Archbishop Daniel M. Buechlein is joined by newly ordained Fathers Shaun Whittington, left, and Bill Williams, right, in giving the final blessing at the Mass of Ordination to the Presbyterate on June 4 at SS. Peter and Paul Cathedral in Indianapolis.

**Archbishop encourages new priests to follow the example of Bishop Bruté**

By Sean Gallagher

With their future coming into view, Archbishop Daniel M. Buechlein called on Deacons Shaun Whittington and William M. Williams to look back 170 years and model their lives as priests after a man who conquered seemingly insurmountable obstacles to serve God’s people in Indiana.

The two deacons, who were about to be ordained to the priesthood on June 4 at SS. Peter and Paul Cathedral in Indianapolis, listened to the archbishop recount the life and ministry of the founding bishop of the Church in Indiana, Bishop Simon Bruté.

“As new priests, you become intercessors in prayer, missionaries of the Word, intercessors of the sacred, missionaries of love and mercy—a mission no different than that of Simon Bruté,” he said.

Archbishop Buechlein noted his predecessor’s reputation for learning, holiness and for being a wise spiritual director. He also told the story of how Bishop Bruté was called on a winter night to attend to a dying man several miles from his home in Vincennes. When his guide soon refused to lead him through the deep snow, the bishop led the way and invited his companion to follow in his footsteps.

Father Williams said after the liturgy that this story had a direct impact on him.

“Immediately, that just struck me. ‘That’s what we’re called to do,’ ” he said. “As priests, we’re called to be the ones to help people through the deep snow, through the tough times in their spiritual lives, their physical lives, from birth to death. And I know that Christ has entrusted me with that, the care of his people. And I take it very seriously.”

Archbishop Buechlein, who has announced that in the coming months he will formally open the cause for the beatification of Bishop Bruté, quoted a letter written soon after his death by a priest who served under him.

“Bishop Bruté set the example of the most brotherly affection,” he said. When he was with us, we did not feel our weariness. Nothing was hard to us. And we scarcely knew we were poor, although deprived of almost every necessity of life.”

“Shaun and Bill … You and I, you and our brother priests, need each other. And together, we need our sisters and brothers. And they need us. Together, like Bishop Bruté, we can be with each other so that nothing seems hard and the feeling of weariness is lifted.”

Turning to the more than 1,000 people in the cathedral, Archbishop Buechlein asked them to support those

**Year of the Eucharist celebration is June 12**

By Sean Gallagher

We are in the midst of the Year of the Eucharist, called by the late Pope John Paul II. In the archdiocese, the highlight of this special year will happen from 2-5 p.m. on June 12 at Victory Field in Indianapolis in “The Year of the Eucharist: Celebrating the Body of Christ.”

The day’s events will include an eucharistic procession, sermon and Benediction led by Archbishop Daniel M. Buechlein.

The event, which is free and open to the general public, will also highlight the Church’s mission of evangelization and how Catholics throughout central and southern Indiana are taking part in it.

Before and after the procession, live music will be offered and a ministry fair will be held in the minor league baseball stadium’s concourse. Games and face painting will be offered for young children following the procession’s conclusion.

Following is the schedule of events for “The Year of the Eucharist: Celebrating the Body of Christ.”

**2 p.m.** Victory Field gates open

**2-5 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 take place in the stadium’s concourse.

**3 p.m.** The eucharistic procession enters Victory Field, led by Archbishop Buechlein.

**See EUCHARIST, page 2**

**See EUCHARIST, page 10**

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**Archbishop Daniel M. Buechlein, center, is joined by newly ordained Fathers Shaun Whittington, left, and Bill Williams, right, in giving the final blessing at the Mass of Ordination to the Presbyterate on June 4 at SS. Peter and Paul Cathedral in Indianapolis.**

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**Cardinal calls Catholic health leaders to evangelize medical world**

SAN DIEGO (CNS)—A Honduran cardinal challenged U.S. Catholic health care leaders on June 5 to be witnesses in their professional and personal lives to the “humanizing and transforming spirit” of the Gospel of Jesus Christ.

Cardinal Oscar Rodríguez Maradiaga of Tegucigalpa, Honduras, gave the keynote address on the first day of the Catholic Health Association’s June 5-8 assembly in San Diego.

“It is not important to ‘do a lot,’ but to take better care of the ‘evangelical quality’ of what we do, purify the content of our action, its evangelical value,” the cardinal said. “There are little and simple gestures that could show great love, intimate closeness with the ill, brave defense of their rights, and could point toward a more human and humanizing medical world.”

As examples of these gestures he cited:

- **“A warm welcome to each person.”**
- **Providing assistance to “the most forgotten and marginalized.”**
- **Creating “more just and caring relationships.”**
- **Attending to the “most vital needs” of each person.**
- **Offering patients “the ultimate meaning of life, and definite hope when facing death.”**

Cardinal Rodriguez emphasized that Catholic health care—and the role of the Catholic Church in general—goes far beyond merely providing sacramental ministry.

“When the main concern is the religious assistance to the sick, it is easy to forget the need for increasingly humanizing the medical world,” he said. In addition, he said, such an emphasis leaves out those who are “not at risk of immediate death” and leaves the main responsibility for such care to the clergy, who provide the sacraments, rather than to health care professionals.

But neither can Catholic health care be seen as a strictly medical function, the cardinal said.

Jesus’ curing activity in the Bible “is not...”
pure medical service,” Cardinal Rodriguez said. “Rather, it is a healing action for the human person that reveals and incarnates God as ‘friend for life.’”

Evangelism “is nothing added to the healing act, but actually it must be inseparable from that act,” he said.

Cardinal Rodriguez said such evangelism in today’s medical world should also focus on “spreading the Christian ethic about contemporary bioethical issues among professionals and helping sick people know the Christian meaning of pain and disease, their bond with the Crucified One, the sick person’s mission in the Church, etc.”

“One understands in this way, evangelism creates a whole style of pastoral work,” he said.

The cardinal called for pastoral ministers involved in health care to be better trained in bioethical issues and the theology of pain and disease.

“We must count on persons who know how to talk to those who are ill and suffering, who know how to incarnate Christian doctrine in the medical world,” he said.

Cardinal Rodriguez closed his talk with a call for greater U.S. solidarity with developing countries.

“In our era, as never before, we all share the same destiny,” he said. “In our global village, we are all touched by the violence of terrorism, the decimation of peoples by HIV and AIDS, the tragic loss of life from natural disasters like the recent tsunami.”

The Honduran leader praised organizations like the Catholic Consortium for International Health Care, which is working to increase the commitment of U.S.-based health organizations to the sick and poor around the world. Both CHA and the Catholic Medical Mission Board are members of the consortium.

“Please continue with urgency and enthusiasm to extend your ministry of healing beyond the borders of your own country,” the cardinal said.

The global theme also was emphasized in a stirring opening ceremony before Cardinal Rodriguez’s talk.

With some 800 drums and other musical instruments distributed among the nearly 1,200 participants in the assembly, the Drum Café—a San Diego group with South African roots—led the audience in a simple lesson in drumming that emphasized the traditional African use of drums as a means of communication and a way of uniting people.

“Mission is the heartbeat of our ministry,” a narrator said. “In patient rooms, in activity rooms and in boardrooms, we can hear it beat.”

### Directions

**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 East to I-465 South. Take exit 11A (Rockville Road) and go east. Turn left on Washington St. and go east to Victory Field.

**From the south**
Follow I-65 North to I-70 West. Take exit 119A (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 11A (Rockville Road) and go east. Turn left on Washington St. and go east to Victory Field.

The Drum Café—a San Diego group with South African roots—led the audience in a simple lesson in drumming that emphasized the traditional African use of drums as a means of communication and a way of uniting people.

“Mission is the heartbeat of our ministry,” a narrator said. “In patient rooms, in activity rooms and in boardrooms, we can hear it beat.”

 clergy.he@archindy.org — Amanda Ford, The Criterion 6/5/05

**EUCHARIST**

Daniel M. Burchfield, 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 business administrators.

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 Auxiliary Bishop Burchfield. 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.

On the evening of June 11, Msgr. Joseph F. Schaedel, vicar general of the archdiocese, will distribute Among the Instruments distributed among the nearly 1,200 participants in the assembly, the Drum Café—a San Diego group with South African roots—led the audience in a simple lesson in drumming that emphasized the traditional African use of drums as a means of communication and a way of uniting people.

“Mission is the heartbeat of our ministry,” a narrator said. “In patient rooms, in activity rooms and in boardrooms, we can hear it beat.”

### Official Appointments

**Effective July 1, 2005**
Rev. James Wilmoth to chaplain of the Indianapolis Fire Department while continuing as pastor of St. Roch Parish in Indianapolis and dean of the Indianapolis South Deanery.

**Effective July 6, 2005**


Sister Eileen Flavin, C.S.C., to parish life coordinator of St. Agnes Parish in Nashville from a leadership role with her community, the Congregation of the Sisters of the Holy Cross in Notre Dame, Ind.
Parish staffing study lists options for operating with fewer priests

By Greg Otolski

During the next two weeks, an archdiocesan strategic planning committee will meet with about 700 priests, life coordinators and parish lay leaders across the archdiocese to discuss final recommendations for how to best meet parish staffing needs over the next seven years.

One of the main challenges the archdiocese faces in the immediate future is a declining number of priests in active ministry while the Catholic population continues to increase in central and southern Indiana.

The strategic planning committee’s report contains no recommendations to close any churches. However, the report suggests that four parish churches would no longer be used for regular weekday and weekend Masses, and might be converted to chapels. The report also recommends that a number of parishes should form clusters in order to more efficiently and effectively share limited resources, such as sharing a pastor, or a priest in the immediate future—for a growing number of parishes. The study is an attempt to find reasonable ways to share the fewer and fewer priests who will be available through 2012.

