time.

We seem to have so much to do every day!

The other evening, I watched a feature on television about the typical day of a family of four people. I was exhausted after watching them race through their collective activities.

I grew up loving a baseball game's timeless afternoon. Now I do not have time to sit through nine innings. I want the time-boundary experience of football or basketball.

What happened to time? Somehow we convinced ourselves that time is an endangered species—that we almost have to hoard it and prevent others from stealing it from us.

In Judeo-Christian tradition, all time is sacred—one of God's greatest gifts.

In Ecclesiastes, the Bible reminds us that, "There is a time for every occupation under heaven" (Eccl 3:1).

God bestows time on us lavishly, no matter what we have made of our past. Day by day, God ladles out 24 hours to us with the obvious hope that we stay in relationship with the Giver throughout the events of the day.

It is hard to live within our sacred tradition when our secular culture is so contrary. Yet we must find ways to do so and to encourage each other in this Christian task.

Start with the beginning of the day. If we awaken enough to thank God for today over the first cup of coffee or as we take a shower, we are acknowledging that we are creatures dependent on our Creator for every moment and every breath. Then we need to offer the day and its fruits to the One who bestows the day on us.

The traditional Morning Offering remains one of the best ways to do that. It involves seeing what God is inviting us to this day.

We check our calendar or Palm Pilot, trying to remember that we do not believe in a God who gives us too much to do and too little time to do it. Yet many of us, in our willfulness, rush through the day giving just that appearance.

I call such living "posing for pictures on the Way of the Cross." When I assume this pose, I want others to know how busy I am and how many important tasks I must accomplish each day.

Fortunately, I have been greatly aided by the grid that author and motivational speaker Stephen Covey popularized in *The 7 Habits of Highly Effective People*.

First, I list on my day planner the tasks that reveal themselves as urgent and important.

Then I pray for discernment to sift the important but not urgent items from the urgent but not important. The hope is to tackle the first group and leave the second list of tasks for later.

Next, I pray for the courage and humility to attend to the important, which I so



If we awaken enough to thank God for today over the first cup of coffee, we are acknowledging that we are creatures who are dependent on our Creator for every moment and every breath. By focusing on what's important in life, the journey through time becomes a pilgrimage with our God.

easily delay.

At noon and at day's end, I pause to thank God for the time I have been given and to examine whether or not I have been faithful to the tasks that revealed themselves as important.

I acknowledge my tendency to procrastinate and I celebrate my God-given fidelity. Then I say goodbye to the past and pray to face the future wholeheartedly.

The great joy of such prayer is that time again becomes plentiful, not the scarce resource that our secular culture claims it to be.

I resign from my daily attempt to be Messiah and my journey through time becomes a pilgrimage with our God.

(Jesuit Father Richard Rice is with the Jesuit Retreat House in Oshkosh, Wis.) †

Pope John Paul II was a model of daily prayer

By Fr. Gerald O'Collins, S.J.

"Her life was committed totally to the poor and wrapped in prayer." That was how Pope John Paul II summed up Mother Teresa of Calcutta's life.

Listening to those words during her October 2003 beatification, I thought, "The pope could be talking about himself."

It is hard to imagine a busier life than the one that Pope John Paul II led during more than 26 years of his pontificate. He completed 104 pastoral visits outside Italy and 146 within Italy. As bishop of Rome, he visited 317 of its 333 parishes.

No other pope ever encountered as

many individuals as John Paul II did. Nearly 18 million people participated in the general audiences he held on Wednesdays.

He was totally committed to the poor and to everyone else, and led an incredibly busy life. Time flew by for him, but John Paul II always made time for prayer.

Occasionally, he prayed in places that powerfully lend themselves to prayer.

On a visit to the Holy Land in 2000, he went down the steps on his old, aching legs to pray in the cave of the Nativity, the grotto where an ancient tradition locates Jesus' birth.

Often, John Paul II did his praying in everyday places like his private chapel in

Vatican City. Those who lived with him in the small papal household saw just how many hours he spent in prayer.

Millions of Catholics and other Christians around the world witnessed his deep devotion when he celebrated Mass or led them in other forms of worship.

Only someone whose life was bathed in personal prayer could lead others with such a reverent sense of God's nearness.

We can often feel how little time we have for praying with others, reading Scripture and spending a few minutes of our day with God. The things that fill up our day demand so much of our attention.

Yet all of us have experienced the quiet peace and real strength that can flood into

us from time spent in prayer. If this doesn't motivate us to prioritize our time to pray more, perhaps a constant look at John Paul II's life will help us to do that.

One very public fruit of John Paul II's life of prayer came in his encyclical letters and other documents. He tended to end them with heartfelt petitions expressing in prayer the heart of the particular teaching he had just developed. These profound prayers could come only from someone who constantly gave hours of time to the presence of the Lord.

(Jesuit Father Gerald O'Collins is a theologian at the Gregorian University in Rome.) †

Discussion Point

Focus on what is important

This Week's Question

Did you ever feel you simply had to regain control of your time? How did you do it?

"I sit back and determine my priorities and try to remember what's most important—family, work, religion—and decide what time I can give each." (Irene Gora, Montpelier, Vt.)

"I'm retired. ... I use my time as I see fit. I love life and let it dictate to me. I believe you accept what you can and do what you can. I guess it's faith, but God is a major part of my life, and I don't know if my faith is responsible for my attitude or my attitude is responsible for my faith." (Russ Kacmarynski, Butler, Ala.)

"I had nine children, all grown now, and I felt many times that I couldn't keep up with anything. I'd find a

quiet time and reorient myself, and decide what was important and what was not so important." (Virginia Vatterott, Creve Coeur, Mo.)

"In consultation with my wife, we set our priorities for our family and our two small businesses for the short- and long-term. We must spend time with our children and be there to share our spirituality with them." (Kent Keller, Bismarck, N.D.)

Lend Us Your Voice

An upcoming edition asks: What do good stewards of God's creation do?

To respond for possible publication, write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100, or send an e-mail to cgreene@catholicnews.com. †



From the Editor Emeritus/John F. Fink

Jesus in the Gospels: Rejection at Nazareth

See Matthew 13:54-58, Mark 6:1-6 & 3:21, 31-35, Luke 4:14-30 & 8:19-21, John 7:5

We get some idea of just how "hidden" most of Jesus' life was when we read about the reaction of those who knew him well while he lived in Nazareth. It's a large city today, but in Jesus' day its population was probably no more than about 120 people. It's no wonder that Nathanael asked Philip, "Can any good come from Nazareth?"

