



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960

Inside

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

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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.

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

See **ORDINATION**, page 10

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 Rodriguez 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

See **HEALTH**, page 2

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 a 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

2-3 p.m. Prelude music will be pro-

vided 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

See **EUCARIST**, page 2

HEALTH

continued from page 1

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 not something 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."

"Understood 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



CNS photo by David Mauring

Cardinal Oscar Rodriguez Maradiaga of Tegucigalpa, Honduras, greets well-wishers during a break in the 90th Catholic Health Assembly opening ceremony in San Diego on June 5. Cardinal Rodriguez challenged U.S. Catholic health care leaders to be witnesses in their professional and personal lives to the "humanizing and transforming spirit" of the Gospel of Jesus Christ.

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." †

EUCHARIST

continued from page 1

Daniel M. Buechlein, holding a monstrance containing the Blessed Sacrament. Others participating in the procession will be priests of the archdiocese, members of several Catholic fraternal organizations, boys and girls who have received their first Communion this year, Disciples in Mission parish coordinators and parish banner bearers.

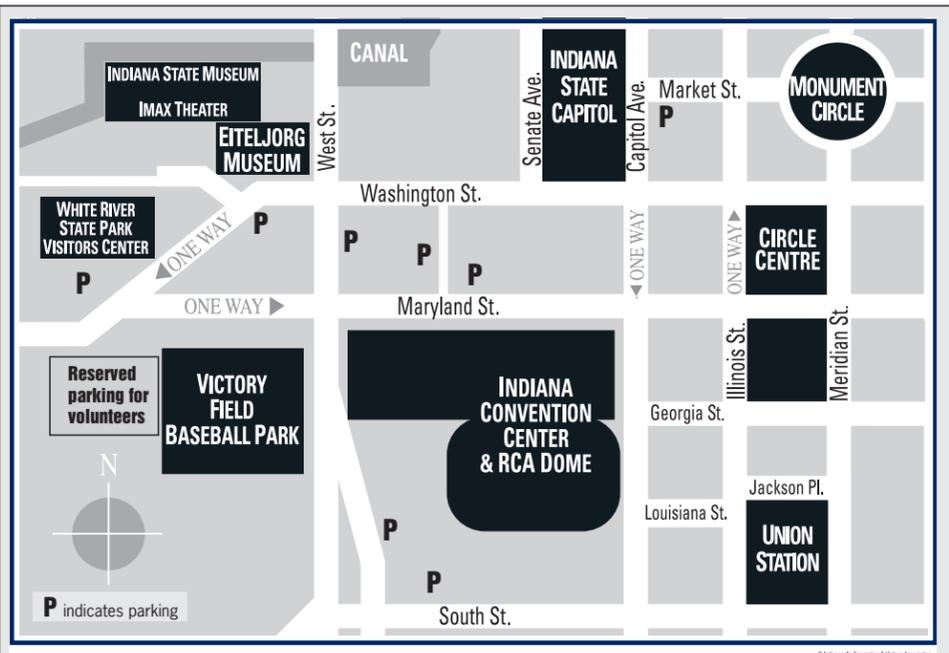
The procession will include Scripture readings, a singing of the sequence for the Solemnity of the Most Holy Body and Blood of the Lord, other sung responses, prayers and a sermon delivered by Archbishop Buechlein. Those involved in Disciples in Mission will also be commissioned to continue their ministry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

with Benediction.

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

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

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



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 Joan Slobig, S.P., to parish life coordinator of St. Mary-of-the-Woods Parish in St. Mary-of-the-Woods and St. Leonard of Port Maurice Parish in

West Terre Haute, from administrator of St. Ann Clinic in Terre Haute.

Rev. Bernard Head, retired, to priest moderator and sacramental minister of St. Mary-of-the-Woods Parish in St. Mary-of-the-Woods and St. Leonard of Port Maurice Parish in West Terre Haute.

Effective Aug. 24, 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. †

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 West to I-465 West. Exit onto I-65 North, follow to

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

From the south

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

From the west

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

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



6/10/05

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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, parish 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.

The report is regarded by the archdiocese as a resource to guide future planning. It sets forth what the Archdiocese of Indianapolis might do between now and 2012. In no way do the report and its recommendations constitute a "master plan" of unalterable future actions.

Details of the report will be made public over the next two weeks after the planning committee meets with priests, parish life coordinators and parish lay leaders who took part in the study.

Over the past two years, from October 2002 to October 2004, a committee of priests and laypersons has been meeting with 700 pastors, parish life coordinators, and parish lay leaders to discuss the future staffing of parishes. The committee, part of an archdiocesan strategic planning task force, held a total of 33 meetings—three meetings in each of the 11 deaneries of the archdiocese.

The archdiocese is facing a growing

parishioners-to-priest ratio, i.e., fewer priests will be available—at least in the immediate future—for a growing number of parishioners. 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 deanery meetings were asked for their ideas and recommendations on how to meet the future staffing challenges. In order to help participants 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 similar set 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 compiled. 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 deanery gatherings, the committee will be meeting 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 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 in the fall—and Dragonfly Camp—a July 11-15 summer camp for children entering the first-through the fourth-grades this year—will offer a variety of daytime educational and recreational opportunities for young children that are similar to overnight camping experiences at 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 archdiocesan Catholic Youth Organization, which has offered summer camps near Nashville since 1946, and the archdiocesan retreat center that are 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 camp counselors.

"It's as good an opportunity [for summer camp] as there would be in the 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 walk through and explore—so there's a tremendous 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 programs at the retreat center.

"We had spoken about the possibility of joining forces to be able to offer something here in Indianapolis as a spring-board to what they do down at Camp Franco Framasa," Wagner said. "They have wanted to find some sort of a satellite spot here in Indianapolis, where they might be able to offer a day camp that would prepare young people to possibly come down to CYO Camp on a regular week basis for the overnights in the future—kind of a stepping-stone for what they try to offer down there."

Wagner, who formerly worked as the athletic director for Bishop Chatard High School in Indianapolis, has had previous experience with summer sports camps.

"Day camp formats give the kids an opportunity to have a positive experience and get a taste of what going away to a full-time camp would be like," he said. "I think it also helps the parents to get a feel for what their child might be ready for" before registering them for

overnight summer camping programs.

Sullivan said the Catholic Youth Organization has wanted to offer a summer day camp in Indianapolis for several years, but didn't have a suitable location until Wagner called him and suggested that the archdiocesan agencies collaborate on outdoor recreation programs for children.

"Many years ago, we had looked at the possibility of offering a day camp here in Brown County," Sullivan said. "We did a needs assessment and decided not to go forward with it because there are several day camps down here—the YMCA and Brown County Parks and Recreation—so we started putting our attention toward [beginning a summer day camp in] Indianapolis a number of years ago.

"Our biggest challenge was to try to find a place to host it," Sullivan said. "It went off the radar for a long time then Rick Wagner called us and said 'I've got this idea.' He had apparently done something like that at Chatard with some sports camps when he was over there as the athletic director, and he saw a need for this."