Participants in the deenary meetings were asked for their ideas and recommendations on how to meet the future staffing challenges. At the meetings, representatives of the archdiocese who participate in the meetings formulate recommendations, participants were given statistical information regarding growth trends in their areas as well as projections on the number of priests who would be available to serve parishes by the year 2012.

Recommendations by the groups were considered by the committee, which wrote the report based on those recommendations. The report was then submitted to Archbishop Daniel M. Buechlein.

The report continues the work begun in 1989 when a Future Parish Staffing Committee of the Priests’ Personnel Board was appointed by the late Indianapolis Archbishop Edward T. O’Meara. The committee’s report in March 1992 outlined a series of recommendations. The recommendations in the 1992 report have, for the most part, been implemented as circumstances unfolded in the dozen years since the report was completed. However, not every recommendation in the 1992 report was implemented. In certain instances, projections made or circumstances assumed in 1992 did not, in fact, turn out to be accurate or relevant at a later date.

Because of a promise made by the committee at the time of the deenary gatherings, the committee will meet regionally with participants to discuss the final recommendations.

Because of this commitment, the Archdiocese of Indianapolis will not release or discuss specific recommendations before they are discussed with the study participants.

CYO and Fatima to offer two day camps at a retreat center in July

By Mary Ann Wyand

There’s still time to register for two new Catholic Youth Organization day camps scheduled in July at Our Lady of Fatima Retreat House, located at 5353 E. 56th St. in Indianapolis.

Grasshopper Camp—an outdoor recreation experience on July 5-8 for children entering kindergarten through the third-grade level in the archdiocese. The camp lasts from 8 a.m. until 1 p.m. on July 5. It closes with a bus trip to CYO Camp Rancho Framasa in Brown County.

The Grasshopper Camp runs from 8 a.m. until noon on July 5-7 and from 8 a.m. until 1 p.m. on July 8. It closes with a cookout. The camp fee is $70 per camper.

The Dragonfly Camp lasts from 8 a.m. until 3 p.m. on July 11-14 and from 2 p.m. until 9 p.m. on July 15. It closes with a bus trip to CYO Camp Rancho Framasa for camp activities, dinner and a campfire on the final day. The camp fee is $150 per camper.

The new day camps are a cooperative effort between the Archdiocese of Indianapolis Catholic Youth Organization, which has offered summer camps near Nashville since 1946, and the archdiocesan retreat center that is intended to introduce young children to CYO summer camping programs without having to live away from home for a week.

Rick Wagner, director of Our Lady of Fatima Retreat House, said the retreat center grounds cover 13 wooded acres and provide an excellent location for children to experience the fun of learning about nature from CYO-trained counselor.

“As it’s good an opportunity [for summer camp] as any, we felt it would be best for Indianapolis area,” Wagner said. “Even though we are only a couple of miles from the interstate, there’s a lot of wooded areas with trails, creeks and ravines—all the types of things that kids like to talk about here. The key for a good experience is for there to be a tremendously opportunity here.”

Wagner and Kevin Sullivan, camp director of the archdiocese’s CYO Camp Rancho Framasa near Nashville, worked together to plan the first-time summer camp program at the retreat center.

“We had spoken about the possibility of joining forces to be able to offer something like what is here in Indianapolis, a four or six-day camp experience in a year or two,” Sullivan said.

The CYO Day Camps at Our Lady of Fatima Retreat House will offer inclusive camping experiences at CYO Camp Rancho Framasa for 10 years, he said, to serve children of all skill levels.

For details, including format and cost, call 545-7681.

Our Lady of Fatima Retreat House

Opportunities for Silence

Non-directed silent retreats

Mid-week August 23-25, 2005

Weekend December 16-18, 2005

For details, including format and cost, call 545-7681.

Our Lady of Fatima Retreat House

5353 E. 56th Street

Indianapolis, IN 46226

(317) 545-7681

fatima@archindy.org

www.LadyofFatima.org

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Pope John Paul II and the Year of the Eucharist

Pope John Paul II was deeply devoted to the Eucharist. At the conclusion of his 2003 Encyclical, On the Eucharist, he writes: “For over half a century, every day, beginning on 2 November 1946, when I celebrated my first Mass in the Crypt of St. Leonard in Wawel Cathedral in Krakow, my eyes gazed in recollection upon the host and the chalice, where time and space somehow ‘merge’ and the drama of Golgotha is represented in a living way, thus revealing its mysterious ‘contemporaneity.’ Each day my faith has been able to recognize in the consecrated bread and wine the divine Wayfarer who joined the two disciples on the road to Emmaus and opened their eyes to the light and their hearts to his new ‘home.’

Pope John Paul II found God in the daily celebration of the Eucharist, and he told millions of people in all regions of the world to intimacy with Christ: “The Eucharistic sacrifice is intrinsically directed to the union of the faithful with Christ through Communion,” he said. “We receive the very One who offered himself for us; we receive his body which he gave up for us on the cross and his blood which he poured out for many of the forgiv- eness of sins.” This pope was holy because his entire life (all his words and actions) reflected his own personal search for God and his absolute confidence that the best place to encounter him. In my heart, I wish that everyone entering seniors’ way of life in Catholic schools would write themselves a formula for the good life in terms of money, pleasure and power, they’ve written themselves a formula for frustra- tion.

Letters to the Editor

Ages agree that people should dress up more for Mass

I would like to respond to Virlee Schneider’s letter to the editor in the May 17 edition of The Criterion. I want to applaud Schneider for say- ing what needed to be said for a long time regarding the disrespectful way the majority of people are dressing for Mass. I’m personally tired of going to Mass and seeing people in shorts, tank tops, flip flops, backless shirts, showing no respect for the Church and God. I may be old-fashioned, but I believe the Church hasn’t changed much. It’s still the house of the Lord, and it’s still a place where we can be Catholics and feel at home. It’s not a beach, it’s not the backyard, it’s not a baseball game. It’s Church. And I’m offended when I see adult men and women coming dressed as if they gave no thought to whether they were going, especially those adults who bring their children to the Mass as if they were carrying a bag of dirty laundry and not what will become the body and blood of Christ.

Schneider is right. We need a dress code because I don’t see the situa- tion changing better, anything, week after week, it seems to get worse. In my heart, I wish that everyone who attends Mass had enough respect for our Church and what it stands for to take the time to dress with a little more pride—a lot more—dignity before they enter God’s house because I’m sure he wouldn’t show up at his house dressed in a tank top.

Rettie Hamner, Indianapolis

Mass is for celebrating, not for judging others

I was surprised to see some com- ments printed in a recent letter to the editor. It seemed to me the letter-writer was urging some churchgoers “to look down our noses at those who look like they just came from the gym.” The attitude doesn’t match the values my parents shared with their children. It certainly doesn’t fit in with the values system I was taught by St. Joseph Arc School and at the Latin School of Indianapolis.

I was taught “you can’t judge a book by its cover.” In the Old Testament, 1 Samuel, chapter 16, verse 7, the Lord tells us he makes decisions the way people do. Judge by outward appear- ance, but the Lord looks at a person’s thoughts and intentions.

In the New Testament, James, chapter 2, verse 1, we are told we must never judge people by outward appearance according to their outward appearance. I don’t go to church to review and evaluate how others are dressed. I’m there to celebrate the Eucharist with them.

Dan Horn, Indianapolis

Looking Around/Fr. William J. Bryon

A question for the graduates

Graduation days are here again. Commencement rhetoric already has begun finding its way in one ear and out the other of graduating seniors whose eyes are fixed on freedom—at least until the hazy, long days of summer yield to sterner feasts.

What if every graduating senior were required to give a written response to this question: How do you understand the good life?

Parents and faculty in Catholic schools and colleges should be inviting graduating seniors to examine their convictions about the good life. If they believe that the easy life is the happy life, they’ve missed some- thing that Catholic education has been trying to say. If they spell out their for- muta for the good life in terms of money, pleasure and power, they’ve written themselves a formula for frus- tration.

Somebody has to tell them (better if they areægetting a religious education) that the good life is lived generously in the service of others. No one is totally immune to the materialism that is of course, but a Catholic education should have provided adequate protection against that addiction. It should have encouraged them to cultivate a life of the mind, a lively faith and a generous spirit and the true life of the mind which parents have bought into Catholic education provides a learn- ing community that tries to focus on character, competence and commitment. The Greek word for character sug- gests it is something inscribed in the soul. Character is a work of art made up of one’s hopes and dreams, one’s honest and best efforts, one’s recovery from mistakes, one’s resolutions that become not just good, but an ever better person.

Commitment follows upon days, weeks, even years of practice. It’s an achievement, not a gift. Competence comes only to those willing to work for it. Catholic education, we like to think, structures the effort and celebrates the achievement.

Commitment is a matter of both heart and mind. In the Catholic view, com- mitment looks to God, faith and family, and to other persons as well as to sound ideas, solid values and eternal truths.

All three—character, competence and commitment—help, in theory, to define the graduate of Catholic schools. Elements of each will emerge in a Catholic graduate’s description of the good life. That’s why each one should be invited to speak to this question on graduation day. Their answers might say that these gradu- ates are ready to lead the good life.

They are, in the Catholic expectation, capable of relating disinterestedly to others, of putting others’ interests ahead of their own, of serving others. They are, of course, free to choose, and that means freedom to choose wisely or not well. They can choose preoccupation with theService of others. No one is totally immune to the materialism that is of course, but a Catholic education should have provided adequate protection against that addiction. It should have encouraged them to cultivate a life of the mind, a lively faith and a generous spirit and the true life of the mind which parents have bought into Catholic...
The first bishop of Indiana, Simon Guillame Gabriel Bruté de Rémur, was born in Rennes, the capital of the Province of Brittany in France, on the night of March 20, 1779. He was baptized the next morning in the parish church of St. Germain. Both his father and mother were in their second marriage, having lost their first spouses in death. His father had seven children by his first wife, Simon and his brother, Augustine, were born of their parents’ second marriage.