When word got back to Nazareth that Jesus was preaching and healing people in Capernaum, about 20 miles away, the citizens were astonished. This guy never showed any brilliance before; how could he be doing those things now? So they watched him carefully when he returned to Nazareth and, as he always did while he was living there, he went to the synagogue on the Sabbath.

Jesus stood up and read from a scroll of Scripture. He chose the Book of Isaiah, Chapter 61, in which the prophet spoke of one whom the Lord anointed, the Messiah. Jesus then claimed that the prophecy was fulfilled in him. He was fulfilling the Old Testament hopes and expectations.

The people couldn't buy that. They thought they knew him too well. Jesus understood their reaction, for he said, "A prophet is not without honor except in his native place and in his own house." He went on to mention a couple incidents in the Old Testament when the prophets Elijah and Elisha performed wonders outside of Palestine, thus claiming to be a prophet like them.

That was too much for the Nazarenes. Luke's Gospel says they turned murderous and tried to throw him off a cliff, which seems a bit drastic. Matthew's and Mark's Gospels only lament the Nazarenes' lack of faith and say that he worked few miracles in Nazareth because of that lack of faith.

But that lack of faith extended even to

"his own house." John's Gospel is even more direct, saying, "His brothers did not believe in him." At another time, when Jesus was back in Capernaum, his mother and brothers came and, as Mark's Gospel says, "They set out to seize him for they said, 'He is out of his mind.'" They apparently thought that someone had to restrain him for his own good.

What happened when they arrived? Told that they were there, Jesus appeared to reject them, saying, "Who are my mother and brothers? Whoever does the will of God is my brother and sister and mother."

But no, that's not a rejection. For Mary, above all, did the will of God. St. Augustine said that she was more blessed for having received God in her soul than for having conceived God in her flesh.

Jesus simply used his relatives' arrival to make a point: Just as he always did God's will, so must everyone else who wants to have a relationship with him. Jesus' family consists of those who hear the word of God and act on it, just as he did. †



Cornucopia/Cynthia Dewes

It's not in the eye of this beholder

The Indianapolis Museum of Art re-opened recently to much fanfare in its newly renovated building. Critics reviled the stodginess of the previous entrance and extolled the trendiness of the new one.



It was *déjà vu* all over again. I can't remember how many times over the years

we've witnessed the art world gushing over new artworks, the buildings they're housed in or the people who make them. Art should be engaging, after all, but it's as subject to fads as anything else that's interesting to humans.

Now, I'm not one of those people who insist that art be representational. I don't need paintings to look like the work of Rubens or Ingres. For that matter, I don't think all art is limited to painting or sculpture or the more traditional mediums. Just spare me from artists with a message.

An Associated Press story called "Art goes public to make us think" recently reinforced my opinion. It made me think, all right, about a college teacher of feminism and public art named Peggy

Diggs. When she and her husband started teaching, Peggy decided she needed "to get out and do things, not just sit in the ivory tower ... in a place that was so quiet, it made me want to bust out."

I always thought quiet was probably essential for making art. Oh, well. She said she lost interest in the "elitist" art scene and took up public art, which "made her feel like an activist—'using my work rather than just making objects to consume.'" Huh. And all along I thought the consumption of art through aesthetic experience was a worthy and fulfilling activity!

Over the years, she's decorated buses with billboards about street violence and printed newspaper inserts with dialogue between elderly people and teenagers who were fearful of gangs in their neighborhoods. She helped homeless women to "create large banners with slogans challenging stereotypes about homelessness," and produced milk cartons that carried the message, "When you argue at home, does it always get out of hand?"

Peggy enlisted maximum-security prisoners to help her design " 'problem-solving' products for people who live in confined spaces." One of these is a microwave oven made from aluminum

foil, wire and a light bulb. "I'm a deep believer that everyone is an expert at something," she said. "What they know can be useful for the most extreme situations, like refugee camps ... or small-apartment life." I'll bet the refugees will be thrilled.

In a photograph accompanying the article, Peggy is depicted wearing a "disaster-preparedness coat" she designed. She appears as a rather handsome woman dressed in a long, padded flak-jacket garment, which is hung all over with flashlights, water canteens, protective goggles and other devices. It's not clear exactly what disasters she'll be prepared for.

Perhaps the most far-reaching of Peggy's activist efforts is stamping currency that passes through her hands with slogans questioning why we need to be paid for everything, and what is so satisfying about buying things. She's hoping to raise public consciousness about materialism.

This article sure raised my consciousness, but it might not be Christian to say how.

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

Faithful Lines/Shirley Vogler Meister

Turning echoes from the past into fictional tales

Recently, on a long, leisurely vacation drive, I read aloud to my husband, Paul, as I often do when we travel. I used two review books received shortly before departure: *The Access* and *The Bennie*. The difference between these and most others used for trips is that Paul and I know the author, R.R. Emmett, and his



wife, Peggy, from our mutual involvement with the Catholic Marriage Encounter movement years ago. They are also fellow parishioners.

"Marriage Encounter was the event that changed my life," said the author, who weaves what he learned about good relationships and communication into the tapestry of his fiction. Because of this and because his strong Catholic faith shines through, his books are appropriate for youth as well as adults. (Emmett has received complimentary validation from both.)

The most endearing thing is how Bob (as we know him) primarily dedicates his books to Peggy, identifying her as "my forever love." Because of an illness, he is his wife's caregiver in Indianapolis, where they reside near five of their eight living children.

Most interesting is how Bob's fiction incorporates echoes from his own past. (As a former co-worker once told him: In a crisis, Bob doesn't get hysterical; instead, he gets historical.) This keen sense of the past makes the tale about 14-year-old Bobby Ray Garrett in *The Access* credible. Left parentless in a small Indiana town, the young man runs away to Chicago to find answers about his heritage. In a week's time, his life is jeopardized. He also experiences sexual awareness and finds new strengths while unraveling a deadly mystery.

The Bennie continues with the protagonist's growing relationship with a young lady in the first book and his fast-track education in an Illinois Catholic boarding school. A frightful experience and mystery there creates strong bonds between Bobby,

other students and members of the religious community.

My too-concise summaries don't do the books justice, nor do they relay the plot twists and tensions that keep the reader interested. However, ultimate conclusions can't be made until R.R. Emmett finishes a series of 26 books—an ongoing saga he plans. Each book title's first word will be "The" and the second two-syllable word will follow the alphabet. His third book, *The Concept*, is nearly ready and the fourth will be *The Darkness*.