Sullivan said Rick and Carol Wagner's daughter, Laura, has worked as a junior staffer at CYO Camp Rancho Framasa and often "raves about" her camp experiences.

"He approached us and said he would love to have something for younger kids

because he saw a need for that when he was doing high school and junior high sports camps," Sullivan said. "He noticed that younger children in the families wanted to stay and do something like this. He wants to see a great collaboration with CYO Camp because we have a lot of technical skills and counselor training to offer to this program.

"We've got the experts on the camping and counselor parts," Sullivan said, "and he knows that he's got the facility and a great location. That's just a great side of town, I believe, for a day camp for anybody, but then you put the CYO logo on it, include the CYO camp songs, games and crafts, and add the counselors trained through CYO's philosophies. It's going to be a great draw, we think, for a lot of people."

Sullivan said he hopes the day camps in Indianapolis will serve as an invitation for younger children to come to Brown County for the Sassafras Camp next year for three days or for a five-day or six-day camp experience in a year or two.

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

(For more information or to register for the CYO Day Camps, call Camp Rancho Framasa at 888-988-2839, ext. 22.) †

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Editorial

CNS file photo by Nancy Wiehede



The late Pope John Paul II raises the Eucharist during the celebration of Mass in St. Louis during his 1999 visit to the United States. The Eucharist sustains believers on their journey toward the "promised land" of heaven, Pope John Paul II wrote in his encyclical, *Ecclesia de Eucharistia*, on the Eucharist and its relationship to the Church.

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 new hope."

Pope John Paul II found God in the daily celebration of the Eucharist, and he led millions of people in all regions of the world to intimate communion with Christ. "The Eucharistic sacrifice is intrinsically directed to the inward 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 for the forgiveness 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 Christ is in the holy Eucharist.

This is the *mysterium fidei*, the most profound mystery of our Christian faith: that one man's death and resurrection have liberated us from sin and death. And that we are invited to participate in this ineffable mystery in the most intimate way possible through this great sacrament of Communion with Christ. As the late pope said, "We can say not only that each of us receives Christ, but also that Christ receives each of us. He enters into friendship with us. . . . eucharistic Communion brings about in a sublime way the mutual 'abiding' of Christ and each of his followers: 'Abide in me, and I in you' (Jn 15:4)."

The ritual of the Church seeks to make this experience of intimate communion with God accessible to us every

day (or at least every Sunday) in the celebration of the Eucharist. In every Mass, no matter where it is celebrated, no matter who attends, and no matter what the occasion may be, the holiness of God is presented to us in all its unfathomability. And—even more wondrously—in every Mass God shares himself with us in the most intimate way possible through the gift of Christ's body and blood in holy Communion. As Pope John Paul II says, "Christ receives each of us. He enters into friendship with us."

In the days immediately following the Holy Father's death, pastors in parishes throughout the world reported a surge in Mass attendance (and in the reception of the sacrament of reconciliation). Nothing would have made Pope John Paul II happier than to know that, through him, people of faith everywhere were led to a renewed love and appreciation for the holy Eucharist. It might be said that one of the late pope's last gifts to the Church was this Year of the Eucharist that we celebrate now. (Another of his parting gifts was surely his witness to suffering and death.)

As we observe the Year of the Eucharist, we cannot help but remember the Polish pope who so dearly loved this great mystery of our faith—and who was so eager to share this great gift with people of every race, language and culture throughout the world.

As we celebrate this very special year here in central and southern Indiana—particularly with the archdiocese's Year of the Eucharist celebration from 2-5 p.m. on June 12 at Victory Field in Indianapolis—we honor the late pope. But, most of all, we follow his example by "opening wide the doors to Christ" and by letting Christ enter into friendship with us through this great sacrament of his body and blood poured out for us—to free us and to make us one with each other and with him.

— Daniel Conway

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

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, lazy days of summer yield to sterner reality.



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 put that question to the young. School administrators should require an answer in exchange for the diploma they are ready to confer.

One would hope that there's no need to remind graduates of Catholic schools that the founder of Christianity commanded his followers to "love one another as I have loved you." In another place, he told them they could find their lives only if they were willing to lose them in service to others.

Parents and professors should be inviting graduating seniors to examine their convictions about the good life. If they are convinced that the easy life is the happy life, they've missed something that Catholic education has been trying to say. If they spell out their formula for the good life in terms of money, pleasure and power, they've written themselves a formula for frustration.

Somebody has to tell them (better if they are wise enough to tell themselves) that the good life is lived generously in the service of others. No one is totally immune to the virus of materialism, 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 test of the extent to which parents have bought into Catholic

values is whether the parents themselves have their hopes for their offspring set on the truly good life.

Catholic education provides a learning community that tries to focus on character, competence and commitment.

The Greek word for character suggests 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 resolution to become not just good, but an ever better person.

Competence 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, commitment 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 schooling. Elements of each will emerge in a Catholic graduate's description of the good life. That's why each should be invited to speak to this question on graduation day.

Their diplomas say that these graduates 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 self or they can choose to have regard for others, to be compassionate toward others, to live for others.

If you're curious to know how any one will choose, you'll have to ask.

(Jesuit Father William J. Bryon is a columnist for Catholic News Service.) †

Letters to the Editor

Agrees that people should dress up more for Mass

I would like to respond to Virlee Schneider's letter to the editor in the May 13 edition of *The Criterion*.

I want to applaud Schneider for saying 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 adults in shorts, tank tops, flip flops, backless shirts, showing no respect for the Church and God.

I may be old-fashioned, but Church hasn't changed much. It's still the house of the Lord, and it's still a place where we as Catholics gather to worship. 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 adults dressed as if they gave no thought to where they were going, especially those adults who bring gifts up to the altar as if they were carrying a bag of dirty laundry and not [what will become] the body and blood of Christ.

Perhaps Schneider is right. We need a dress code because I don't see the situation getting better. If 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 their house dressed in a tank top.

Bettie Hamner, Indianapolis

Mass is for celebrating, not for judging others

I was surprised to see some comments 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."

This attitude doesn't match the values my parents shared with their children. It certainly doesn't fit in with the value system I was taught at St. Joan of 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 doesn't make decisions the way people do. People judge by outward appearance, 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 treat people in different ways 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 Henn, Indianapolis

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Simon Bruté endures early tragedy and anti-Catholicism

The first bishop of Indiana, Simon Guillaume 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 mother and father 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 affluence." 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 affluence 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 his 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. She 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 Constituent Assembly had decreed 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 wrote of his early memory of the Benedictines 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 and abbey became a prison of the Catholic clergy who remained faithful to their vows and would not take the new oath. He wrote, "I vis-

ited them twice while they were confined there, disguised as a baker's boy, a big bread 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 priest-baker heard 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 when 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 insistent 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. †

Archbishop Buechlein's intention for vocations for June

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

Simon Bruté soporta tragedias a temprana edad y el anti-catolicismo

El primer obispo de Indiana, Simon Guillaume Gabriel Bruté de Rémur, nació en Rennes, la capital de la Provincia de Brittany en Francia, la noche del 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, luego de la muerte de sus primeros cónyuges. 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 Brittany. Los Brutés vivían en una de las alas de apartamentos 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 cirugía 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 enfrentó el desafío de mantener a sus dos hijos. Les enseñó la fe, la disciplina y el trabajo arduo.