Simon once wrote that as a child his mother said, “You were born to live in influence.” Her family had inherited the title “Printer to the King and Parliament.” His father was superintendent of the finances of the royal domains in Brittany. The Brutés lived in an apartment wing of the Palace of Justice in Rennes. Their influence was short-lived, however. In 1786, when Simon was 7, his father died suddenly after major surgery required by a fall from his horse. At his death, it was discovered that the family’s finances were in disarray because he had lent large sums of money to friends that had gone uncollected. His mother was challenged to provide for her two sons. They taught them the faith, discipline and hard work.

Simon was only 10 when the Bastille was stormed, only 13 when King Louis XVI was executed on the guillotine; nine months later, Queen Marie Antoinette met her death on the guillotine. The Constitution that permitted the decree of the Civil Constitution of the Clergy, which put the French Revolution in opposition to the Church; indeed, “the intent was to ‘de-Catholicize’ France.”

The French Revolution had a profound influence on Simon’s early years. His mother, a woman of strong Catholic faith, sheltered two priests in their apartment at great risk. She erected a secret altar where the priests could celebrate daily Mass attended by her and her sons, Simon and Augustine. When the priests had to seek shelter elsewhere, Madame Bruté gathered Catholic friends for prayer without a priest on Sunday mornings. From an early age, Simon was given to sketching places with accompanying notes to keep his memories alive. One sketch illustrates the impact that the French Revolution had on him. It was of the Cathedral of Rennes, formerly the Benedictine Abbey Church and Abbey of St. Melanie, founded by St. Melanie, an early bishop of Rennes. Simon was familiar with his early memory of the Benedicines of the abbey where he had attended liturgical services in 1787-88. He wrote that in 1791 the church and the abbey were usurped by the revolutionary clergy. In 1792, the church was made a prison of the Catholic clergy who remained faithful to their vows and would not take the new oath. He wrote, “I visited them twice while they were confined there, disguised as a baker’s boy, a big broad basket on my head.” In 1793, the church was turned into a stable for the cavalry; in 1795, into the city hospital. According to other reports, as a boy, on numerous occasions Simon carried the Eucharist to the imprisoned priests. On one occasion, he carried the Eucharist accompanied by a priest who posed as a baker. (Due to the poor prison conditions, the prison guards welcomed those bringing food for the prisoners.) Simon carried the Eucharist. The priests feared the confessions of the imprisoned clergy. Simon’s visitation of the imprisoned clergy was at the risk of his life.

His early education, begun before the impact of the Revolution was felt in Rennes, subsequently was largely accomplished by private tutoring from priests who were in hiding. All the while, Simon was working in his mother’s printing business. He also continued to go to confession and receive Communion from a priest who was in hiding.

With the fall of Robespierre in the summer of 1794, the worst of the Reign of Terror of the French Revolution began to fade. Rather than being executed, priests were imprisoned for life or deported.

Simon himself began to think of a profession, having decided that he was not a printer. He chose to pursue a career in medicine. Initially, his study of medicine could be pursued in Rennes, where Simon became the apprentice of a local Catholic practitioner, a Dr. Duval. In an era where strict requirements for the practice of medicine did not yet exist, Simon read the books on the doctor’s shelves and accompanied his mentor when he visited patients. In those days, a physician had to be his own pharmacist as well. After two years, Simon would pursue his medical career in Paris. Madame Bruté’s consistent Catholic faith and courage in the face of possible persecution had a profound effect on her son, Simon. His emerging strength of character, personal faith and conscious concern for imprisoned clergy mirrored that of his mother.

Next week: Simon Bruté’s academic background and pursuit of a medical career.

Simon Bruté endured early tragedy and anti-Catholicism

E l primer obispo de Indiana, Simon Guillame Gabriel Bruté de Rémur, nació en Rennes, la capital de la Provincia de Bretaña en Francia el 20 de marzo de 1779. A la mañana siguiente fue bautizado en la iglesia parroquial de San Germain. Tanto su padre como su madre estaban en su segundo matrimonio. Su padre tuvo siete hijos con su primera esposa. Simon y su hermano, Augustine, nacieron del segundo matrimonio de sus padres.

Simon escribió una vez que su madre le decía cuando era niño: “naciste para vivir en la abundancia.” Su familia había heredado el título “Impresor del Rey y del Parlamento”. Su padre era el superintendente de las finanzas de los dominios reales en Bretaña. Los Brutés vivían en una de las alas de los edificios del Palacio de Justicia de Rennes. Sin embargo, su abundancia duró poco. En 1786, cuando Simon tenía siete años, su padre murió repentinamente después de una caída mayor debida a una caída sufrida en su caballo. Luego de su muerte se descubrió que sus finanzas estaban en malas condiciones ya que había prestado grandes sumas de dinero a amigos, las cuales nunca había cobrado. Su madre entonces fue desafiada a atender a sus dos hijos. Les enseñó la fe, la disciplina y el trabajo duro.

Simon tenía tan solo 10 años cuando ocurrió la toma de la Bastilla; sólo 13 años cuando ejecutaron al Rey Luis XVII en la guillotina; siete meses más tarde, cuando la Reina María Antonieta halló su muerte en la guillotina. La Asamblea Constituyente decretó la Constitución Civil del Clero, la cual colocaba a la Revolución Francesa en contra de la Iglesia. La intención era “desacralizar” a Francia.

La Revolución Francesa ejerció una profunda influencia en los primeros años de Simon. Su madre, una mujer con fe católica sólida, les dio refugio en su apartamento a dos sacerdotes, tomando grandes riesgos. Erigió un altar secreto donde los sacerdotes pudieron celebrar la misa diaria a la que asistían ella y sus hijos, Simon y Augustine. Cuando los sacerdotes tuvieron que buscar refugio en otra lugar, la señora Bruté reunía a amigos católicos en su hogar en la mañana para rezar sin un sacerdote.

Desde muy temprana edad, Simon solía dibujar lugares y escribir notas para mantener vivos sus recuerdos. Uno de los dibujos ilustraba el impacto que tuvo en el espíritu de Simon la Revolución Francesa. Se trataba de la Catedral de Rennes, antigua iglesia de la abadía benedictina y Abadía de San Melanie, fundada por San Melanie, uno de los primeros obispos de Rennes. Simon escribió sobre sus primeros recuerdos de los benedictinos de la abadía donde asistía al servicio litúrgico en 1787-88. Escribió que en 1791 el clero revolucionario usurpó la iglesia y la abadía. En 1792 la iglesia y la abadía se convirtieron en una prisión para el clero católico que permanecía leal a sus votos y se rehusaba a tomar el nuevo juramento. Escribió: “Los visitó dos veces mientras estuvo encarcelado allí, desfrazado como un muchacho panadero con una gran cesta de pan en su cabeza.” En 1793 la iglesia se transformó en un establo para la caballería; en 1795, en el hospital de la ciudad.

De acuerdo a otros registros, cuando niño, Simon llevó la Eucaristía a los sacerdotes prisioneros en numerosas ocasiones. En una oportunidad, llevó la Eucaristía acompañado de un sacerdote que se hizo pasar como panadero. (Debido a las pobres condiciones de la cárcel, los guardias de la prisión le daban la bienvenida a aquellos que traían alimentos para los prisioneros.) Simon llevaba la Eucaristía. El sacerdote-panadero escuchaba las confesiones de los clerigos cautivos. La visión de Simon a los clérigos prisioneros ponía en riesgo su vida.

Su educación comenzó antes de que el impacto de la Revolución se sintiera en Rennes y posteriormente fue llevado a cabo en gran parte por los sacerdotes refugiados quienes le proporcionaban clases particulares. Durante todo este tiempo, Simon trabajó en el negocio de impresión de su madre. También continuó yendo a confesión y recibiendo la Comunión de un padre refugiado.

Con la caída de Robespierre en el verano de 1794, lo peor del Reino del Terror de la Revolución Francesa comenzó a desaparecer. En lugar de ejecutar a los sacerdotes, les encarcelaba de por vida o sufrían la deportación. El propio Simon comenzó a pensar en un gran plan. En una etapa en que él no pensaba que nadie más era un impulso. Decidió dedicarse a la medicina. Al principio, podía llevar a cabo sus estudios de medicina en Rennes, donde Simon se convirtió en el aprendiz del practicante católico local, el Dr. Duval. En una época donde aún no existían los estrictos requisitos para el ejercicio de la medicina, Simon leía los libros de la biblioteca del médico y acompañaba a su tutor cuando visitaba a sus pacientes. En aquellos días, los médicos tenían que ser también sus propios farmacéuticos. Después de dos años, Simon continuó su carrera médica en París.

La fe católica perseverante de la señora Bruté y su valentía ante la posibilidad de sufrir la persecución, ejercieron un profundo efecto en su hijo, Simon. La fortaleza de carácter de su hijo, se manifestó de manera individual y la preocupación consciente por los clérigos prisioneros, reflejaban en su madre.

La próxima semana: Los orígenes académicos de Simon Bruté y su ejercicio de la medicina.
Events Calendar

**Check Out It...**

**Weekly**

**Sundays**
- Holy Rosary Church, 520 Ste- vens St., Indianapolis. Tridentine Mass: 9:30 a.m. Information: 317-631-5824.
- Marian College, 5600 E. 46th St., Indianapolis. Catholic Business Exchange, Mass, 8:30 a.m., buffet breakfast, $5 per person, Information: 317-546-4065.
- St. Patrick Church, 590 Prospect St., Indianapolis. Mass in English, 4 p.m. Information: 317-631-5824.