I hope that subsequent books also echo Bob's life, including his 43-year career in banking, as well as his and Peggy's experiences after founding "Beggars for the Poor" in 1987 to serve the poor and homeless in Indianapolis. (Later, this was turned over to the St. Vincent de Paul Society.)

R.R. Emmett's first two books are found at www.AuthorHouse.com or can be ordered by calling 1-800-839-8640.

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

Your Family/Bill and Monica Dodds

The keys to family happiness

The view from the outside looking in is seldom, if ever, accurate. It's easy to



assume that a family that seems very happy is so because it has no problems.

That just isn't so.

Yes, the family members may be very happy. But, no, they aren't without their share of worries, troubles and heartache. No

family—not even the Holy Family—made it through this life without worries, troubles and heartache.

At times, the obstacles a family must live with—whether or not it faces and deals with them—are huge: serious illness, financial difficulties, drug use or alcoholism, abuse, disability, infidelity, criminal behavior. It's a long, long list. Sometimes a family must adjust and adapt, must figure out how to go on, despite a permanent change such as a divorce, a death or a serious falling-out.

How can a family take blows like that and still be happy? How will it, after a time, begin to regain its happiness? We all know it's possible.

These are some characteristics of happy families that tend to stand out:

- A happy family isn't filled with Pollyannas, but its members are both realistic and optimistic. They know hard times will come, but those times also will go. They recognize and appreciate the good times. Through it all, they love each other.
- A happy family is made up of members willing to make sacrifices. That doesn't mean they're doormats or enablers, but it means each person has a healthy, loving concern for the others. That doesn't just happen. It has to be taught. Unselfishness has to be practiced to be learned.
- A happy family is open to God's grace, to God's presence in their midst. They recognize and give thanks for the many blessings they receive. At times, they also admit to God that they don't understand why they must deal with particular hardships. For a time—in their pain, grief, fear or frustration—they may even feel angry at God.
- A happy family realizes they all also are members of God's family, and that they have brothers and sisters worldwide and in their own community whom they are called to help in many different ways. The more they learn about what those brothers and sisters must endure, the smaller and simpler their own problems seem.

Another issue that many of today's busy families deal with is making time to spend time together.

Absence makes the heart grow fonder—to a point. Too much absence leads to not knowing the other, and that can easily slide into indifference. "They" simply are no longer a part of "my" life. Just as a married couple must spend time together to keep their relationship healthy, so too with a family.

Summer is a great time for some family time. A picnic supper. A day trip. A weekend of camping or some people prefer staying in a motel or hotel. A week or more on a trip. Or even a shared, at-home project.

Be assured, every family gathering, outing or project has the potential for a few disasters. But be assured also that years later those gatherings make for some of the best personal memories and family stories.

For some suggestions on taking better family photographs this summer rather than the same old snapshots, go to www.kodak.com and click first on the "Consumer Photography" button on the top bar then on the "Taking Great Pictures" button.

(Bill and Monica Dodds are regular columnists for Catholic News Service.) †

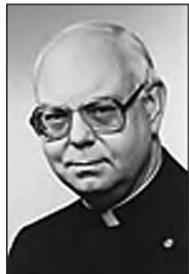
Tenth Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, June 5, 2005

- Hosea 6:3-6
- Romans 4:18-25
- Matthew 9:9-13

The prophecy of Hosea is the source of this weekend's first reading.



Hosea is not regarded as one of the greater prophets. His work is shorter, for instance, than the expansive works of Ezekiel, Isaiah and Jeremiah.

Some details of the life and circumstances of Hosea are recorded.

He was the son of Baari, but nothing else is known about his ancestry. His wife was Gomer, who was unfaithful. He had three children, two sons and a daughter. He was a contemporary of the prophet Amos. He was active as a prophet about 750 years before Christ.

Understandably, Gomer's infidelity was deeply troubling for Hosea, who used this experience to describe what was happening with the entire nation. He saw the Hebrew people as being in a relationship with God as sacred and permanent as marriage. But the nation was adulterous, giving itself to sin and false gods.

Nevertheless, God, the offended spouse, did not forsake the Chosen People. Instead, God mercifully sent new life.

Paul's Epistle to the Romans supplies the second reading.

Although written to Rome's Christian community, which included gentiles as well as Jews, the epistle leans strongly upon Jewish symbols and personalities. In this reading, the focus is on Abraham, the revered father of the Hebrew race.

Abraham's faith was legendary. God rewarded it. In the ancient Hebrew mind, natural descendants gave people ongoing life. If Abraham had no offspring, he would fail in this regard. God gave him a son, and therefore Abraham's life continued.

St. Matthew's Gospel provides the last reading.

Two events are in this reading. The first is the supper in which Jesus literally broke bread with tax collectors and sinners.

Sinners would have been bad enough. Devout Jews spurned those who publicly affronted God, but tax collectors were the most disgusting of sinners. The system of Roman imperial taxation was led by pragmatism and greed. Modern American law, for example, would see it as the utmost in corruption.

Tax collectors acted with, and upon, Roman authority and were traitors of the worst sort, yet Jesus dined with them. Eating with someone was almost a sacred gesture in Jewish Palestine in the first century A.D. It implied tolerance, acceptance and even respect.

The second event was Jesus' call to one of these tax collectors, Matthew, to the exalted position of Apostle.

Often, this test and others are used to say that Jesus differed fundamentally with the Pharisees. Surely, Jesus and the Pharisees disagreed at times. The message here, however, is that while the Pharisees actually kept people away from God by their stern readings of the Mosaic law, Jesus reached out to gather even sinners—but repentant sinners—into the household of salvation.

Matthew's instant acceptance of the call to be an Apostle demonstrates how even sinners yearn for God and for peace of soul.

Reflection

If modern culture has rejected any notion traditional in Christianity, it has completely rejected sin. Definitions of sin can be very tight, as if the institutional Church set down certain arbitrary rules, almost as arbitrary as a rule not to go "up the down staircase," to recall the title of an old movie, and woe betide any infraction.

Sin, of course, manifests itself in acts or in omissions, but grave sin bespeaks a true conviction to serve self rather than God. It is the ultimate selfishness and, of course, it is the ultimate folly.

As Jesus reached out to any and all, the Church through the readings in the liturgy reaches out to any and all of us.

All are sinners. Some may feel very guilty, humiliated and angry with themselves or even with God.