Simon tenía tan solo 10 años cuando ocurrió la toma de la Bastilla; sólo 13 años cuando ejecutaron al Rey Luis XVI en la guillotina; tenía 14 años y nueve meses 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; en efecto, la intención era "descatolizar" a Francia.

La Revolución Francesa ejerció una profunda influencia en los primeros años de Simon. Su madre, una mujer con una fe católica sólida, les dio refugio en su apartamento a dos sacerdotes, tomando grandes riesgos. Erigió un altar secreto donde los sacerdotes pudieran celebrar la misa diaria a la que asistían ella y sus hijos, Simon y Augustine. Cuando los sacerdotes tuvieron que buscar refugio en otro lugar, la señora Bruté reunía a amigos católicos los domingos 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 ilustra el impacto que tuvo en él 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 visité dos veces mientras se encontraban encarcelados allí, disfrazado como un muchacho panadero

con una gran cesta de pan en la cabeza." En 1793 la iglesia se transformó en un establo para la caballeriza; 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 quien se hizo pasar como panadero. (Debido a las pobres condiciones de la cárcel, los guardas 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 clérigos cautivos. La visita 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 llevada a cabo en gran parte por los sacerdotes refugiados quienes le proporcionaban clases particulares. Durante todo este tiempo, Simon trabajó en el negocio de imprenta 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 sacer-

dotes, se les encarcelaba de por vida o sufrían la deportación.

El propio Simon comenzó a pensar en una profesión, luego de haber decidido que no era un impresor. Decidió dedicarse a la medicina. Al principio pudo llevar a cabo sus estudios de medicina en Rennes, donde Simon se convirtió en aprendiz del practicante católico local, el Dr. Duval. En una época donde aun 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 floreciente de su carácter, su fe individual y la preocupación consciente por los clérigos prisioneros, reflejaban la de su madre.

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

Traducido por: Language Training Center, Indianapolis

La intención de vocaciones del Arzobispo Buechlein para junio

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

Events Calendar

June 9-12

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. **Parish festival**, Thurs. 5-11 p.m., Fri. 5 p.m.-midnight, Sat. 2 p.m.-midnight, Sun. noon-9 p.m., rides, food, games. Information: 317-888-2861, ext. 15.

June 10

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

St. Denis Church, 4205 Cane Run Road, Louisville, Ky. **Charismatic Mass**, praise and worship, 7 p.m. Information: 502-239-0208.

July 10-11

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

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

June 10-12

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

June 10-July 15

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

June 11

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

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

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

228-9276.

June 12

Victory Field, Indianapolis. **"The Year of the Eucharist: Celebrating the body of Christ,"** gates open, 2 p.m., procession with Benediction of the Blessed Sacrament, 3 p.m., entertainment, concessions, 4-5 p.m. Information: 317-236-1451 or 800-382-9836, ext. 1431.

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

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

June 13-16

Seccina Memorial High School, 5000 Nowland Ave., Indianapolis. **Cheer camp**, grades 3-8, 9-11 a.m., \$40 first child, \$20 each additional child, \$80

family of three or more. Information: 317-356-6377.

June 13-17

St. Christopher Parish, 5301 W. 16th St., Indianapolis. **Vacation Bible School**, 9 a.m.-12:30 p.m. Information: 317-241-6314, ext. 100.

June 13-24

Cathedral High School, 5225 E. 56th St., Indianapolis. **Drama Camp**, theater students in grades 6-8, \$150 per student, 9-11:30 a.m. Information: 317-968-7344.

June 14

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. Ave Maria Guild, pitch-in **picnic**, bring a covered dish, noon. Information: 317-881-5818.

St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis. **Cancer 101**, Dr. Thomas Dugan, presenter, 11:30 a.m.-1:30 p.m. Information: 317-782-6704.

June 14-July 19

The Catholic Center, 1400 N. Meridian St., Indianapolis. Office of Family Ministries, six-week program, **Divorce and Beyond Program**, 7-9 p.m., \$30 per person. Information: 317-236-1596.

June 16

St. Vincent de Paul Parish, cafeteria 1723 I St., Bedford. **Catholic Women in Faith meeting**, 7 p.m. Information: 812-275-6539.

June 16-18

St. Bernadette Parish, 4838 E. Fletcher Ave., Indianapolis. **Parish festival**, Thurs. 5-11 p.m., Fri. 5 p.m.-midnight, Sat. 3 p.m.-midnight, games, food, Howard's famous pork barbecue. Information: 317-462-4240.

St. Michael Parish, 519 Jefferson Blvd., Greenfield. **Summerfest 2005**, Thurs. 5-11 p.m., Fri. 5-11 p.m., Sat. 1-11 p.m., rides, food. Information: 317-462-4240.

June 17

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Barbeque**, noon-6 p.m., ribs and chicken. Information: 317-632-9349.

Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. Catholic Business Exchange, Mass, 6:30 a.m., buffet breakfast, \$10 per person. Information: 317-469-1244.

June 17-18

Holy Angels Parish, 740 W. 28th St., Indianapolis. **June-teenth Celebration**, Fri. noon-9 p.m., fish fry, Sat. noon-9 p.m., soul food dinners, Sat. GospelFest, 7 p.m. Information: 317-926-3324.

St. Mary Parish, 415 E. Eighth St., New Albany. **Parish festival**, food, booths, Fri. 5-10:30 p.m., family night, Sat. 6 p.m.-1 a.m., street dance, \$10 cover charge, adults only. Information: 812-944-0417.

June 18

Nativity of Our Lord Jesus Christ Parish, 7225 Southeastern Ave., Indianapolis. Knights of Columbus, Father Louis Gootee Council, **Hog Roast**, all-you-can-eat buffet, 4-8 p.m. Information: 317-357-1200.

Marian College, EcoLab, 3200 Cold Spring Road, Indianapolis. **Conservation Day**, 9 a.m.-noon. Information: 317-955-6028.

June 19

St. Nicholas Parish, 6461 E. St. Nicholas Dr., Sunman. **Parish picnic**, chicken dinner, turtle soup, games, 10 a.m.-7 p.m. Information: 812-623-2964. †

Check It Out . . .

Weekly

Sundays

Holy Rosary Church, 520 Stevens St., Indianapolis. **Tridentine Mass**, 9:30 a.m. Information: 317-636-4478

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Mass in Vietnamese**, 2 p.m. Information: 317-632-9349.