**Mondays**
- St. Thomas the Apostle Church, 523 S. Merrill St., Fortville, Rossly. 7:30 p.m. Information: 317-483-4102.
- Our Lady of the Greenwood Church, Chapel, 333 S. Meridian St., Greenwood. Prayer group, 7:30 p.m. Information: 317-888-2681.
- St. Roch Church, 3620 S. Pennsylvania St., Indianapolis. Holy hour, 7 p.m. Information: 317-784-1783.
- Marian Center, 3356 W. 50th St., Indianapolis. Spanish prayer group, 5:30 p.m. Information: 317-257-2569.
- Cordial House of Prayer, 5850 E. 46th St., Indianapolis. Monday silent prayer group, 7 p.m. Information: 317-543-0154.
- Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, Indianapolis. Catholic Charismatic Renewal, prayer meeting, 7:30-8:30 p.m. except first Friday. Information: 317-797-2460.
- St. Susana Church, 1210 E. Main St., Plainfield. Adoration of the Blessed Sacrament, 8 a.m.-7 p.m. Information: 317-839-3333.
- St. Lawrence Church, Chapel, 6944 E. 46th St., Indianapolis. Adoration of the Blessed Sacrament, Benediction and Mass, 7:30 p.m. Information: 317-546-4065.
- St. Lawrence Church, 6944 E. 46th St., Indianapolis. Spanish prayer group and conversa- tion. 7:30 p.m. Information: 317-546-4065.
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BEECH GROVE—Each month, a small group of women gather at Our Lady of Grace Monastery to piece together more parts of a mystery.

The mystery is where 900 women who attended the former Our Lady of Grace Academy, run by the Benedictine sisters of the adjoining monastery, ended up after they left the school.

Once found, the alumnae is being offered the chance to connect with their old school and become part of an alumnae association.

Also, as a part of the monastery’s 50th anniversary this year, there will be a special all-class reunion for anyone who attended the former academy, beginning with a Mass at 5 p.m. on Aug. 27.

Tracking down all the alumnae has been mostly successful, but there is still a ways to go. Benedictine Sister Ann Patrice Papesh, director of development for the monastery, said that of the about 900 names they have to search for, they have found more than 500.

Many alumnae, she said, “still have a great love” for the academy, which was open for 22 years beginning in 1956. People call Sister Ann Patrice to tell her that if the academy was still in operation they would send their daughters to it.

Theresa Eck, who has been attending the monthly meetings to help find former students, was part of the first graduating class in 1960.

She said that she had a good experience at the school, and that it did what she hoped it would—namely, prepare her for college.

She felt sad when news of the school’s closing reached her, Eck said.

The sisters made the decision to close the academy in light of decreasing enrollments and economic difficulties.

Benedictine Sister Carol Falkner, prioress of the monastery and a member of the class of 1963, said that the closing left a “big void” in the life of the community.

Benedictine Sister Juliann Babcock, formation director and member of the class of 1966, said that the closing initiated a long process of studying “what would be the best use of the building and the best way to serve the Indianapolis area.”

The old school building, including a secondary building housing a gymnasium and pool, still stands. In 1981, three years after its closing, the sisters re-opened the facility the Benedict Inn Retreat and Conference Center.

People may still tour the building to bring back memories of their time there.

Marcella Hinz, a member of the class of 1964, remembers one of the long hallways in the school in particular.

“We used to call this the five-mile hall because it was so long,” she said. “And I remember giggling and laughing all the way down the hall.”

Benedictine Sister Rebecca Marie Fitterer, subprior and member of the class of 1969, remembers the school’s spaghetti socials.

“It was like a festival—but it pulled in absolutely everybody in the school,” she said.

Sister Carol said the school “was small, it was intimate—I liked that.” She compared it to a family.

For some of the sisters at the monastery, the academy has the added significance of being a place central to their discovery of a religious vocation.

“I think the warmth and the dedication of the sisters was very attractive,” Sister Carol said.

“The sisters seemed so real,” Sister Rebecca Marie said. It seemed to her that religious life was something that was double, that was within her grasp.

Sister Juliann, who lived nearby as a young girl and saw the academy being built, said that she worked on the school newspaper her senior year and had the chance, through a sister she worked with, to see the joy that flowed from the religious community.

Though the academy is closed now, memories of years spent there are still alive, and in the coming months alumnae will continue to search for more graduates to share those memories.

(For more information, call 317-787-3287, ext. 1035, or log on to www.benedic- tine.com and click on the link for ‘Our Lady of Grace Academy Alumnae Association’ on the left side of the page.)

Marian College to honor three alumni for service and achievement

Marian College in Indianapolis will honor three alumnae for leading exemplary lives.

The awards, which are part of the Distinguished Alumna Awards Program, will be presented at 7 p.m. on June 24.

Nancy Holetz Marticke, vice president of patient services at Mary Community Hospital in Batesville and a 1977 Marian graduate, will receive the Mary McNulty Young Award for Distinguished Achievement in Community Service.

At Margaret Mary Community Hospital, Marticke has been involved in a renovation and in the construction of the new Hansen Oncology Center and Outpatient Clinic.

Her leadership contributed to the hospital being named one of the nation’s top 100 hospitals by Modern Healthcare magazine.

Marticke has worked for the hospital since her graduation, and served as a staff nurse, shift supervisor, nurse manager and assistant director of nursing.

She has also been involved with Batesville Rescue, Ripley County EMS, the Hoxworth Blood Center and various athletic teams in Batesville.

Frank Velikan, assistant principal at Father Thomas Scicena Memorial High School in Indianapolis and a 1965 Marian graduate, will receive the Mother Clarissa Dillhoff Award for Distinguished Achievement in Mentoring.

Velikan has spent four decades serving students and teachers in the Archdiocese of Indianapolis, beginning at Cardinal Ritter Jr./Sr. High School in Indianapolis, where he was a coach, teacher and later principal. Currently, he also serves as dean at Scicena.

Velikan has served on the national board of the alumni association of Marian College, and has assisted the National Catholic Education Association, the Holy Family Knights of Columbus, the St. Aloysius Society and the Non-Public Education Association.

In 1994, he was also named a Sagamore of the Wabash by then-governor Evan Bayh. Oldenburg Franciscan Sister Claire Whalen, a 1956 graduate of Marian, will receive the Founders Award for Distinguished Service to Marian College. The former Sister Mary Giles graduated from Marian with a degree in elementary education and a desire to teach geography to the students of the archdiocese.

In 1956, she became a professor and chair in the Department of Education at Marian College, where she helped create programs for special education and early childhood education.

After 23 years, Sister Claire spend seven years working at the Motherhouse of the Sisters of St. Francis of Oldenburg, where she established the Office of Personnel Services.

She returned to Marian College in 1987 to serve as the dean of academic affairs. Under her tenure, the writing center and the learning and counseling center were created, and computer technology became a part of the campus.

During the 1980s, Sister Claire also served as a college trustee.

Benedictine Sisters Juliann Babcock, Carol Falkner and Rebecca Marie Fitterer, all graduates of the former Lady of Grace Academy in Beech Grove, walk outside their old school building, which is now the home of the Benedict Inn Retreat and Conference Center. All three sisters are members of Our Lady of Grace Monastery.
Pope Benedict says traditional family must be defended, helped

VATICAN CITY (CNS)—Pope Benedict XVI turned his attention to the family in early June, encouraging Church members to help couples in crisis and reaffirming Church teaching that marriage between a man and a woman is the only legitimate basis for family life.

Because human beings were created in the image of God, and because God is love, “the vocation to love is that which makes the person an authentic image of God. One becomes similar to God to the degree that one becomes one who loves,” the pope said on June 6.

The pope’s speech to the Diocese of Rome’s annual convention at the Basilica of St. John Lateran was the most extensive of his three interventions on the family in three days.

Pope Benedict told the diocesan convention that contrary to what many people think today, marriage is not a “casual sociological construction,” but a reflection of the truth about the human person, the meaning of life and the relationship of human beings with the God who created them out of love and for love.

A lifelong pledge of fidelity between a man and a woman and the openness to having children also are a reflection of the identity of the human person as an “indissoluble” unity of body and spirit.

“Man is a soul which expresses itself in the body and a body that is given life by an immortal spirit,” he said.

“The body of man and of woman has, then, a theological character that is not simply cerebral, but that is biological in the human person is not simply biological, but is an expression and fulfillment of our humanity,” Pope Benedict said.

“Human sexuality is not something that exists alongside our being a person, but belongs to it,” he said.

When a man and a woman say “yes” to each other, he said, they are pledging their entire being to one another: body and soul.

Saying “yes” implies using one’s freedom to make a choice and a commitment, he said.

“The greatest expression of freedom is not the search for pleasure without ever making a true decision, rather, it is the ability to make a decision about a definitive gift in which freedom, freely given, finds its fullest expression,” he said.

“The various modern forms of the dissolution of marriage—like free unions, ‘trial marriages’ and the pseudo-marriage between persons of the same sex—are expressions of an anarchic freedom,” he said.

What many people today think of as freedom is a way of acting based on the idea that each person should do whatever he or she wants, whenever he or she wants, paying no attention to what it means to have been created male and female and called to love completely and responsibly, the pope said.

Just as understanding the full meaning of human sexuality requires an acknowledgment of the human vocation to love, so the true meaning of parenthood can be grasped only when seen in the light of love, Pope Benedict said.

The pope said it is “contrary to human love, to the profound vocation of man and of woman, to systematically close their union to the gift of life and, even worse, to suppress or tamper with the life about to be born.”

Pope Benedict said the Church’s obligation to help build strong families must not stop with defending marriage, preparing engaged couples and helping married couples in crisis.