The Church is reassuring. God awaits us all. His mercy is everlasting. †

Daily Readings

Monday, June 6
Norbert, bishop
2 Corinthians 1:1-7
Psalm 34:2-9
Matthew 5:1-12

Tuesday, June 7
2 Corinthians 1:18-22
Psalm 119:129-133, 135
Matthew 5:13-16

Wednesday, June 8
2 Corinthians 3:4-11
Psalm 99:5-9
Matthew 5:17-19

Thursday, June 9
Ephrem, deacon and doctor of the Church
2 Corinthians 3:15-4:1, 3-6
Psalm 85:9ab-14
Matthew 5:20-26

Friday, June 10
2 Corinthians 4:7-15
Psalm 116:10-11, 15-18
Matthew 5:27-32

Saturday, June 11
Barnabas, Apostle
Acts 11:21b-26; 13:1-3
Psalm 98:1-6
Matthew 5:33-37

Sunday, June 12
Eleventh Sunday in Ordinary Time
Exodus 19:2-6a
Psalm 100:1-3, 5
Romans 5:6-11
Matthew 9:36-10:8

Question Corner/Fr. John Dietzen

Pope John II was first pontiff to choose name

QWe are told that for centuries popes have changed their names on becoming bishop of Rome, as our new pope took the name Benedict instead of keeping Joseph, his baptismal name.

Do we know who was the first pope to take another name? (Florida)



AThe first pope we know of who chose another name was Pope John II, who was elected in 533. He was a Roman priest named Mercurius (Mercury), who felt that it would not be appropriate for the leader of the Catholic Church to have the name of a pagan god.

Pope Sergius IV, who was pope from 1009-12, often is mistakenly identified as the first pontiff to assume a new name. His given name was Peter, but after his election he chose another, out of deference to St. Peter the Apostle, but he was not the first pope to do so.

QSince the death of Pope John Paul II, I have heard several times on television and in the newspapers about the prophecy of St. Malachy, an Irish bishop.

The reports say he foretold much about the popes after his time. According to him, there will be only one more pope after Benedict XVI, and then it will be the end of the world.

What does the Catholic Church have to say about this prophecy? (Illinois)

AAs one might expect, the Catholic Church has nothing to say about it. St. Malachy was one of the most prominent churchmen of Ireland of the Middle Ages. The archbishop of Armagh from 1129-48, he is the alleged author of the *Prophecies of Malachy*, which had widespread notoriety, especially in the 17th and 18th centuries.

The prophecies claim to give a brief and often bizarre characterization of the name or the papacy of possibly 111 successors of Pope Celestine II, who died in 1144, ending with Peter II, who will "feed his flock in many tribulations in the final persecution of the Holy Roman Church."

They're the kind of novelty that some people find fascinating, and they resurface every time a pope is elected or dies.

The prophecies are an obvious forgery. First of all, they do not appear anywhere until 400 years after Malachy's death, in a 1595 Venice publication called *Lignum Vitae*.

For the period from 1143 until 1590, the "prophecies" obviously rely on readily available information about the names, homes and lives of intervening popes.

Beginning in 1590, however, when Pope Gregory XIV was elected, the predictions become impossibly obscure and ambiguous.

The prophecy was not written by St. Malachy or anyone else living during his time.

Some people may find it entertaining and an exercise in unhistorical enigma solving, but it is a 16th-century hoax.

Readers can find copies on the Internet at Catholic-Pages.com at the link to "Prophecy of St. Malachy." Unfortunately, the website seems to give far more credit and credibility to the prophecies than they deserve.

(A free brochure in English or Spanish, answering questions that Catholics ask about baptism practices and sponsors, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

Ode to the Unborn

Justice has forsaken them! Their voices heeded not from the wombs.
Exiled before their time. A hidden holocaust! New Colossus in shame!
Rule of Three decries their lot. Then discarded in unmarked tombs.
Erased by our "choice." His Choice was destined to liven the lame.

Media moguls mouth "freedom." But mankind remains in chains.
Incubus divides and deceives. Our will to serve—his chaos rebinds.
Abstention, a lonely lament. The new Babylon harvests the remains.
His Will ignored. Rejected, the one chosen to mend our minds.

Judgment at the gates! The least and weakest are divided and taken.
Execute the meek condemned. To the bloody crosses in open carts!
Rejection of the new covenant! To the abyss fall the forlorn and forsaken.
Exodus of life. Hideous harvest, unable to heal broken and heavy hearts.

(Gary D. Vestermark is a member of St. Louis de Montfort Parish in Fishers, Ind., in the Lafayette Diocese. This face of Rachel weeping over her lost children was sculpted by Sondra Jonson of Nebraska.)



CNS photo from Southern Nebraska Register

Murderous madness! Bloody fields of Goshen and alleys of Gotham.
Innocents to the slaughter! Rachel's cries haunt but remain unheard.
Amendment we pray! We beseech let not the past be forgotten.
His Gift—will we accept that stagnating spirits may be cured?

By Gary D. Vestermark

Readers may submit prose or poetry for faith column

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

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

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

New Program of Priestly Formation raises bar on seminary admission

WASHINGTON (CNS)—A revised Program of Priestly Formation that the U.S. bishops will be asked to adopt in June is far more explicit than the current program on criteria for admission to a seminary.

The program, which must be adopted by a two-thirds vote of the bishops and approved by the Vatican before it takes effect, sets national norms and principles that must be applied in all U.S. seminaries.

Like the fourth edition in 1992, the fifth edition of the program speaks of four dimensions of formation that seminarians must develop and integrate in their years of preparation for priesthood: intellectual, pastoral, spiritual and human. Those dimensions were spelled out by Pope John Paul II in *Pastores Dabo Vobis* ("I Will Give You Shepherds"), a 1992 document on priestly

formation issued only months before the fourth edition was adopted.

One of the major insights in the papal document was its emphasis on "human formation"—the social, psychological, psychosexual, emotional and relational maturation of the seminarian—as an integrating factor for the spiritual, intellectual and pastoral formation on which seminary programs traditionally focused.

The writers of the 1992 program incorporated that and other aspects of the papal document into their final draft before the bishops voted on it, but since then "we have had the opportunity to absorb *Pastores Dabo Vobis*, to watch it permeate our priestly formation programs in a wonderful way," said Father Edward J. Burns, executive director of the bishops' Secretariat for Vocations and Priestly Formation.

He said for the fifth edition the bishops have been able to build on the "rich wealth" of the papal document and the experience of implementing it in U.S. seminaries. The treatment of principles and norms for human, spiritual, intellectual and pastoral formation occupies half of the 84-page document.

The bishops will be debating the revised program and voting on it during their June 16-18 national meeting in Chicago.