Christ the King Church, 1827 Kessler Blvd., E. Dr., Indianapolis. **Exposition of the Blessed Sacrament**, 7:30-9 p.m., rosary for world peace, 8 p.m. Information: 317-255-3666.

St. Gabriel Church, 6000 W. 34th St., Indianapolis. **Spanish Mass**, 5 p.m. Information: 317-291-7014.

Holy Trinity Parish, 2618 W. St. Clair St., Indianapolis. **Poticas for sale** after 9 a.m. Mass. Information: 317-634-8025.

Mondays

St. Thomas the Apostle Church, 523 S. Merrill

St., Fortville. **Rosary**, 7:30 p.m. Information: 317-485-4102.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. **Prayer group**, 7:30 p.m. Information: 317-888-2861.

St. Roch Church, 3600 S. Pennsylvania St., Indianapolis. **Holy hour**, 7 p.m. Information: 317-784-1763.

Marian Center, 3356 W. 30th St., Indianapolis. **Prayer group**, prayers for priests and religious, 9 a.m. Information: 317-257-2569.

Cordiafonte House of Prayer, 3650 E. 46th St., Indianapolis. **Monday silent prayer group**, 7 p.m. Information: 317-543-0154.

Fridays

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, Indianapolis. **Catholic Charismatic Renewal**, prayer meeting, 7-8:30 p.m., except first Friday. Information: 317-797-2460.

St. Charles Borromeo Church, chapel, 2222 E. Third St., Bloomington. **Adoration of the**

Blessed Sacrament, noon-3 p.m., second, third and fourth Fridays. Information: 812-336-6846.

St. Susanna 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 a.m.-5:30 p.m. Information: 317-546-4065.

St. Lawrence Church, 6944 E. 46th St., Indianapolis. **Spanish prayer group and conversation**, 7-9 p.m. Information: 317-546-4065.

Saturdays

Clinic for Women (abortion clinic), 3607 W. 16th St., Indianapolis. **Pro-life rosary**, 9:30 a.m. Information: 317-255-6789.

Holy Rosary Church, 520 Stevens St., Indianapolis. **Tridentine Mass**, 9 a.m. Information: 317-636-4478.

St. Patrick Church, 950 Prospect St., Indianapolis. **Mass** in English, 4 p.m. Information:

317-631-5824.

St. Joseph Church, 2605 St. Joe Road W., Sellersburg. **"Be Not Afraid," holy hour**, 3:30-4:30 p.m. Information: 812-246-2512.

VIPs...

Jim and Jean (Richart) Weaver, members of St. Ambrose Parish in Seymour, celebrated their 65th wedding anniversary on May 16. The couple was married on that date in 1940 at their parish church. They have five children: Jeanine Fisher, Judy Prince, Jerry, Jim and Joe Weaver.



One daughter, Joan Weaver-Beineke, is deceased. They have nine grandchildren and seven great-grandchildren. †

First Lady of El Salvador

Ana Ligia Mixco Sol de Saca, the First Lady of El Salvador, gives a plaque of appreciation to Robert Brody, president and chief executive officer of St. Francis Hospital and Health Centers at a celebration of international volunteerism on May 29 at St. Francis Hospital-Indianapolis. The First Lady's visit was a personal thank you for an Ambassadors for Children trip to her country this past March, where Habitat for Humanity volunteers completed construction work on five homes, and other volunteers administered medical and dental aid to more than 2,000 needy children and provided nutritious meals to hundreds of orphaned children.



Speedway history

Author Peter Welling speaks to students at St. Christopher School in Indianapolis this spring about his book *Justin Potemkin and the 500-Mile Race*. The presentation was part of a day in which students got to hear about the history of the Speedway area, where the school is located.

Former Our Lady of Grace Academy pulls together alumnae association

By Brandon A. Evans

BEECH GROVE—Each month, a small group of women gathers 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 alumna 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,

Photo by Brandon A. Evans



Benedictine Sisters Juliann Babcock, Carol Falkner and Rebecca Marie Fitterer, all graduates of the former Our 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.

priress 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.

Marinell 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, subprioress 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 doable, 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. 3033, or log on to www.benedictine.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

By Brandon A. Evans

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

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

Nancy Holtel Marticke, vice president of patient services at Margaret 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 Centre and Outpatient Clinic.

Her leadership contributed to the hospi-

tal 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 Scecina 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 Scecina.

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. †

YEAR OF THE EUCHARIST



Eucharistic Adoration begins at noon until 4:30 on **Sunday, June 19**

4:30 — Evening Prayer and Benediction

Sacrament of Reconciliation available on the hour from 1:00-4:00

Saint John the Evangelist Catholic Church
 Indianapolis' original Catholic parish & former pro-cathedral
 126 West Georgia Street
 Indianapolis, IN 46225
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The point is, that we need to bring God back to life in us , then keep Him alive, and therefore overflow Him onto others, like bursts of Life that revive the dead. - Chiara L ubich

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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 corporeal, and that which 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 pseudomarrriage 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.



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.

“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 concern for the family was at the center of their diocese’s recently concluded synod.

“In your diocese, as is 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. †

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Serra Club vocations essay

Work of priests and religious can change lives

By Kevin Zander

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.



Kevin Zander

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.

They can preach by example along with verbal teach-

ing. 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.

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.

(Kevin and his parents, Tony and Jean Zander, are members of St. Luke Parish in Indianapolis. He just completed the seventh-grade, is homeschooled and is the seventh-grade division winner in the 2005 Serra Club Vocations Essay Contest.) †

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Photo by Brandon A. Evans

Archbishop Daniel M. Buechlein stands with Neil Whittington, from left, newly-ordained Father Shaun Whittington, Patricia Whittington, John Williams, newly-ordained Father Bill Williams and Dolores Williams on June 4 in the rectory of SS. Peter and Paul Cathedral.



Photo by Sean Callagher

ORDINATION

continued from page 1

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

During the praying of the litany of the saints, Deacon Shaun Whittington lays prostrate on the floor of SS. Peter and Paul Cathedral in Indianapolis on June 4, just before being ordained to the priesthood. His parents, Patricia and Neil Whittington of St. Michael Parish in Brookville, kneel beside him.



Photo by Brandon A. Evans

As they kneel, various priests of the archdiocese lay hands on Deacons Shaun Whittington, left, and Bill Williams shortly before they are ordained to the priesthood on June 4 in SS. Peter and Paul Cathedral in Indianapolis.



Photo by Brandon A. Evans

Father Shaun Whittington receives a paten and chalice from Archbishop Daniel M. Buechlein during the Mass of Ordination on June 4 as a sign of his duty to offer up the oblations of the people of God.



Photo by Sean Gallagher

Father Shaun Whittington gives his first priestly blessing to his mother Patricia on June 4 in the rectory of SS. Peter and Paul Cathedral following the conclusion of the Mass at which he was ordained to the priesthood.



Photo by Brandon A. Evans

John and Dolores Williams receive the first blessing of their newly ordained son, Father Bill Williams, after his ordination on June 4.