The fundamental role of parents to educate their children in the faith, in morality and in good citizenship also is under attack today, he said.

“A particularly insidious obstacle to education today,” he said, “is the massive presence in our society and culture of that relativism, which recognizes nothing as definitive, leaving as the ultimate standard only the individual and his or her desires.”

The pope said that without guidance a person’s individuality and desires end up being a “prison,” rather than freedom.

Meeting at the Vatican on June 4 with pilgrims from the Diocese of Verona, Italy, Pope Benedict said it was right that concerns for the family was at the center of their diocese’s recently concluded synod.

“In your diocese, as in the case elsewhere, the number of divorces and irregular unions has increased, and this is an urgent call to Christians to proclaim and witness to the Gospel of life and of the family in its entirety,” the pope said.

Pope Benedict said that, despite the problems all couples face and the “social and cultural conditioning” that currently seems to encourage couples to split, “Christian spouses have not stopped being a sign of the faithful love of God.”

Also on June 4, Pope Benedict confirmed the convocation of the Fifth World Meeting of Families in July 2006 in Valencia, Spain. Pope John Paul II had convoked the gathering.

Confirming the meeting in a letter to Cardinal Alfonso Lopez Trujillo, president of the Pontifical Council for the Family, Pope Benedict said the value of the family founded on marriage is “central for the Church and society.”

The Church cannot forsake announcing that, in accordance with the plans of God, marriage and the family are irreplaceable and do not allow for other alternatives,” he said.

Pope Benedict blesses families and clergy gathered for the Diocese of Rome’s annual convention in the Basilica of St. John Lateran in Rome on June 6. In a speech, the pope reaffirmed Church teaching on marriage.

St. Gabriel the Archangel Parish Invites You To Their International Festival

6000 W. 34th Street
June 10 – 11 – 12, 2005
Friday & Saturday — 5:00 p.m. – 12:00 a.m.
Sunday — 5:00 p.m. – 10:00 p.m.

Carnival Rides — Silent Auction — Bingo
Poker Tournament — Live Band

$10,000 Cash Raffle

Free Admission, Parking & Shuttle
Lic. #104923

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Jesus said, “Those who are healthy do not need a physician, but the sick do. I have not come to call the righteous to repentance, but sinners” (L 5:31,32).

When priests, brothers and sisters fulfill these words of Jesus, they bear enduring fruit for the world. They do this because we are all in need of God’s care and healing, and they are called to provide it.

Brothers and sisters bear enduring fruit in many ways. They pray for each individual’s conversion to the faith and they teach the faith in schools, both of which are important responsibilities for brothers and sisters.

The sick, the poor and all who are in need of help are ministered to by the brothers and sisters so that each individual knows they are in the hands of God.

Like brothers and sisters, priests also minister to all people, but in a different way because they have received the Sacrament of Holy Orders. Through preaching, priests guide those who are looking to strengthen their relationship with God.

Priests, brothers and sisters provide a great example of holiness, sacrifice, obedience and joy in their lives. They work with joy in their hearts because they do their work for Christ.

When this happens, lives are changed and the Church grows because of the example that the priests, brothers and sisters have shown. Their joy and their work will bring enduring fruit: lives that are changed and the hope of eternal life.

(John v. 15)

†

Work of priests and religious can change lives

By Kevin Zander

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Priests can reach out to the world through missions by which the faith can be spread and strengthened throughout a country. The sacraments that the priest celebrates will give each of us grace, which bears fruit in our lives so that we can get to heaven.

One way of strengthening the faith through the sacraments is by confession, which shows us that God is always willing to forgive. The priest acts as another Christ so when the priest gives absolution it is through him, but from God.

The Holy Eucharist is the gift of Jesus’ body and blood to us. Through the priest, the Sacrifice of the Mass is carried out and the bread and wine are transformed into Christ himself. The grace of these miracles in everyday life keeps us on the path to heaven.

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(John v. 15)
to be ordained not only on their ordination day, but also in the months and years to come.

“Sisters and brothers, these, our brothers, need our prayer, our love and our support,” he said. “No one here should be a mere passive witness to their trust in Christ. Dear ordinands, our presence here is a pledge of our prayer and support.”

Following the archbishop’s instruction, the rite of ordination continued. A moving moment in the liturgy occurred when the two deacons laid prostrate on the cathedral floor while all present prayed the litany of the saints for them.

As he lay face down, Deacon Whittington thought about the new life he was about to accept.

“Last night when I went to confession before the ordination, the priest said one thing, ‘Tomorrow, you die,”’ he said following the Mass. “And as I was lying on the floor, I thought about that, that I am dying. I’m trying to die to myself, to my own sinfulness, to my own will, to my own desires, and to take on ever more deeply the will and the desires and the love and the mercy of God himself.”

Father Whittington’s mother, Patricia, who was kneeling a few feet away from her prostrate son, said the moment symbolized the great change that was about to take place in his life.

“It will be a life of sacrifice, [putting] his people before himself,” she said. “Just being prostrate on the ground symbolizes that, I think. He has to be humble and everything’s for God now. It has to be and that’s just a striking pose when they lay there.”

Father Whittington’s father, Neil, said that while he had witnessed that particular ritual before in his son’s ordination to the diaconate, it struck him in a special way during his priesthood ordination.

“I’d seen it before, but it really didn’t hit me before,” he said. “At that point, I knew it was the thing. I knew it was for real and that everything he’s been working for all his life was right there.”

Father Williams’ mother, Dolores, said she was especially struck by the visible sign of support that the priests of the archdiocese gave to her son during his ordination, laying their hands on his head in
prayer and later embracing him in a sign of peace. But she was pleased by the liturgy as a whole.

“It was fantastic,” Williams said. “I’m thrilled, but I always knew he was going to be a priest. This is not the end, but the beginning. And I’m just so excited …”

Seeing so many priests welcome her son to their number moved Patricia Whittington to gratitude for their lives of service.

“I’m just thankful that we have the presbyterate that we have,” she said. “It’s a great blessing for the archdiocese. I think the archdiocese is blessed that they are here, and the up and coming that are in the seminary now. There’s a wonderful group of men ready to [become priests].”

Father Joseph Moriarty, archdiocesan vocations director, was one of those priests who took part in the liturgy. It will be the last ordination Mass for him as vocations director. On July 1, he begins ministry as the associate director of spiritual formation for Saint Meinrad School of Theology in St. Meinrad.

“It’s just been a great blessing over the past seven years to serve,” he said. “And I was particularly conscious of it today, as I embraced them and called them both ‘Father’ for the first time. [I’m] somewhat emotional: happy to be continuing in formation, but mixed feelings today—feelings that I’m embracing God’s will, but also a sense of sadness that this will be the last one as vocations director that I’m witnessing.”

Father Whittington celebrated his Mass of Thanksgiving later that same day at 5:30 p.m. at St. Michael Church in Brookville, his home parish. Among those priests concelebrating were Father Patrick Beidelman, pastor of St. Michael Parish and Holy Guardian Angels Parish in Cedar Grove; Father Stephen Giannini, pastor of St. Luke Parish in Indianapolis; and Father Jonathan Meyer, associate pastor of Our Lady of the Greenwood Parish in Greenwood.

Father Robert Skerra, a priest of the Archdiocese of Milwaukee and former chaplain of Christendom College, where Father Whittington earned a Bachelor of Arts degree, was the homilist at the Mass.

On July 6, Father Whittington will begin his ministry as associate pastor of St. Monica Parish in Indianapolis.

Father Williams celebrated his Mass of Thanksgiving at 2:30 p.m. on June 5 at Our Lady of the Greenwood Church in Greenwood, his home parish. Among those priests concelebrating were Msgr. Joseph F. Schaedel, vicar general of the archdiocese, Msgr. Mark Swarzkoen, pastor of Our Lady of the Greenwood Parish and former pastors of Our Lady of the Greenwood, Msgr. Harold Knueven and Father Joseph Riedman.

Msgr. Daniel Kutys, a priest of the Archdiocese of Philadelphia and the deputy secretary of the Office for Catechesis of the United States Conference of Catholic Bishops, where Father Williams had served as an intern, was the homilist at the Mass.

On July 6, Father Williams will begin his ministry as the associate pastor of St. Simon the Apostle Parish in Indianapolis and as chaplain of Father Thomas Seccia Memorial High School in Indianapolis. †
Fathers Bill Williams, far left, and Shaun Whittington, far right, concelebrate Mass with Archbishop Daniel M. Buechlein after their ordination during the eucharistic liturgy on June 4.

Father Bill Williams receives a chalice and paten, symbols of the priestly minister to which he had just been ordained, from Archbishop Daniel M. Buechlein.

Archbishop Daniel M. Buechlein speaks with sisters of the Missionaries of Charity at the Archbishop O’Meara Catholic Center in Indianapolis after he ordained Fathers Shaun Whittington and Bill Williams to the priesthood on June 4.

Father Bill Williams receives a chalice and paten, symbols of the priestly minister to which he had just been ordained, from Archbishop Daniel M. Buechlein.

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Parish mission statement guides ministries

By Fr. Robert L. Kinsn

Missions and mission statements are everywhere. International corporations and small businesses operate by them, military operations and space shuttles conduct them and organizations ranging from assisted-living facilities to the Red Cross implement them. A mission defines an organization’s purpose and goals. The root word “mis- sion” comes from the Latin word meaning “to send.” A mission is what a person or group is sent to accomplish in daily life.

This need not involve traveling long distances. The mission of a hospital or school takes place where the facility is located. The sending implied in a mission refers primarily to the fact that someone is authorized or commissioned to carry out a particular task on behalf of someone else.