Father Burns said the revision went through eight drafts and involved consultation with seminary faculty members, superiors of religious orders and other experts, as well as the country's bishops. In the final stages, one nationwide consultation brought nearly 2,000 suggestions, he said, and the final draft incorporates many of the 365 changes suggested by bishops in response to the

seventh draft.

Besides giving fuller treatment to the different types of formation in seminaries, the proposed fifth edition significantly expands its treatment of admission requirements.

One new element is the statement, "Any evidence of criminal sexual activity with a minor or an inclination toward such activity disqualifies the applicant from admission."

The admission norm is reinforced with a formation norm that says, "Any credible evidence in the candidate of a sexual attraction to children necessitates an immediate dismissal from the seminary."

The 1992 program makes no specific mention of homosexuality, but the new one says, "With regard to the admission of candidates with same-sex experiences and/or inclinations, the guidelines provided by the Holy See must be followed."

The Vatican has been working for some time on developing such guidelines.

To the long-standing norm calling for seminary applicants to take a physical examination, the new program adds, "This exam should include HIV and drug testing."

Since 1971, when the first edition of the Program of Priestly Formation was adopted with three paragraphs on celibacy, each successive edition has expanded its treatment of that topic. The proposed new edition is no exception.

The 1992 edition placed its treatment of celibacy under the heading of spiritual formation and focused on the theology of celibacy. The proposed new version gives its main treatment of celibacy under human formation and focuses more on the concrete skills, attitudes, behaviors and supports needed to build an effective, mature commitment to a chaste,

celibate life.

The section on community life is more expansive and detailed in the new version than in the older one.

The new version's section on admission is more explicit about the seminary's obligations under canon law to determine an applicant's freedom from legal barriers to ordination. It includes references to the laws of the Eastern Catholic Churches as well as the Latin Church.

For the first time, it makes explicit reference to married applicants. In the Latin Church, this takes account of cases in which the Vatican has allowed some married former non-Catholic ministers who become Catholic to be ordained to the Catholic priesthood.

It also recognizes a partial relaxation of the former strict ban on married priests in Eastern Catholic Churches in areas where the Latin Church is the dominant one. "

If an Eastern Catholic candidate is married, a certificate of marriage is required along with the written consent of his wife and the approval of the Apostolic See," the proposed new edition says.

The Program of Priestly Formation also includes norms for the governance, administration and faculty of the seminary, the role of the bishop, and the relationship of seminary formation to the ongoing formation of priests after ordination.

The new version incorporates, as an addendum, norms adopted by the U.S. bishops in 1999 on evaluating an application for seminary admission from someone who previously left or was dismissed from a seminary or a formation program for religious life.

The rules require the prospective seminary to obtain a full report from the applicant's previous seminary or program. They set strict conditions that must be met before such an applicant can be readmitted as a candidate for priesthood. †

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The Criterion

Church and state separation doesn't keep God out of U.S. politics

WASHINGTON (CNS)—When President George W. Bush invokes God as a motivation for public policy and says U.S. history is on a divinely inspired course, he is following in the footsteps of his predecessors.

Separation of Church and state prevents the establishment of a state religion, but it has never prevented U.S. presidents and aspirants for public office from putting God on their side. Nor has it stopped them from framing their visions of domestic and foreign policy in religious terms, often tinted with the moral urgency of protecting the "good" from the "evil."

"In U.S. politics, we do God," said Luis Lugo, director of the Washington-based Pew Forum on Religion and Public Life.

Try to imagine a candidate running for high office as an avowed atheist, he said.

"If he begins as an atheist, he would find it hard ... as a candidate," Lugo added.

Historically, mixing religiosity with politics is a formula that generally works with U.S. voters. The formula has involved using Christian and biblical terminology which steers clear of supporting a given Church's doctrine.

Rhetorically, the Cold War was as much against "atheistic communism" as it was against the Soviet Union, a military powerhouse whose political system and world interests were diametrically opposed

to those of the United States.

The 19th-century territorial expansionism of the United States which pushed the country's border to the Pacific Ocean was termed "Manifest Destiny" and the Indian wars that accompanied expansionism were often justified as bringing Christian civilization to Native Americans.

At several panel discussions in Washington in April and May, Lugo and other political experts discussed how politics and religion mingle in the United States. A common conclusion was that favoring politics with religiosity has been an asset for politicians, since voters are more trusting of leaders perceived as religious and embodying moral values.

Lugo said a Pew study in August 2004 reported that 70 percent of the registered voters polled thought it was important for a president to have religious beliefs and the same percentage said personal faith is the basis for public morality.

"Voters see religion is a proxy measure for how seriously a politician takes morality," he said.

John Judis, author of several books on U.S. politics and a senior editor at *The New Republic*, said that although there is no official U.S. religion there has been—since the Colonial era—a blending of a basically Protestant vision into the country's national destiny. Judis and others term this blending "civil millennialism" in

which the United States is seen "as a nation with a special role in the world" and its citizens as "a chosen people."

The role is to transform the world "into the way we think the world should be," said Judis, currently a visiting scholar at the Washington-based Carnegie Endowment for International Peace. "This has been true from the beginning, in the 17th century, all the way to the present where you talk about the spread of freedom and global democracy."

Judis cited Bush's 2005 inaugural address, in which the president said the United States promotes human rights and dignity around the world because people "bear the image of the maker of heaven and earth." Bush added that "history also has a visible direction, set by liberty and the Author of liberty."

Domestic social reform movements have also used religiosity and moral values to defend their positions and as a basis for public support, Judis added.

He cited the abolitionist movement to end slavery, the temperance movement to outlaw liquor sales and the 1960s' civil rights movement led by the Rev. Martin Luther King Jr., a Baptist minister, and his Southern Christian Leadership Conference.

"We're talking about domestic issues that have been fused with religion and understood religiously," Judis said.

These domestic "political crusades" based on religiosity tend to be cyclical and the United States is in a heightened period of religiosity right now, with the current political landscape dominated by religious conservatives, said Judis.

Other experts noted that contemporary politics show the flip side of the coin. They said religious sentiments are used by both major political parties to manipulate public opinion in their favor or against the opposing party.

"Political entrepreneurs identify cultural tensions and exploit them," said Kenneth Wald, political science professor at the University of Florida.

"They tell you that the other party is challenging your moral order," he added.

"The average person doesn't think through what his moral values mean politically," said Wald. "Someone frames the moral issue for people. A political entrepreneur tells them that [the important issue] is not poverty, but sexual purity."

Lugo said a good example was the 2004 presidential campaign, when Republicans told voters that their insecurity was not limited to threats from international terrorism but included religiously dimensioned cultural issues such as same-sex marriage.