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 Skeris, 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 Svarczkopf, 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 Scecina 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.



Photo by Sean Gallagher

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.

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Parish mission statement guides ministries

By Fr. Robert L. Kinast

Missions and mission statements are everywhere.

International corporations and small businesses operate by them, military operations and space shuttles conduct them and service organizations ranging from assisted-living facilities to the Red Cross implement them.

A mission defines an organization's purpose and goals. The root word "mission" 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, and he acted

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.) †

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 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 gang violence.

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

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. †



Catholics at a Portland, Ore., evangelization gathering are told by their archbishop to leave that day and enter their "mission field" to share the faith. The mission of each parish is a matter of discerning what the Lord is asking in this place and in these circumstances then doing it.

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.

Toward this end, parishioners are more likely to contribute to their parish's mission if they are nourished spiritually, theologically informed and personally supported by their faith community.

This is an important function of every parish. The services offered to their parishioners enable them to carry out the parish's mission, while the experience of spreading the Gospel and witnessing to Christ's love inform and deepen the parish's pastoral services for its own members.

A parish's mission is the Church's mission carried out in its own locale. The mission of each parish is a matter of discerning what the Lord is asking in this place and in these circumstances then doing it.

(Father Robert Kinast is director of the Center for Theological Reflection in Indian Rocks Beach, Fla.) †

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. There 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 Ziolkowski, Beckley, W. Va.)

"Our parish has been here 120 years so we have a history of trying to welcome the community to join the



CNS photo by Mark Kempf, St. Louis Review

From the Editor Emeritus/John F. Fink

Jesus in the Gospels: He taught in parables

See Matthew 13:1-53, Mark 4:1-34,
Luke 8:4-18



Quite suddenly one day, while sitting next to the Sea of Galilee, Jesus started to teach by using parables. This was new. There are no parables in all of the Old Testament. "Parable" means "comparison." Jesus used his parables to compare ordinary events in life with spiritual truths. Just as the elements in a natural process with which people are familiar are related, so too are the elements in the spiritual process.

(Technically, 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 crowds, but only to his Apostles. When he began, his listeners probably thought he was just making some agricultural small talk. They certainly didn't understand them as we do today.

There are many more parables than those in the Scripture readings listed above. Those were the first ones he spoke that day by the sea, but in all there are about two dozen, concluding with the one about the wise and foolish virgins.

Jesus' first parable was about 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 growing. Nevertheless, 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 not all the Chosen 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 mustard seed and the yeast, or leaven, tell us that the kingdom would grow slowly, beginning very small but ending enormous. (The three measures of wheat is a huge amount.) It would not be spectacular, as his listeners expected would happen when the Messiah came.

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 on earth is composed of both the good and the bad, and only the judgment of God will eliminate the sinful. In his explanation to the Apostles, Jesus said that he would send his angels to separate the good from the bad.

The parables of the treasure hidden in a field (in the unsettled conditions of Palestine in Jesus' time, it was not unusual to guard valuables 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. †

Research for the Church/

James D. Davidson

Interfaith marriage and divorce

I often ask my students if interfaith marriages are any more likely than same-faith marriages to end in divorce. Most students say "no, the religious affiliation of spouses doesn't make any difference."

Certainly, many couples in 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. Dozens of studies conducted 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.

Overall, interfaith marriages increase the likelihood that a couple will experience at least some religious incompatibilities. In marriages involving two relatively similar religious traditions (for example, Roman Catholic and Episcopal Churches), these incompatibilities are likely to be small and pose only minor problems. However, marriages involving very different religious traditions (such as Roman Catholicism and evangelical Protestantism) are likely to introduce serious challenges.

These challenges take many forms. Interfaith marriages increase the risk 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 creates conflict between the husband and wife. Coming from different religious backgrounds, the spouses also are likely to have friends with different religious affiliations and worldviews.

The spouses also are likely to have different religious identities. The more salient these identities are, the more likely the couple is to experience some conflict related to their religious self-concepts. They also are likely to have different religious beliefs and practices. While one spouse might think of God as a merciful lover, the other might think of the Creator as a judge who punishes us for our sins.

Spouses might prefer to attend local Churches in their own religious traditions or, if they are less religious, might compromise by not going to any. Their religious differences also might lead to very different approaches to child-rearing.

Different religious backgrounds also can lead to different views of what it means to be a husband and father or a wife and mother. Religious differences also can foster different views of how much time spouses should allocate to work, their immediately family, their extended families, neighborhood and civic activities, and leisure. They also can result in different worldviews, with one spouse being liberal and the other conservative.

Given these special challenges, it is not surprising to find that interfaith marriages increase the likelihood of divorce. Certainly, many other factors—such as the age at which couples are married, education levels, region of the country, church attendance, race and ethnicity, and the absence or presence of children—also affect the likelihood of divorce. But, other things being equal, interfaith marriages are more likely to end in divorce.

Colleagues and I reached the same conclusion in our 2001 book *American Catholics*, where we reported that the divorce rate among Catholics who were in interfaith marriages (22 percent) was twice what it was among Catholics who were married to Catholics (10 percent).

(James D. Davidson is professor of sociology at Purdue University.) †

Cornucopia/Cynthia Dewes

This is the 'Year of the Granddaughters'

My family calls this the "Year of the Granddaughters." That's because we have three of them graduating from high school this spring! 1987 was a very good year.



Naturally, we believe these three are the loveliest, brightest and most talented of any graduates this season. They're very different, having

descended from three sets of dads and moms, but very much alike in the promise they show. We expect great things.

Now, this attitude is probably true of most parents and grandparents who get all teary-eyed watching their darlings arrive on the cusp of independence. I always say that we raise kids to be independent but, when they are, we feel a bit sad.

The girls' parents are feeling this, too. But they're realistic about their daughters' strengths and weaknesses, trying to support their decisions when they're good ones, and steer them elsewhere when they're not.

Here's where differences enter the picture because the girls have unique life

experiences and potential. The youngest of our three "grands" was the first to graduate this year. She's earned a college scholarship and plans to become a registered nurse.

Kelly has always been a darling girl, naturally kind, considerate and dependable. She's also lovely to look at and fun to be with. She has many friends, thanks to living in one place a long time, and two or three "bests" to whom she is as loyal as she is faithful to her religion.

Jessica graduated next. She's had many traumatic events in her life, including her father's death when she was 2 and major surgery when she was 5. Despite being raised without a dad much of the time she was growing up, Jessica is a healthy, happy and well-adjusted girl.

Her mom gave her a Christian education, much cultural experience and innumerable fun times with her large extended family. Jessica, too, has earned a college scholarship that will enable her goal of helping others with forensic psychology (shades of CSI!).

Kara will be the third to graduate. Her life began two weeks after her dad deployed with the U.S. Navy to the Persian Gulf. Her pregnant mom stood on the dock

sobbing to the strains of "Anchors Aweigh" on the public address system, but it was only the first of many tearful hellos and goodbyes for this "Navy brat" who's lived in more places than I can remember.