The idea of mission is at the heart of Christian belief. Jesus was sent by God to bring salvation to the world. He returned with the message of salvation to all, celebrate that redemption in his Father’s name to do so. He in turn sent his disciples, initially to spread his message in Israel (Mt 10:1-15) and then, after his resurrection, to the whole world (Mt 28:19-20).

As a result, the Second Vatican Council could declare, “The Church on earth is by its very nature missionary” (“Decree on the Church’s Missionary Activity,” #2). Some theologians have underscored this by saying that the Church doesn’t have a mission because it is a mission. It is sent by Christ to proclaim the Good News and to bear witness to the kingdom of God in our world.

A parish’s mission is the same as the universal Church’s mission. The major difference is that a parish functions in a limited area and with the resources that are at its disposal.

To carry out a parish’s mission, a thorough knowledge of need is needed of the area that the parish serves and the people who are helped by parish ministries. This requires demographic information about the makeup of the people as well as their needs, priorities and lifestyle, and also involves an appreciation for their customs, values and practices.

Contemporary missionaries refer to this as inculturation, an immersion in a particular community’s experience and traditions. Parishioners already share this experience to some extent, but there is always more to learn.

Familiarity with a local community and responding to its particular needs distinguishes the mission of one parish from another. Providing services for migrant workers may be a primary mission for a parish in an agricultural area, whereas an inner-city parish may initiate youth programs to help teenagers avoid drugs and gangs.

At the same time, many elements of the Gospel may already be at work within the community, although not explicitly under Church auspices. There is no need to duplicate services if the community at large already is providing adequate shelter for the homeless or care facilities for the elderly. The resources of a parish are a second important factor affecting a parish’s mission. Its people, with their personal gifts, experience, energy and commitment, are a primary resource for any parish.

Obviously, material resources, especially money, land and buildings, are also assets, but in terms of proclaiming the Gospel and bearing witness to God’s love, people come first. When a parish’s resources are put at the Lord’s disposal, great goals can be achieved. At the same time, every parish has the responsibility to determine realistically what it can accomplish. A parish in an economically depressed area may not be able to provide jobs, but it might offer other kinds of support, including counseling and advocacy, to meet people’s needs. An accurate assessment of needs and resources leads to a plan of action to implement the parish’s mission. This plan should include the organized activities conducted under Church auspices as well as the many ways that parishioners can carry out their parish’s mission by the example they give, the positions they take and the service they offer in their work settings, neighborhoods, civic associations and personal relationships.

While everyone has a responsibility for the parish’s mission, each person must decide—considering personal circumstances—the best way to fulfill that responsibility.

Church’s mission is evangelization

By Fr. Dan Danielson

The parish is where Catholics encounter the Church and receive the sacraments.

A parish’s mission is the same as the Church’s mission throughout the world: • To bring people to Christ and Christ to people, and to spend itself in the service of all God’s people. • To proclaim the “Good News” of salvation to all, celebrate that redemption in Jesus Christ and continue his work in the world. • To actively seek out the lost and broken, and to actively seek to reconcile people to God and to the community that is the Church despite their struggles with divorce, sin and alienation.

The parish is about mission, an active, dynamic outreach called “evangelization.” Pope Paul VI said evangelization constituted “the essential mission of the Church.” It is the Church’s deepest identity at every level of the Church’s life. (Father Dan Danielson is pastor of the Catholic Community of Pleasanton, Calif.)

Discussion Point

Parishioners carry out mission work

This Week’s Question

How do you participate in carrying out your parish’s mission? What do you do?

“On a personal level, I am committed to the parish and community to serve everyone as if they were Christ. I look for the opportunity to live the Gospel in everyday life. You don’t have to be superhuman to be a saint. These are saints all over the place.” (Trish Johnston, Atlanta, Ga.)

“I’ve been a permanent deacon since 1988. I teach RCIA [the Rite of Christian Initiation of Adults], work to get parishioners more proactive and pro-life, and have a prison ministry.” (Jay Ziotkowski, Beckley, W. Va.)

“Our parish has been here 120 years so we have a history of trying to welcome the community to join the parish to worship and socialize. I teach the ‘Life Teen’ program aimed at keeping young people in the Church.” (Janie Braden, Purcell, Okla.)

“I’m the volunteer director of religious education, and we have a good program for a little rural area. I try to get others to help so we can teach children not only religion, but also outreach in the community and in the world.” (Katherine Kowalski, Petersburg, Alaska)

Lend Us Your Voice

An upcoming edition asks: What is the difference between self-righteousness and firm belief?

To respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.
Quite suddenly one day, while sitting next to the Sea of Galilee, Jesus started to talk about seed. It is easy to see how this parable paralleled the times. This was new. There are no parables like this in the Old Testament. “Parable” means “allegory.” Jesus used his parables to communicate to his people about spiritual truths. Just as the elements in a natural process with which one is familiar are reduced, so too are the elements in the spiritual process. Further, allegorical thinking is very common in the Old Testament. That’s what happens when one is allegorical. That’s what happens when too are the elements in the spiritual process.

Theologically, some of Jesus’ parables are allegories. That’s what happens when each detail of a story is given a figurative meaning. Sticklers for proper grammar insist that parables have only one point of comparison.

Jesus used his parables to teach about the kingdom of God (or kingdom of heaven, as Matthew’s Gospel refers to it). He says nothing about the outside or external structure of the kingdom, but only about its inner principles. He also doesn’t explain his parables to the people by giving them a literal meaning. When he began, his listeners probably thought he was just making some agricultural talk. Talk of the sower and the seed. In Palestine in those days, seed was sown before plowing, so Jesus noted that some seed fell on land unsuitable for this purpose because the soil was hard. He added that the birds would eat the seed. However, the seed that fell on good ground bore a large measure of fruit. The point he was making was that, in spite of opposition and indifference, the kingdom would have enormous success. He was also saying that some people would be a part of the kingdom, but it would depend on the response that each individual made to the truths that Jesus revealed.

The parables of the weeds growing among the wheat and the fishing net with good and bad fish in it tell us that the kingdom of God extends beyond good and the bad, and only the judgment of God will eliminate the sin. In his first parable of the kingdom the Apostle Jesus said that he would send his angels to separate the good from the bad. The parables of the treasures hidden in a field (in the unsettled conditions of Palestine in Jesus’ time, it was not unusual to guard valuable belongings by burying them) and the pearl of great price tell us that the kingdom is so important and we must go to any lengths to possess it. No sacrifice is too great.

The color red represents the “fire of the Holy Spirit” and support for American troops. It also represents the “first wave” of the “lives saved” organization. Other colors relate to emotions, such as purple, passion; green, hope; white, purity, and brown, gloom; yellow, sacrifice; blue, love; red, a cure for breast cancer and yellow ribbons, support for American troops.

I often ask my students if interfaith marriages are any more likely than same- faith marriages to end in divorce. Some students say “no, the religious affiliation of one spouse won’t make any difference.” Certainly, many, many interfaith marriages are very compatible in terms of their religious beliefs and outlooks on life and are quite happy. However, there also is another side to the story. According to a study of marriages over the last 40 to 50 years indicate that interfaith marriages often pose challenges that are not found in marriages between people of the same faith, and interfaith marriages are more likely to end in divorce.

In general, interfaith marriages increase the likelihood that a couple will experience conflict in their religious beliefs and practices. In marriages involving two relatively different religious traditions (such as Roman Catholicism and evangelical Protestantism) are likely to increase serious challenges.

These challenges take many forms. I often ask my students if interfaith marriage increases the likelihood that the husband’s family, the wife’s family or both will disapprove of the marriage and distance themselves from the couple. When this happens, it robs the couple of a valuable support system and sometimes affects the couple’s relationship with work and school. Coming from different religious backgrounds, the spouses also are likely to have different religious affiliations and affiliations with churches. The spouses also are likely to have different religious beliefs and practices. While one spouse might view the other spouse as a religious fool, the other might think the Creator as a judge who punishes us for our sins. Their attitudes toward organized religion also affect religious affiliations and church membership.

Many parents and grandparents who get all our “grandkids” show them how to raise their “grandchildren.” They certainly don’t want to raise them as “grandchildren” themselves. This is the “Year of the Granddaughters.” This is the “Year of the Granddaughters.”

**Faithful Lines/Shirley Vogler Meister**

The confusion of hues in the colors of life

Last month for Pentecost Sunday, many parishioners wore red to Mass. This was requested the week before, although many forgot to follow through. (Paul and I complied, but my red tie was not seen!)

This is “the red-blooded American” color. It first appeared in The Village Sampler, edited by the Rev. Lawrence Schlegel, Parish Priest, Villanova, Pa., in 1962. It is a regular columnist for The Criterion.

The red of autumn signifies the “fire of the Holy Spirit” and support for American troops. It also represents the “first wave” of the “lives saved” organization. Other colors relate to emotions, such as purple, passion; green, hope; white, purity, and brown, gloom; yellow, sacrifice; blue, love; red, a cure for breast cancer and yellow ribbons, support for American troops.

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

The Sunday Readings

Sunday, June 12, 2005

• Exodus 19:2-6a
• Romans 5:6-11
• Matthew 9:36-10:1

Protected them. He loved them. He promised them. They knew, from God’s promise, that they would be secure and prosperous in this Promised Land. However, the journey to the land was long and treacherous.

Even today, traveling in a modern vehicle on a paved highway, the trip can be lonely and even threatening. The Sinai desert, which occupies most of the territory through which the Hebrews passed, is stark and unforgiving.

For the Hebrews, provisions were in short supply. They had little or no water or they had little or no food. Moses led them. However, in this leadership, he represented God. During their journey, God guided Moses and Moses guided the people. Moses was in communion with God.

This weekend’s reading describes the situation as the Hebrews were on their way. They were encamped on the desert. The camp was at the base of a high mountain, and Moses went to the crest of the mountain to meet God.