Voters were told that their very lifestyle and traditional views of marriage were under attack, he said. †

Catholic schools said to play 'vital role' in Church's mission

WASHINGTON (CNS)—"Catholic schools play a vital role in the evangelizing mission of the Church," says a statement that the U.S. Conference of Catholic Bishops will be asked to adopt in June.

The nation's bishops are to meet in Chicago on June 16-18.

The proposed statement on Catholic education is titled "Renewing Our Commitment to Catholic Elementary and Secondary Schools in the Third Millennium."

"Our young people are the Church of today and tomorrow," it says. "It is imperative that we provide them with schools ready to address their spiritual, moral and academic needs."

"We are convinced that Catholic schools continue to be the most effective means available to the Church for the education of children and young people. ... We must continue to give all parents the choice of an education which no other school can supply—excellent academics rooted in sound Catholic values," the statement says.

It says Catholic schools form 30 percent of the private schools in the country and have some 2.4 million students, which accounts for 48 percent of all students in private schools.

Paralleling a similar supportive statement the bishops issued in 1990, the proposed new statement assesses the current strengths and weaknesses of U.S. Catholic

elementary and secondary schools, which form the largest private education system in the country.

On the plus side, it notes that according to government, Catholic and independent research:

- "Catholic schools make a major impact in closing the achievement gap for poor and minority students in inner-city environments."

- The Catholic school dropout rate is lower than that of other private schools and far below that of public schools.

- A Harvard study in 2000 "reported that Catholic school students performed better than other students on the three basic objectives of civic education"—civic engagement, political knowledge and political tolerance.

- Catholic students continue to score well on standardized tests in reading, math, social studies and science, often surpassing government standards.

On the negative side, the statement notes that:

- More Catholic schools have closed than have opened in the past 15 years. The current figure of 7,799 elementary and secondary schools represents a 10 percent drop since 1990.

- Enrollment, which rose slightly in the 1990s, has dropped since 2000 for a net loss of 170,000 students since 1990.

- Average tuition costs in Catholic

schools have more than doubled since 1990 and the proportion of tuition that parents must pay has risen by nearly 13 percent.

In their 1990 statement, the bishops committed themselves to establishing diocesan educational development offices or similar initiatives to strengthen Catholic schools financially through such things as student scholarships and endowments.

They also committed themselves to promoting the formation of diocesan, state and national organizations of Catholic parents to advocate for public funding that permits more parents to exercise educational choice for their children.

Marie Powell, associate secretary for Catholic school parental rights advocacy in the USCCB Department of Education, said numerous Catholic school scholarship and endowment programs have been established around the country since the

1990 statement.

Powell, whose position was established as a result of the 1990 statement, said that since then Catholic parent advocacy groups have been established at the state level in 18 states and at the diocesan level in three California dioceses. She said that in four other states—Kentucky, Louisiana, Michigan and Virginia—Catholic parents have joined with parents of other private school students to form nonpublic advocacy coalitions.

The proposed new statement expresses the bishops' thanks to those "who have joined us on the federal and state levels and from the private sector to assist parents in financing their children's education" through public and private funding. Such assistance "makes it possible for children of the poor and lower middle class to attend Catholic schools," it says. †

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

BANET, Martha (Steinert), 83, St. Mary, New Albany, May 18. Wife of Charles W. Banet. Mother of Sandra Ann Fonda and Michael Banet. Sister of Rosemary Denny and James Steinert. Grandmother of five. Great-grandmother of 11.

BOGEMAN, James W., 81, St. Joseph, Shelbyville, May 16. Husband of Velma (Wicker) Bogeman. Brother of Lois DeMoss and Donna Mallory.

BRITTON, Robert J., Sr., 59, St. Roch, Indianapolis, May 13. Husband of Candy Britton. Father of Orsa Britton and Robert Britton Jr. Stepfather of Terrie Wilson, Robert and Scott Howe. Brother of Mary Anne Matelic, Charles and Norman Britton. Grandfather of four.

CARNEY, Eugene S., 76, Holy Family, New Albany, May 18. Husband of Edna (Crawford) Carney. Father of Mildred, Daniel, Michael,

Timothy and Thomas Carney. Brother of Mary Ann Staser and Patrick Carney. Grandfather of four. Step-grandfather of five. Great-grandfather of one. Step-great-grandfather of four.

COOK, Mildred Ellen, 52, St. Jude, Indianapolis, May 16. Wife of Robert Cook. Mother of James Cook. Daughter of Patricia Lawton. Sister of Carlotta, Edward, Jasper and Patrick Lawton.

COURTE, Anna Lee, 92, St. Anthony of Padua, Clarksville, May 13. Mother of JoAnn Jacobs and Donald Courte. Sister of James Finegan. Grandmother of seven. Great-grandmother of nine. Great-great-grandmother of one.

CRIDLAND, Virginia K., 84, St. Pius X, Indianapolis, May 13. Mother of David and William Cridland. Grandmother of one.

HOLMES, Louise R., 66, St. Mary, Navilleton, May 16. Wife of Johnny S. Holmes. Mother of Juliana Stumler and Neal Renn. Grandmother of three.

HUBERT, Mary A., 87, St. Paul, Tell City, May 11. Wife of Leslie Hubert. Mother of Lorna, Nila, Dale, Gary and Wayne Hubert. Sister of Martha Kaufman, James and Justin Baysinger. Grandmother of nine.

KONERMANN, Christine

Marie, infant, St. Joseph, Sellersburg, May 13. Daughter of Paul and Doris Konermann. Sister of Joann, Samantha and Travis Konermann. Granddaughter of Raymond Book and Frank Konermann.

KRESS, Albin J., 92, St. Roch, Indianapolis, May 18. Husband of Mary Kress. Father of Ruth Marien, Barbara Meisberger, Robert and Thomas Kress. Grandfather of 14. Great-grandfather of 13.

McQUINLEY, Eula Catherine, 86, St. Gabriel, Connersville, May 21. Wife of Marvin R. McQuinley. Mother of Wanda Calihan, Jenny Harris, Margaret Jolin and Rich McQuinley. Grandmother of 10. Great-grandmother of eight.

MERK, Edward W., 90, Holy Family, New Albany, May 16. Husband of Norma (Shumaker) Merk. Father of Sharon Davis. Brother of Alma McCullum, Charles and Clarence Merk. Grandfather of two. Great-grandmother of four.

MOELLER, Joan C., 80, St. Mark, Indianapolis, May 11. Sister of Mary Diekhoff. Aunt of several.