Despite the moves, the many new homes and schools and friends, Kara also has turned into a beautiful and accomplished girl. She is quiet, observant and rightly confident in her intellectual abilities. After college, she hopes to work for the government as a fluent speaker of such languages as Arabic and Chinese.

In our three granddaughters, we see a microcosm of the youthful potential we have in our country. It seems to me that we hear so much in the media and popular culture about teenage sexual promiscuity, drug addiction, indifference to gaining an education and other depressing situations that we despair of their future, and ours.

But there's a reason for calling a graduation ceremony a "commencement." We can only hope that all graduates will understand the reward of commencing upon a life that's faithful to God's will.

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

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 not everyone could see our red shirts peeking from jackets that cool early morning.) A few days after Pentecost, an

out-of-state friend shared an e-mail asking that "every red-blooded American wear something red on Fridays to recognize and support our American troops ... so let's get the word out and lead by example." Thus, we could all feel better on Fridays knowing we were united for our troops.

I wear red often. If this symbolizes support for men and women in the Armed Forces, that is fine with me, but there is more to red than representing the "fire of the Holy Spirit" and supporting our troops. It also represents the Blood of Christ and is worn on Passion

Sunday as well as for Masses commemorating martyrs, Apostles, and evangelists.

However, red has opposite connotations, too, as when "seeing red" in anger or strongly opposing someone's viewpoint or when blushing. Readers surely can think of additional applications.

Senior folks reminded me that in "the old days" most mothers would not allow their daughters to wear red because the color mimicked clothes worn by wanton women. "Ladies do not wear red"—and every girl certainly wanted to be a lady. I, however, grew up without that color limitation so my red attire must have raised a few eyebrows in the older generation.

Conversely, red also symbolizes romantic love, and a Red Cross represents a world-renowned humanitarian organization. Other colors relate to emotions, such as "purple rage"—or to causes, as with pink meaning support for a cure for breast cancer and yellow ribbons supporting missing persons.

A few years ago, I wrote a light verse about color, which I share here. It first

appeared in *The Village Sampler*, edited by the now late fellow parishioner, Lillian Barcio.

Color Crazy

White is pure and brown is gloom;
Gold is sunny; black, the tomb.
Purple's passion; green is hope—
Or is green envy? I'm a dope—
To label hues of life this way:
Pigments might have more to say.
Red is anger? Blue is funk?
Yellow's chicken? Could be bunk
To capture color in one word.
Aren't such judgments too absurd?
What if brides wore black instead
And orange bedecked the newly-dead
Or ladies blushed in shades of blue—
Would our world be so askew?
Am I asking ... am I telling?
Look at punkers! They're rebelling
In the way that I've suggested.
With this remark, my case is rested.

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

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 9:36-10:8

The Book of Exodus provides this weekend's liturgy with its first biblical reading.



Central to Exodus is the story of the Hebrews' flight from Egypt, where they had been enslaved, to the land that God had 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 at times 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.

St. 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."

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.

Reflection

We can relate to the Hebrews as they struggled to escape slavery in Egypt, and to find peace and safety in the land that God promised them. We are slaves to sin unless, under the leadership of Jesus, we break the chains and flee unimpeded to the promised rescue of heaven.

Our strength and our hope are in Jesus, as the reading from Romans insists, and he alone is the door to salvation.

Jesus still is the Redeemer. However, Jesus comes to us through the Apostles. Here, the Church speaks directly of itself and its own apostolic character. It is the body, with authority and inspiration, left by the Apostles to guide us heavenward here and now. †

Daily Readings

Monday, June 13

Anthony of Padua, priest and doctor of the Church

2 Corinthians 6:1-10

Psalm 98:1-4

Matthew 5:38-42

Tuesday, June 14

2 Corinthians 8:1-9

Psalm 146:2, 5-9a

Matthew 5:43-48

Wednesday, June 15

2 Corinthians 9:6-11

Psalm 112:1-4, 9

Matthew 6:1-6, 16-18

Thursday, June 16

2 Corinthians 11:1-11

Psalm 111:1-4, 7-8

Matthew 6:7-15

Friday, June 17

2 Corinthians 11:18, 21-30

Psalm 34:2-7

Matthew 6:19-23

Saturday, June 18

2 Corinthians 12:1-10

Psalm 34:8-13

Matthew 6:24-34

Sunday, June 19

Twelfth Sunday in

Ordinary Time

Jeremiah 20:10-13

Psalm 69:8-10, 14, 17, 33-35

Romans 5:12-15

Matthew 10:26-33

Question Corner/Fr. John Dietzen

Jesus gave his life for the salvation of all humanity

According to all the Gospel stories of the Last Supper, Jesus says his blood will be shed for "many" for the forgiveness of sins.



Why then does the priest at Mass say for "all" people?

This seems to be misquoting the Gospel. Why the change? (Wisconsin)

Only two Gospels, in fact, use 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). John, of course, does not include the institution of the Eucharist in his account of that night before the Crucifixion.

You are correct about the seeming change in translation. The present Latin text of the Mass says "pro multis," which means literally for many, but is translated in English as "for all." That this translation is correct, however, is clear from the original languages involved.

In the Bible, 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 "rabbim" 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 Testaments. 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 Semitism designating the collectivity who benefit from the service of the one, and is equivalent to all."

This inclusive meaning of "many" was well understood by early 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 "foretells" that he will give his disciples his flesh to eat and his blood to drink. In the climactic phrase, 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 by name.

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? (New Jersey)

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.

(A free brochure describing basic Catholic prayers, beliefs and moral precepts is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

Only a Passage

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, when you enter into every atom of our bodies, every thought and every secret place, you shatter our separateness. Only when you have given us your breath to breathe, your heart to beat within our own, have we known what it is not to be alone. In you, with you, through you, all our universes are one. You light our darkness and we see that being lonely is not our natural state. It is only a passage.

By Sandra Marek Behringer



Photo by Mary Ann Wyand

(Sandra Marek Behringer is a member of St. Luke Parish in Indianapolis. The Archdiocese of Indianapolis will celebrate the Year of the Eucharist during a celebration from 3 p.m. until 5 p.m. on June 12 at Victory Field in Indianapolis.)

Readers may submit prose or poetry for faith column

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

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

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

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

ORLANDO, Fla. (CNS)—Catholic youths 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 Convocation, a joint meeting of the Catholic Press Association and the Catholic Academy 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 when they go to Mass, but what he often hears from them is that they feel like 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 workplace 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 don't drive themselves to Mass 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 downsizing 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 relationships with others their own age." He also stressed the need for preaching and 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 is 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:

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.

Each 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 people 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 activities for young adults at the Catholic parishes were social events from kickball to movie nights, said Richard Flory, 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," Flory 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 leaders or board members in the larger congregation.

Nadia Roumani, an American Muslim and a senior associate with the Carnegie Council on Ethics and International Affairs in New York, said the four Muslim congregations studied in the project ranged in membership from 200 to 10,000 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."