God spoke lovingly to Moses about the people. The people were indeed a special people. God tenderly cared for them. He protected them. He loved them. He provided for them. He guided them.

With such loving protection and attention, the people had no cause for fear. Paul’s Epistle to the Romans is the source of the second reading.

Paul uses a more interesting phrase to describe life without Christ. He refers to people living their lives without the Lord as “helpless.”

We are universes touching other universes, each of us living in a separate skin. Although we may intuit another’s thoughts and pain, our separateness remains, and we are lonely.

Lord of the Eucharist, with authority and inspiration, left by body, with authority and inspiration, left by

Here, the Church speaks directly of itself as the reading from Romans insists, and he is the only person to find peace and safety in the land that God had promised them.

The epistle continues to stress that salvation is in, and through, Jesus. He is the Savior. It is the way to Godly living in this world, and eternity in the next life. In Jesus alone is reconciliation between God and humanity.

St. Matthew’s Gospel is the source of the last reading. It is a lengthy reading. In the beginning, Jesus sees the crowd and is moved with pity. As the reading states, the people are like sheep without a shepherd. Sheep, of course, are very trusting and docile animals. They are quite vulnerable to predators. There is a lesson in the comparison between sheep and humans.

This reading gives a list of the Apostles. The same list appears elsewhere in the Scriptures. The exactness and precision of the listing reveals how important each of the Apostles, and the group of Apostles as a body, were in the early Church.

From the Apostles came knowledge of Jesus. They were the best sources of information about the Lord since they had been the constant companions and privileged students of Jesus. He commissioned them to continue to bear the Gospel to all people at all times.

Several Apostles were carefully identified. Matthew, for instance, was called the tax collector. There was no room for imposters or substitutes.

Jesus told them where they were to take the Gospel. He gave them divine powers. Our strength and our hope are in Jesus, the Lord of the Eucharist, with authority and inspiration, left by body. We are universes touching other universes, each of us living in a separate skin. Although we may intuit another’s thoughts and pain, our separateness remains, and we are lonely.

The Bible, in fact, contains the word that you quote in your letter. Luke does not, nor does Paul in his reference to the Last Supper (1 Cor 11:23-25).

If we search the history of the church, we find many so-called “Semitisms,” written perhaps in Greek, but based on previous texts handed down in a Semitic language, in this case Aramaic or Hebrew.

Thus, the Greek text of Mark and Matthew, in these verses from the Last Supper, do use the word “pollon,” which means “many.” The significant point is, however, that Hebrew and Aramaic have no equivalent word for “all.” The Hebrew word “kolam” means “many,” but also has the meaning of “all” — “the many who form the whole.”

Numerous examples appear elsewhere in both the Old and New Testament. Matthew (Mt 20:28) says Jesus gave his life for the ransom of “many.” The meaning is clear. He gave it for all humanity, not just some.

The Catholic New American Bible explains this verse in these words: “Many does not mean some are excluded, but is a Semitic designating the collectivity which benefits from the implicit benefit of the one, and is equivalent to all.”

This inclusive meaning of “many” was well understood by the New Christians.

John’s Gospel, for example, while it devotes five chapters to events at the Last Supper, makes no reference to the institution of the Eucharist. John’s main eucharistic texts are in Chapter 6, where Jesus “frets” that he will give his disciples his flesh to eat and his blood to drink.

In the climactic phase, Jesus declares that the bread he will give is his flesh “for the life of the world” (Jn 6:51).

That same universal meaning of the eucharistic words, is preserved, by the way, in the Mass texts of Spanish (“por todos”), French (“pour le multitude”), Italian (“per tutti”) and other languages.

Our English words at Mass are, therefore, the most accurate translation of this important passage that biblical scholarship can give us.

In the Apostles Creed, we say that Christ “suffered under Pontius Pilate.” Other than Mary, he is the only person mentioned. We don’t place total blame for the suffering and death of Jesus on Judas or anyone else. Why would Pilate be pointed out in the Apostles Creed and the Nicene Creed?

It does seem strange, but several reasons have been offered.

Some have said, for example, that in the creeds the death of Jesus is explained by the oppressive cruelty and viciousness of Pilate, whose evil nature as Roman procurator of Judea was notorious even in Rome.

More likely, however, Pilate is mentioned simply to put the death of Jesus into its specific place in history. Basing dates on the reign of a particular king or ruler, or on wars and other major events, was common before our style of calendar came into general use.

(Free brochure describing basic Catholic prayers, beliefs and moral precepts is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3515, Peoria IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietz@en@aol.com. †)

Readers may submit prose or poetry for selection.

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. These include name, address, parish and telephone number with submission.

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.
Priest urges Church to do a better job in reaching its young adults

ORLANDO, Fla. (CNS)—Catholic youth and young adults feel they have no place in the Church, and the Church needs to figure out why, according to a Chicago priest who works in young adult ministry.

“Most active Catholics are much older and, somewhere in there, young adults have been lost,” said Father John Cusick, director of young adult ministry for the Archdiocese of Chicago and co-founder of Theology on Tap.

He made the comments in a May 26 talk in Orlando during the Catholic Media Convention, a joint meeting of the Catholic Press Association and the Catholic Association for Communication Arts Professionals.

The numbers speak for themselves, he said, noting the dropping Mass attendance among Catholics ages 19 to 40, and many in that age group choose to marry outside the Church, raise their children without religion and omit faith from their daily lives.

The majority of people in the pews at an average Sunday Mass are not likely to be in their 20s or 30s, he said, primarily because many of them feel “as though they are treated like little kids in the Church” since “active Catholics today are much older.”

Father Cusick, 59, has been involved in youth ministry since 1977, and said the privilege of working with young adults has been rewarding and eye-opening.

He said young adults “reflect every culture and every immigrant group in America,” noting that they are rich and they are poor. They are Republicans and they are Democrats. They are architects and they are heart surgeons.

“They are truly our future,” he added. “So, why are they considered the forgotten?”

The Chicago priest said young adults are looking for hospitality, good music and positive preaching where they go to Mass, but what he often hears from them is that they feel they cannot relate or that there is no room for them at church services.

“This generation is spiritually hungry. There is hunger coming from the work-place and hunger for something more out of life,” he said. “They are just looking for what lasts. Sadly, their answers are not the Church.”

Catholic rules and their unfamiliarity with Church tradition are other reasons many stray from the Church, he added, noting that 32 percent of Catholics eligible to marry in the Church are marrying elsewhere.

“That’s just bad news,” said Father Cusick.

On the upside, he noted that 90 percent of young adults say they will baptize their children Catholic.

“That’s good news, but that’s not enough. It’s not enough to baptize your children. It’s not just a one-step process. Children’s kids have to be baptized on Sunday; they need their young-adult parents to take them there, which just isn’t happening,” he said.

The way he sees it, the Church needs to “quit making excuses and see that down the line, the Catholic Church is just not acceptable.”

“What he would like to see is young adults back in the pews, bringing their young children to worship.

For this to happen, he said, parishes should create parish centers that are responsive to young adults and their issues and concerns. “One parish can’t do it all,” he said.

Another solution would be to provide Catholic opportunities not connected with local parishes, such as Theology on Tap, where young adults can address their concerns and faith with others their own age at local bars and restaurants.

“Many people are Catholic, but don’t have a parish,” he said. “The great success of Theology on Tap is that it is supported by the Church, but it’s not a parish.”

He suggests that every parish develop programs for young couples to discuss what is important in their lives, noting that “people are hungry to have relationship-ships with others of their own age.” He also stressed the need for preaching that is public speaking on pastoral ministries, saying that young adults are “looking for knowledge and inspiration. Don’t let them down.”

Father Cusick said that if he were president of the U.S. Conference of Catholic Bishops, he would “encourage bishops to hold a monthly session with young adults” and “to really try to reach out to them, and make them aware of their importance in the Church.”

He also said the Church needs to create options for young adults to be a part of organizations and institutions. “Make a board position available for someone under 40 and show them the importance of their ideas,” he said.

“When it’s all said and done,” he added, “people, of any age, just want to be inspired.”

Young adults of all faiths have similar needs and wants, study finds

WASHINGTON (CNS)—Whether they are Christian, Jewish or Muslim, young adult professionals want a faith community that makes them feel valued, a worship experience that moves them and learning opportunities that allow them to question, a panel of young adult scholars said on June 1.

In a presentation at the Pope John Paul II Cultural Center in Washington on “Congregations That Get It,” young adult professionals from Jewish, Catholic and Muslim congregations in the United States and Canada talked about the young adults they work with and the needs and wants they seek from those congregations.

Understanding Religious Identities in the Next Generation,” the panelists spoke about their recent study on how faith communities in major U.S. cities have successfully integrated young adults.

“There’s an expectation that people will go through this ‘black hole’ of separation from religious institutions after college return after they marry and have children, as many in earlier generations did, said Tobin Belzer, a Jewish scholar and author.

But as more young adults pursue postgraduate education and tend to marry later, “we don’t really know if that will happen,” she added.

Many of the panelists had at least one postgraduate degree and was a research associate at the University of Southern California’s Center for Religion and Civic Culture.

For the study, the team interviewed about 100 young adults in 15 congregations—Jewish, Protestant, Catholic and Muslim—in Los Angeles, Chicago, New York, Detroit and Washington. Each of the congregations had a thriving young adult membership, although none was made up exclusively of young adults.

The Catholic parishes in the study were St. Monica in Santa Monica, Calif.; American Martyrs in Manhattan Beach, Calif.; St. Clement in Chicago; and Holy Trinity in New York.

Many of the panelists were from young adults at the Catholic parishes were social events from kickball to movie nights, said Richard Florio, associate professor of sociology at Biola University, an evangelical Christian university in La Mirada, Calif.