MURPHY, Margaret J., 92, St. Pius X, Indianapolis, May 16. Mother of Maureen Eaton, Catherine Klee, Rita Ponton and Stephen Murphy. Grandmother of 18. Great-grandmother of 38.

O'NEILL, Joseph M., 69, St. Jude, Indianapolis, May 16. Husband of Georgia O'Neill. Father of Kim Roberts, Mark, Michael, Randy and Ric O'Neill. Brother of Delores Patterson, John and Ralph O'Neill. Grandmother of seven. Great-grandmother of seven.

PICCIONE, Pasqualina J. (Iaria), 95, St. Mark, Indianapolis, May 18. Mother of Antoinette Cole. Grandmother of two. Great-grandmother of three.

POGUE, Mary E., St. Luke, Indianapolis, May 12. Daughter of John and Elizabeth Pogue. Sister of Nancy Kitchin, Cathy Nelson, Janet Schnieders and Marsha Soderholm. Aunt of several.

ROBERTS, Mary Elizabeth, 106, St. Anthony, Indianapolis, May 20. Mother of Marjorie Moore, Mary Wise, Bernard, Harold, James and Robert Roberts. Grandmother of 43. Great-grandmother of 149.

SCHICKEL, Ruth M., 76, St. Mary, New Albany, May 23. Sister of Ray Schickel.

SIDELL, Edna M., 73, St. Louis, Batesville, May 24. Wife of Charles Sidell. Mother of Peggy Lecher, Bonnie Sohngen, Joseph, Lawrence and Randy Sidell. Sister of Pauline

Gillman, Cleopha Hirt, Rosemary Stercz and Joseph Giesting. Grandmother of nine.

STEWART, Lucy (Mascolo) Coker, 75, Holy Name, Beech Grove, May 9. Wife of John Stewart Sr. Mother of Carol Reilly, Linda Zemstein, John Stewart Jr., Gordon and Robert Coker. Sister of Angela Mascola, Phillip and Silvio Mascolo. Grandmother of 11. Great-grandmother of nine.

WANINGER, Bernard E., 78, St. Paul, Tell City, May 11. Husband of Maxine Waninger. Father of Charles, Donald, Jerry and John Waninger. Brother of Carl Waninger. Grandfather of seven.

WATERS, Ruth T., 87, Holy Family, New Albany, May 12. Mother of Geraldine Nedelkoff, Ann Kevin Thesing, Sara Watkins, John IV and Thomas Waters. Sister of Mary Russell

and Providence Sister Marie Kevin Tighe. Grandmother of 17. Great-grandmother of two.

WILLIAMS, Charity Ann (Guthrie), 72, St. Simon the Apostle, Indianapolis, May 18. Wife of Winthrop Williams. Mother of Laurie Yeary and Daniel Williams. Sister of Mary Catherine Verbal, Georgia Elliott and John Guthrie. Grandmother of two. †

Providence Sister Claudia Lewis taught at schools in five states

Providence Sister Claudia Lewis died on May 23 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 97.

The Mass of Christian Burial was celebrated on May 25 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

The former Mary Margaret Lewis was born on Dec. 8, 1907, in Chicago.

She entered the congregation of the Sisters of Providence on Nov. 21, 1925, professed first vows on Feb. 24, 1929, and professed final vows on

Feb. 26, 1934.

Sister Claudia taught in schools staffed by the Sisters of Providence in Indiana, Illinois, Massachusetts, California and Texas. During 79 years in the order, she taught in all primary and middle school grades.

She returned to Saint Mary-of-the-Woods in 1983 to minister in various departments. In 1998, she began her ministry of prayer, which she continued during her retirement years.

In the archdiocese, Sister Claudia taught at the former St. Ann School in Terre Haute

from 1928-29, the former St. Joseph University School in Terre Haute from 1934-35, the former St. Benedict School in Terre Haute from 1936-40, the former Holy Trinity School in New Albany from 1948-50 and the former St. Anthony School in Indianapolis from 1958-61.

Surviving are several nieces and nephews.

Memorial gifts may be sent to the Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

Carmelite Sister Joanne Dewald was a prioress at two Carmels

Carmelite Sister Joanne Dewald, a member and former prioress of the Monastery of the Resurrection in Indianapolis, died on May 25 a month after undergoing major heart surgery. She was 75.

The Mass of Christian Burial was celebrated on May 31 at the monastery chapel. Burial followed at the sisters' cemetery.

Born on Sept. 25, 1929, in Indianapolis, she attended St. Therese of the Infant Jesus (Little Flower) School and the former St. Agnes Academy, both in Indianapolis.

She graduated from the former St. Vincent School of Nursing in Indianapolis in 1952 then entered the Daughters of Charity on Nov. 21, 1952. She also served her order as a hospital administrator.

Sister Joanne received a bachelor's degree in nursing and a master's degree in

administration at St. Louis University. She completed post-graduate work in hospital administration at the University of California at Berkeley, Calif.

From 1967-71, Sister Joanne served as the president of O'Connor Hospital in San Jose, Calif.

On June 20, 1972, she transferred to the Carmelite order in Santa Clara, Calif., then later returned to her hometown and associated with the Indianapolis Carmel.

Sister Joanne served as the prioress at the Carmel in Santa Clara and the community in Indianapolis from 1997 until 2003.

She also was active in helping the order begin an Internet prayer ministry.

Memorial gifts may be sent to the Carmelite Monastery of the Resurrection, 2500 Cold Spring Road, Indianapolis, IN 46222. †

Indiana Death Row inmate issues final statement before execution

By Mary Ann Wyand

Indiana Death Row inmate Gregory Scott Johnson issued a brief written statement before his execution by chemical injection on May 25 at the Indiana State Prison in Michigan City, Ind.

Johnson had hoped to donate part of his liver to his sister, Debra Otis of Anderson, Ind., before his execution for the June 23, 1985, murder of 82-year-old Ruby Hutslar of Anderson, Ind.

He also was convicted of setting Hutslar's house on fire following a burglary at her home.

In the statement, Johnson noted that, "There are those who claim that Debbie will have a new liver in three weeks after being placed on the list. I'll be waiting from above and expect her to be recuperating at that time."

Johnson also wrote that, "In denying clemency, it was reported that the Indiana Parole Board 'scoffed' at the idea of organ donation. They felt that I was not sincere and there had been no change from the Gregory Scott

Johnson of 20 years ago.