Brie Loskota, a senior project manager at USC's Center for Religion and Civic Culture, said the study found that young adults of all faiths "are not satisfied with participation 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.

See YOUNG, page 17

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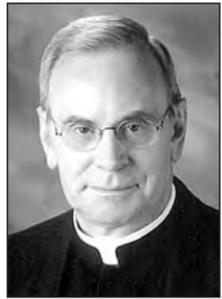
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Covington Diocese sets up \$120 million fund to settle sex abuse cases

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.



Bishop Roger J. Foys

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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YOUNG

continued from page 16

- Underwrite the group’s activities, and reduce fee structures so that membership is financially viable.

- Fund an engaging and young staff person who can cultivate a community of young congregants.

- Create social, educational, spiritual, cultural, emotional and religious points of entry for young adults, and organize affinity groups to help young congregants find like-minded peers.

- Facilitate interfaith and interdenominational exchange, with clergy setting a precedent of nonjudgment by not disparaging other religious traditions or denominations.

- Offer adult learning opportunities that are directed specifically to young congregants and their needs, backgrounds and interests.

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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Rest in peace

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

BAILEY, Ruth M., 76, SS. Francis and Clare, Greenwood, May 18. Wife of Robert Bailey. Mother of Sara Browning, Mary Martin and Sanford Bailey. Grandmother of four. Great-grandmother of three.

BANDURA, Ruth, 87, St. Mary, Richmond, May 21. Mother of Nancy Bodiker and Dr. Jack Bandura. Grandmother of six. Step-grandmother of five. Great-grandmother of four. Step-great-grandmother of four.

Step-great-great-grandmother of three.

BOYD, Rebecca, 40, Christ the King, Indianapolis, May 12. Daughter of Jane Alvis. Stepdaughter of Joseph Alvis. Sister of Amy Davis, Alison Giblin and Jennifer Wynne.

CONNELLY, Catherine T., 98, Holy Trinity, Indianapolis, May 19.

CRAMER, Betty F., 84, Christ the King, Indianapolis, May 21.

FOLEY, Richard T., 66, Our Lady of Lourdes, Indianapolis, May 26. Father of Mark Foley and Kenneth Hurley. Brother of Jane Nash, David and John Foley. Grandfather of three.

GATES, Mary Frances (Bardy), 88, Holy Name, Beech Grove, May 25. Mother of Sharon Leaman, Danny, David and Raymond Gates. Sister of Virginia Kistner. Grandmother of several. Great-grandmother of several.

GILLILAND, Mildred R.

(Lang), 82, St. Therese of the Infant Jesus (Little Flower), Indianapolis, May 26. Sister of Gloria Robbins.

HADLEY, Gloria A., 81, Holy Spirit, Indianapolis, May 22. Mother of Sue Ann Thompson and Charles Miller II. Sister of Mary Ellen Layden. Grandmother of two.

HALL, Elizabeth R., 86, St. Michael, Greenfield, May 23. Mother of Carol Heim, Janet Hester and James Hall.

Sister of Tim Warker. Grandmother of five. Great-grandmother of 15.

HEMELGARN, Frederick, 77, St. Michael, Greenfield, May 24. Husband of Nancy (Beaumont) Hemelgarn. Father of Kristina Burke, Teresa Eads and Janet Hemelgarn. Brother of Betty Lindauer and Harold Hemelgarn. Grandfather of six.

HERFEL, Ann R., 64, St. Augustine, Jeffersonville, May 22. Sister of Frank Jr. and John Herfel.

JARBOE, Sue Ann (Kesterson), 69, St. Matthew, Indianapolis, May 21. Wife of Jack Jarboe. Mother of Janie and Jeff Jarboe. Step-grand-

mother of two.

JOSEPH, Edna M., 89, Our Lady of Lourdes, Indianapolis, May 22. Mother of Denise and Johanna Joseph.

JOSTEN, George B., 82, St. Michael, Greenfield, May 26. Husband of Doris (Colaner) Josten. Father of Marty Davey, Jan Maci, Chris Reimer, Carol and Mark Josten. Brother of Carl Josten. Grandfather of 22.

KNELL, Kathryn P., 93, Holy Family, New Albany, May 28. Mother of Eddie J. Knell Sr. Grandmother of two. Great-grandmother of five.

LONGEST, Agnes (Courte), 94, St. Mary, New Albany, May 25. Mother of Kaye Gettelfinger and Ann McAllister. Grandmother of seven. Great-grandmother of nine.

OGLESBY, Mary L., 90, St. Thomas Aquinas, Indianapolis, June 5. Mother of Ramona Miles. Sister of Letitia Randall. Aunt of several.

REASONER, Homer, Jr., 86, St. Anne, New Castle, May 24. Husband of Connie Reasoner. Father of Terri Cox and John

Jody. Grandfather of six. Great-grandfather of four.

RICHER, Mary M., 86, St. Malachy, Brownsburg, May 23. Mother of Ann, Jay, Jon and William Richer. Sister of Sally Steiner and Wilma Wheel. Grandmother of five.

RILEY, Kathleen Martha, 94, St. Therese of the Infant Jesus (Little Flower), Indianapolis, May 19. Mother of Kathleen Mae Duffin and Margaret Ann Riley. Sister of Margaret Hawkins. Grandmother of seven. Great-grandmother of 14. Great-great-grandmother of five.

SALISBURY, Michael Richard, 34, St. Mary, Aurora, May 16. Father of Amanda, Bethany, Jennifer and Noah Salisbury. Son of Richard and Glenna (Denning) Salisbury. Brother of Dee Sizemore and Jason Salisbury. Grandson of Bass and Freda Denning and Ruth Salisbury.

SHIMROCK, Rosemary (Klarich), 80, Holy Trinity, Indianapolis, May 23. Mother of Carolyn Godby, Joe, Mark and Tim Shimrock. Sister of Mary Schultz and John Klarich. Grandmother of seven. Great-

grandmother of three.

SMITHMEYER, John, 78, St. Joan of Arc, Indianapolis, May 23. Stepfather of James Etter. Uncle of several.

STRIECKER, Paul, 89, St. Mary, Greensburg, May 28. Husband of Mary (Walterman) Striecker. Father of Betty Burkhart, Marlene Daeger, Paulene Feldman, Sue Wilds and Thomas Striecker. Brother of Arthur Striecker. Grandfather of 20. Great-grandfather of 21.

WUESTEFELD, Jack S., 62, St. Teresa Benedicta of the Cross, Bright, May 21. Husband of Ruth Wuestefeld. Father of Sandy Craynon, Sheri, David, Jack, Jerry and Mark Wuestefeld. Son of Mildred Wuestefeld. Grandfather of 13.