But in all four Catholic parishes, young adults were “well integrated into the larger Church,” Florio said.

That is not always true in Jewish congregations, where large fees are sometimes associated with full membership, said Belzer. She cited one synagogue in which young adults had their own thriving subgroup, but “found a lot of gatekeeping” when they wanted to serve as board members in the larger congregation.

Nadia Roumani, an American Muslim and assistant professor of sociology in the Religion and Civic Culture, said the study found that young adults of all faiths “are not satisfied with the way religion is structured and that they want something more.”

Roumani, a senior associate with the Carnegie Endowment for International Peace, said the four Muslim congregations studied ranged in membership from 200 to 1,000 people, and included those with both African-American and Arab-American majorities.

Young Muslim adults “want honest discourse; they don’t want the rhetoric,” said Roumani. “They want to know, ‘How does this apply to my life?’ They want the religious understanding to be put into context.”

Brise Loskota, a senior project manager at 100’s Center for Religion and Civic Culture, said the study found that young adults of all faiths “are not satisfied with the activation of the show-up-and-watch variety.”

Nor are they particularly interested in theological debates, “especially those that disparage other religious traditions,” said Roumani. “Nothing turns off young people more.”

Among the research team’s recommendations for attracting and retaining young adult congregants were:

• Create leadership positions for young adults both within their peer group and within the larger congregation.

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Covington Diocese sets up $120 million fund to settle sex abuse cases

COVINGTON, Ky. (CNS)—In what could be the largest settlement by a U.S. diocese in child sex abuse cases, the Covington Diocese has agreed to establish a $120 million fund for victims.

The agreement requires the diocese to provide $40 million of the settlement fund, with the remaining $80 million coming from insurance companies. The diocese has threatened litigation against diocesan insurers who fail to comply.

The agreement, which requires court approval, was announced in a June 3 joint statement by the diocese and Stan Chesley, lead attorney in a class action suit filed against the diocese in 2003 on behalf of all individuals who were sexually abused by priests or others employed by the Covington Diocese.

It establishes a compensation range of $5,000 to $450,000 per victim with the sum—based on the nature and severity of the abuse—to be decided by a settlement administrator selected by the diocese and class action attorneys.

In addition, “an individual whose injuries are exceptionally severe may apply to the settlement administrator for a supplemental award from a special fund,” the agreement said.

The agreement added that a still-to-be-determined portion of the settlement funds will be set aside to help the diocese provide professional counseling for victims.

The agreement does not stipulate that the entire $120 million settlement fund be used and says that any unused portion would be returned to the diocese.

The agreement covers people who were abused by clergy or diocesan employees going back to 1956. It is not known yet how many people will come forward, Timothy Fitzgerald, diocesan spokesman, told Catholic News Service.

The agreement provides for court-established filing deadlines and says that other information about what abuse victims must do to become part of the settlement will be made public in local media, including the diocesan newspaper, The Messenger.

Fitzgerald said that the parties to the agreement planned to request approval of the accord by the Boone County Circuit Court, where the class action suit was filed in 2003.

The agreement quoted Covington Bishop Roger J. Foys as expressing the hope that the settlement “will bring some measure of peace and healing to victims” although “no amount of money can compensate for the harm these victims have suffered as innocent children.”

He pledged that the diocese is doing “all that is humanly possible to assure that this reprehensible behavior by priests will never again be repeated in our diocese.”

Chesley was quoted in the agreement as praising “the good faith and honest efforts” of the bishop and his staff in reaching the agreement.

“The additional anxiety and stress that would have occurred to these victims had there been a trial has been eliminated,” said Chesley.

Up to now, the highest settlement reached by a U.S. diocese was the $100 million agreed to last January by the Diocese of Orange, Calif., in cases involving 90 claimants.

The Covington agreement is in addition to $10.5 million in settlements reached by the diocese over the past 18 months to resolve 56 abuse claims, said Fitzgerald, with $4 million coming from diocesan funds and $6.5 million from insurers.

Fitzgerald said that these cases involved people who did not want to participate in the class action suit.

Under the June 3 agreement, the diocese is to provide its $40 million through “some combination of investments and real estate” to be held in escrow.

“No parish property, parish funds or Annual Appeal monies will be used for the settlement,” said the agreement.

The agreement, however, could have a long-term effect on Cristo Rey Parish and a retreat center located on the diocesan-owned Catholic Center/Marydale property listed in the agreement as placed in escrow.

Right now the facilities are operating, said Fitzgerald. If the property has to be sold to pay settlements, “the bishop will make provisions that their ministries continue,” said Fitzgerald.

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The project, funded by the Lilly Endowment and carried out by the USC research associates, was a joint initiative of the Institute for Advanced Catholic Studies, Hebrew Union College-Jewish Institute of Religion, Omar Ibn al Khattab Foundation, and USC’s Office of Religious Life and College of Letters, Arts and Sciences.

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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 clearly. 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 native of the archdiocese or have other connections to it; those are separate obituaries on the same page.


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**The Criterion** Friday, June 10, 2005 Page 19
Christian groups find difficulty in getting political support to end hunger

WASHINGTON (CNS)—The leader of the Bread for the World Christian citizens’ anti-hunger lobby acknowledged the diffi-
culty in recent months of pressuring con-
gressional action on hunger and poverty in remarks at a conference designed to spur action toward addressing those two issues.

“It’s been very difficult to get a few
moderate Republicans to get ahead of
where President [George W.] Bush is.
There is tremendous party discipline,” said
the Rev. David W. Beckmann, a Lutheran
minister who heads Bread for the World.
“It’s like trying to move a mountain.”

But, more recently, “we have felt the
mountain move” with regard to those issues. Rev. Beckmann said on June 4.

“God is in the mountain-moving business.”

As evidence of that, he noted that the
Hunger-Free Communities Act had been
introduced in both the House and the
Senate within 24 hours of each other and
that the White House has drawn up anti-
hunger proposals for Bush to offer at the
upcoming Group of Eight summit of
industrialized nations. The G-8 is made up
of the leaders of the United States, United
Kingdom, Germany, France, Japan, Italy,
Canada and Russia.

The bipartisan legislation introduced in
Congress would increase federal resources available to local organizations that are
working to end hunger in their communi-
ties. It also would establish a new goal of
eliminating hunger in the United States by
2015.

In addition, Bread for the World’s mem-
bership has increased by 5,000—about
10 percent—over the past year, and the
organization’s “One Campaign” in the last
two years has drawn 700,000 online sig-
natories, including singer Bono and actor
Brad Pitt. The campaign seeks to increase
environmental sustainability and
tors congressional action on social justice,
Cold War-era priorities; the latter moni-
tors congressional action on social justice,
environmental sustainability and
international cooperation.

Cohen suggested that, based on con-
versations he has had with one-time CIA
and military advisers, $50 billion in the
Pentagon budget could be taken away
from nuclear weaponry to solve major
U.S. hunger, poverty and education prob-
lems. “We really don’t need to have
enough bombs to blow up the world 10
times over—four times over will do,”
Cohen said.

He was one of many speakers to quote
the Rev. King’s 1967 speech on Vietnam
at Riverside Church in New York City: “A
nation that continues year after year to
spend more money on military defense than on programs of social uplift is
approaching spiritual death.”

But “social movements change history,
which he called “a silent tsunami that takes
them by surprise, maybe just like that,”
the Rev. Wallis said. “Lyndon Baines
Johnson was not a civil rights leader until
the [Rev.] Martin Luther King and Funnie
Lou Hamer made him one.”

Hamer, a champion for voters’ rights,
mounted an unsuccessful, but highly public
challenge at the 1964 Democratic National
Convention to have her Mississippi
Freedom Democratic Party seat as the
state’s delegation; the Democratic Party of
Mississippi did not allow blacks as mem-
bers. As president, Johnson, who was nom-
inated at the ‘64 convention, signed the
Voting Rights Act into law in 1965.

In times of despair, Rev. Wallis said,
“hope is [the act of] believing in spite of
the evidence, and then watching the evi-
dence change.”

Ben Cohen, of Ben and Jerry’s Ice
Cream fame, addressed federal budget
priorities from his new perspective as
president of Business Leaders for
Sensible Priorities and the group
TrumanMajority. The first organization seeks
to redirect money to social issues from
military expenditures it says are rooted in
Cold War-era priorities; the latter moni-
tors congressional action on social justice,
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nation that continues year after year to
spend more money on military defense than on programs of social uplift is
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Father Joe Muth, pastor of St. Patrick
Parish in Baltimore, told the 700 confer-
ees, “Some of you might even feel a little
bit weary from working at this long,
long time. It’s a great witness that you
give [by] your still being here.”

He congratulated them for their perse-
verance. “We have belief that God can fill
the hunger and quench the thirst for jus-
tice,” Father Muth said, adding, “We can’t
lay any traditional Church judgments as
to who is most worthy [of help]. We are
called to suspend our judgments—
because people have to eat.”

Using the example of David against
Goliath, Father Muth suggested that rather than refrain from battling the issues
of hunger and poverty as “too big to take	on,” they should be considered “too big to
miss” once someone takes aim at them.

“We need to do a better job of over-
coming hunger and poverty,” said John
Carr, secretary of the U.S. bishops’
Department of Social Development and
World Peace. “If we got our act together,
we’d be dangerous.”

How to go about solving those two
problems requires long-term concerted
action, Carr said. “Our goal is not so
much [action] on food stamps, but that
everybody has a decent job,” Carr said.

“As your congressperson to come not to
cut the ribbon at the soup kitchen, but to
sit with the guests.”

A Sudanese boy holds a severely mauled
child at a hospital run by the medical charity
Doctors Without Borders
in the town of Marial Lou, northwest of Rumbek, Sudan, on May 28. Many children in southern
Sudan are facing starva-
tion.