"I can understand those sentiments coming from Mrs. Hutslar's family, but am puzzled that it would come from a government board," he wrote. "If you refuse to acknowledge any change or any attempts to change, then you are shredding a portion of the Indiana Constitution, Article I, Sec. 19: 'The penal code shall be based upon principles of reformation and not vindictive justice.'"

Johnson also thanked "all of you for your prayers" and said he would "see you on the other side."

Deacon Malcolm Lunsford of the Gary Diocese and Holy Cross Father Thomas McNally of Notre Dame, Ind., ministered to Johnson during his final years on Indiana's Death Row.

In an e-mail statement to *The Criterion*, Deacon Lunsford said he spent Johnson's final 12 hours with him at the state penitentiary.

"We had some very good sharing in his last 12 hours on earth," Deacon Lunsford said. "I was his spiritual director, but it was more than that. I have lost a friend."

Deacon Lunsford said Johnson "made it easy for us. Father Tom and I spent every moment with him [that] the DOC [state Department of Correction] allowed us. We had to leave him twice while they did their thing, whatever that is, but when we returned he was all smiles again."

He said when they returned to the viewing area the last time, Johnson "was lying on the [execution] table looking for us. He gave us a broad smile and the 'thumbs up' sign. Then he was gone."

"If anyone was/is ever truly ready to go meet Jesus," Deacon Lunsford said, "it certainly has to have been Gregory Scott Johnson."

On May 24, Gov. Mitch Daniels denied Johnson's clemency petition and the Indiana Supreme Court also refused to commute his sentence to life in prison without parole or to allow him extra time to donate a portion of his liver to his sister, who suffers from a nonalcoholic type of cirrhosis of the liver and needs a transplant.

Johnson was executed by lethal injection at 12:28 a.m. on May 25 at the prison.

During a May 20 hearing at the Indiana Government Center in Indianapolis, the Indiana Parole Board voted 4-0 to recommend that Gov. Daniels not grant clemency for Johnson.

In a press release, Gov. Daniels said that, "after his own independent study and review, he found no grounds to second-guess years of court rulings or to reject the recommendation of the parole board."

"The advice of medical experts, including Debra Otis' own specialist, was definitive that she should not pursue a procedure with Mr. Johnson as donor," the governor said, "but rather will be better served by accepting transplanted organs through the conventional process."

Johnson joined the Catholic Church four years ago while incarcerated on Death Row. †



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Cardinal says helping HIV-positive mothers, kids promotes culture of life

ROME (CNS)—Working to ensure that babies of HIV-positive women are born healthy and stay healthy and that their mothers survive to raise them is an important part of promoting a culture of life, said Cardinal Renato Martino.

The cardinal, president of the Pontifical Council for Justice and Peace, spoke on May 27 at an international conference on preventing AIDS among children in Africa. The conference was sponsored by the Rome-based lay Community of Sant'Egidio.

The conference was attended by health ministers from 19 African countries as well as European and North American government officials and representatives of pharmaceutical companies, donor agencies and HIV-positive African women with their healthy babies and toddlers.

Cardinal Martino told the conference, "It is a moral obligation to give a future of hope to Africa, which in turn will give hope to the world."

The Community of Sant'Egidio has been providing HIV testing, counseling and free drug therapy to people with AIDS in Mozambique since 2002. The program, DREAM—Drug Enhancement against AIDS and Malnutrition—also has begun in Tanzania, Malawi, Guinea-Bissau, Guinea and Kenya.

More than 30,000 people in the six countries have turned to DREAM for testing; more than 11,000 of them are HIV-positive and almost 5,000 of them are following the full "triple-cocktail" drug and treatment regime for AIDS.

Two Sant'Egidio physicians told the conference that in their program "more than 1,100 babies have been born healthy to HIV-positive mothers, and the transmission rate is less than 2 percent."

Without treatment, the mother-to-child transmission rate is about 35 percent, but the mother's life expectancy—and



Children pray before having a glass of milk at Nyumbani home for HIV-positive children in Nairobi, Kenya, on Dec. 13, 2004. Some 1.9 million children under 15 are living with HIV/AIDS in sub-Saharan Africa, according to the latest State of the World's Children report by UNICEF. The agency estimates that by 2010 more than 18 million African children will have lost one or both parents to AIDS unless swift action is taken.

therefore that of her newborn and her other children—is drastically reduced.

Josefa Graciosa Jardim Madeira, a 37-year-old woman from Mozambique, is one of the mothers treated by DREAM. She said that when she was pregnant in 2003 a nun convinced her to go to Sant'Egidio and be tested for HIV.

"I will never forget; it was the morning of June 10. For me, it was a terrible day, but a lucky day at the same time," she said.

Madeira tested positive for HIV so Sant'Egidio put her on antiretroviral

therapy in the 25th week of her pregnancy, supplemented her family's food and helped her keep to the therapy protocol.

Unlike many programs to prevent mother-to-child HIV transmission in Africa that rely on drug treatment only around the time of the baby's birth, the DREAM program provides complete, long-term drug therapy for the women, who will continue taking the antiretroviral drugs for the rest of their lives or until a cure for AIDS is found.

Madeira had a baby girl, who appeared healthy, grew well and developed

normally.

"At 18 months, I had her tested" for HIV, she said. "The result was negative. For me, it was a great joy, an immense joy. I, a seropositive mother, gave birth to a seronegative daughter."

Dr. Maria Cristina Marazzi, one of the DREAM leaders, told the conference that Sant'Egidio and the Italian Institute of Health are about to publish a study on mother-to-child HIV transmission among women enrolled in DREAM.

The study, she said, "offers precious indications on the safety of the maternal milk of women treated with the antiretroviral drugs, dissolving our last reservations and indicating the women can go back to breast-feeding their babies."

Katherine Marshall, an adviser to the World Bank, told the conference the world was facing "a moral imperative" to focus more time, energy and resources on children and AIDS, including preventing transmission, treating HIV-positive children and caring for AIDS orphans.

She said faith-based institutions are taking the lead, but more can and should be done to forge links between non-governmental organizations and major public and international institutions.

Marshall also said the majority of HIV-positive people in the world are women, and no one is doing enough to listen to their experiences, tailor treatment programs to their needs to help them with their children, and correct the social situations that place them at risk.

"Human nature, sexuality, relations between men and women, condoms, prostitution, infidelity—we must dialogue about these difficult issues," she said.

Marshall said the poor, the sick and children do not benefit from religious organizations and international organizations ignoring differences or accusing each other of being part of the problem. †

St. Vincent de Paul Society "Estate" Sale

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The Catholic Choir of Indianapolis will be singing at both Masses.