ZIEGLER, George J., Jr., 69, St. Michael, Bradford, May 20. Husband of Shirley (Mattingley) Ziegler. Father of Kimberly Basham, Trish Ebersold, Brenda Kern, Kathie Richard, Edmund, George, Matthew and Timothy Ziegler. Brother of Phillis Jackson, Donald, Joseph and William Ziegler. Grandfather of 16. Great-grandfather of two. †

Catholic Church said to be at forefront of AIDS treatment, prevention

UNITED NATIONS (CNS)—The Catholic Church is at the forefront of efforts for the prevention and treatment of AIDS, Vatican representatives said during a day the United Nations devoted to reviewing the international community's AIDS-related programs.

Father Robert S. Meyer, a U.S. priest on the staff of the Vatican's U.N. mission, cited estimates of the Pontifical Council for Health Care Workers that more than a fourth of all AIDS services were sponsored by the Catholic Church.

The Catholic AIDS Funding Network Group of donor organizations reports that it funds or sponsors AIDS programs in 102 countries, he said.

Father Meyer presented the Vatican statement to a session described as a "round table on treatment, care and support." It was one of several plenary sessions, smaller group meetings and more informal conferences held by the U.N. General Assembly on June 2 to review progress toward goals set at a 2001 special session on AIDS.

At a round table on prevention, Msgr. Ruben Dimaculangan, another staff member of the Vatican mission, said the Church does not accept condom use and called for changes in behavior to prevent transmission of the disease.

When people live out their sexuality in a responsible way, the prevention issue has been largely resolved, he said.

Francisco Dionisio, a Portuguese intern at the Vatican mission, told a conference on the question of stigmatizing people

with AIDS that the inherent human dignity of every person means "we are called today to fight against the stigma and to continue to care generously and without judgment" for those with AIDS.

At the beginning of the AIDS crisis, he recalled, while "most government agencies, public and private entities, and even family members" abandoned those in need, Church agencies "embraced and cared for" people with AIDS.

The call to speak the truth "challenges us to shout that HIV/AIDS is not a punishment, is not a crime, is not a horror, and is not a curse, but rather it is the face of suffering in our brothers and sisters," Dionisio said.

He also called for governments to "exercise caution and discretion when enacting legislation, promulgating policies and enforcing laws" that might further stigmatize those with AIDS.

Father Meyer said his round-table topic recalled "the particularly strong and determined leadership shown by the late Pope John Paul II in this area."

The pope promoted education to prevent AIDS, led the Church to care for AIDS patients and "through his own personal witness and example" discouraged any kind of stigmatizing of people with AIDS, he said.

Citing a statement on the priority of human rights issued by Pope Benedict XVI shortly after his election, Father Meyer said, "The Holy See wishes to register its strong concern that the rights of people affected by the HIV/AIDS

pandemic demand more careful safeguarding and promotion by both governments and civil society."

On treatment, he reported that Catholic Relief Services and the Catholic Medical Mission Board were working with other agencies in a program funded by the U.S. government.

He also pointed out that the Southern African Catholic Bishops' Conference had sponsored programs at 22 sites in three areas most seriously affected by AIDS—South Africa, Botswana and Swaziland.

And Church leaders in many areas are developing ways to mobilize their resources "in a more strategic, efficient and effective manner," he said.

At a press conference, U.N. Secretary-General Kofi Annan said AIDS "may be the greatest challenge of our generation."

Despite significant achievements in some areas since the 2001 special session, AIDS remains a "daunting challenge" and "the overall epidemic continues to expand," he said.

At the same press conference, Peter Piot, director of the UNAIDS program, and Richard Feachem, director of the Global Fund to Fight AIDS, Tuberculosis and Malaria, were asked whether Christianity, Judaism and Islam were part of the problem or were the solution to the AIDS crisis.

"Part of the solution—there's no doubt about that," Piot responded.

He said other parts of society as well as religion found difficulty in confronting the issues of sex and drugs connected



A 45-year-old Zambian man with AIDS is supported outside his home in Ngombe township in Lusaka, Zambia, on May 17. AIDS has orphaned more than 800,000 Zambian children and killed nearly 700,000 Zambians since the first case was reported.

with AIDS, but that the world's religions were more open to facing those issues than they were five years ago.

Feachem said his fund had invested in the work of faith-based organizations and would invest more.

However, Father Meyer said in his statement that the Vatican "notes with much regret" that the Global Fund had given only 5 percent of its grants to faith-based agencies. These agencies, he said, provide 40 percent to 50 percent of health care services in many developing countries. †



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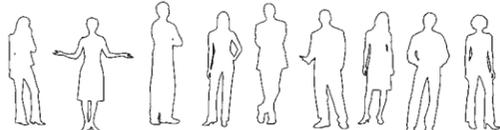
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Christian groups find difficulty in getting political support to end hunger

WASHINGTON (CNS)—The leader of the Bread for the World Christian citizens' anti-hunger lobby acknowledged the difficulty in recent months of prompting congressional 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 communities. It also would establish a new goal of eliminating hunger in the United States by 2015.

In addition, Bread for the World's membership has increased by 5,000—about 10 percent—over the past year, and the organization's "One Campaign" in the last six months has gained 700,000 online signatories, including singer Bono and actor Brad Pitt. The campaign seeks to increase by 1 percentage point the U.S. federal budget outlay for international development aid to fight hunger and poverty.

Rev. Beckmann spoke at the opening session of "One Table, Many Voices: A Mobilization to Overcome Poverty & Hunger" in Washington. The conference's two major co-sponsors were Bread for the World and Call to Renewal, a Christian anti-poverty network.

Citing the seeming intractability of poverty and hunger, the Rev. Jim Wallis, Call to Renewal's convener, said, "Faith is the stuff for the big things," like believing that a way can be found to end hunger, which he called "a silent tsunami that takes the lives of 30,000 people every day," half of them children.

But "social movements change history, and they always have religious underpinnings," Rev. Wallis said. "Lyndon Baines Johnson was not a civil rights leader until [the Rev.] Martin Luther King and Fannie 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 seated as the state's delegation; the Democratic Party of Mississippi did not allow blacks as members. As president, Johnson, who was nominated 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 evidence 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 TrueMajority. The first organization seeks to redirect money to social issues from military expenditures it says are rooted in Cold War-era priorities; the latter monitors congressional action on social justice, environmental sustainability and



A Sudanese boy holds a severely malnourished child at a hospital run by the medical charity Doctors Without Borders in the town of Marial Lou, northwest of Rumbek, Sudan, on May 26. Many children in southern Sudan are facing starvation.

international cooperation.

Cohen suggested that, based on conversations 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 problems. "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."

Father Joe Muth, pastor of St. Patrick Parish in Baltimore, told the 700 conferees, "Some of you might even feel a little bit weary from working at this a long, long time. It's a great witness that you give [by] your still being here."

He congratulated them for their perseverance. "We have belief that God can fill

the hunger and quench the thirst for justice," 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 overcoming 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 so that everybody has a decent job," Carr said. "Ask your congressperson to come not to cut the ribbon at the soup kitchen, but to sit with the guests." †



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