Global stage being readied for push on debt relief and aid for Africa

WASHINGTON (CNS)—Getting the world’s wealthy nations to pony up billions of dollars to cancel debt and to finance relief and development, particularly in Africa, is shaping up as a theme for the global stage this summer.

And that “stage” is the artistic sort as well as the political kind.

In Washington, London and Brussels in early June, presidents, prime ministers and pop stars outlined their approaches to eliminating global poverty.

At the White House on June 7, British Prime Minister Tony Blair said he hoped to have an agreement with the United States on a plan to eliminate poor countries’ debt in time to present it at the July conference of the Group of Eight industrialized nations. Blair in July will become chairman of the G-8, made up of the leaders of the United States, the United Kingdom, Germany, France, Japan, Italy, Canada and Russia.

Blair’s Commission for Africa, a panel convened to determine how to defeat poverty in Africa, has recommended that wealthy nations cancel the debt of the poorest countries in Africa and double economic aid to the continent.

At the White House, President George W. Bush joined Blair in calling for the international community to increase emergency humanitarian aid for Africa and announced the United States would contribute an additional $674 million.

Blair said the United States and Britain share “a real and common desire to help that troubled continent come out of the poverty and deprivation that so many millions of its people suffer. In a situation where literally thousands of children die from preventable diseases every day, it’s our duty to act, and we will.”

The Catholic Campaign Against Global Poverty, a joint project of Catholic Relief Services and the U.S. Conference of Catholic Bishops, also is encouraging people to push to cancel the debts that poor countries owe to the World Bank and other

Despite downpour, high spirits reign at Year of the Eucharist event

By Sean Gallagher

After the rainy remains of tropical storm Arlene invaded Indiana on Sunday morning, “The Year of the Eucharist: Celebrating the Body of Christ” was moved from its original outdoor location at Victory Field in Indianapolis to the nearby St. John the Evangelist Church.

Nevertheless, the devotion to the Blessed Sacrament shown by the approximately 1,000 Catholics who packed the historic downtown church scattered any dark clouds of disappointment about the change of plans.

“Maybe God figured we needed the rain more than he needed us to process to Victory Field today,” Archbishop Daniel M. Buechlein said in his sermon during the service.

It began with a combination of Scripture readings, sung responses, choral meditations and prayers of intercessions. In addition to his sermon, Archbishop Buechlein also delivered a prayer of commissioning for those involved in Disciples in Mission over the past five years.

Standing in the church whose parish dates back to 1837, Archbishop Buechlein reflected on the historic roots of the faith in central and southern Indiana, giving special attention to the first bishop of Vincennes, Simon Bruté, and Blessed Mother Theodore Guérin, the founder of the Sisters of Providence of Saint Mary-of-the-Woods.

“These holy pioneers had a profound devotion to the Blessed Sacrament,” he said. “And both were literally disciples in mission.”

In concluding his sermon, Archbishop Buechlein called
Benedictine Sister Mildred Wannemuehler retires at St. Agnes Parish

By Mary Ann Wyand

NASHVILLE—She is often called Sister Agnes.

Benedictine Sister Mildred Wannemuehler relaxed on a porch swing on the deck of the convent at St. Agnes Parish in Nashville on June 8 and laughed about how many times people have addressed her by the parish saint’s name during the past 19 years. “They do call me Sister Agnes until I correct them,” she said, smiling. “I tell them, ‘No, I’m Sister Mildred at St. Agnes.’”

As the pastoral associate from 1986-98 and parish life coordinator from 1998-2005, Sister Mildred served St. Agnes parishioners, Nashville residents, tourists and low-income families in Brown County with love, compassion and hospitality rooted in her religious vocation as a Benedictine and first ministry as a teacher.

Her pastoral schedule on the afternoon of June 8 included a visit to the jail in Nashville to minister to the women prisoners incarcerated there, which she has enjoyed as much as helping low-income families through the parish’s St. Vincent de Paul ministry and with money donated to “Sister Mildred’s Fund” by parishioners.

On June 12, she retired from pastoral ministry at the 360-household parish in the Bloomington Deanery. On June 13, she moved home to Our Lady of Grace Monastery in Beech Grove, where she plans to keep busy with spiritual direction, retreat presentations and other ministries.

St. Agnes parishioners honored Sister Mildred by dedicating a new Marian shrine near the two-year-old church in her honor during a June 12 farewell celebration. A plaque on the base of the statue of Mary includes the message, “We remember how she loves us.”

Parishioners also established an endowment for “Sister Mildred’s Fund” to provide ongoing assistance to the poor. “It’s not easy to say goodbye to the people, parish and county that have become so much a part of her life during the past two decades,” Sister Mildred said, but now that St. Agnes Parish finally has a new and larger church she believes it is the right time for her to retire and go home to live with her Benedictine sisters.

“I entered the order at Ferdinand, Ind., in 1947,” she said. “I made my first vows on June 13, 1949, on the feast of St. Anthony so that’s a special day for me [to retire to the monastery]. I’m leaving three days less than 19 years. I came here on June 16, 1966.”

Holy Cross Sister Eileen Flavin is leaving a leadership position with her congregation in South Bend, Ind., to minister to St. Agnes parishioners as the new parish life coordinator. Her appointment is effective on Aug. 24.

“I’ve had two wonderful priests to work with,” Sister Mildred said about Msgr. Paul Koetter and Father William Stumpf, who were assigned to St. Agnes Parish during her years there.

“They have both been very encouraging and very respectful of whatever I could do,” she said. “Of course, to this day, they still tease me about being a teacher. I was 27 years in the classroom.”

Before beginning her ministry at St. Agnes Parish, Sister Mildred served as a middle school and secondary school teacher at Catholic schools in her home-town of Evansville, Ind., then taught mathematics and religion at the former St. Monica Parish in Indianapolis—said the now pastor of St. Monica Parish in Indianapolis—said she always described Sister Mildred as “a teacher from the top of her head to the bottom of her toes.”

“I think it was a blessing on both sides,” Msgr. Koetter said of her appointment. “I think it was a wonderful...”
Archdiocesan committee releases parish staffing recommendations

Proposals call for some parish churches to become chapels and for more parishes to share priests and resources

By Greg Otolski

Three parish churches in the Terre Haute Deanery may become chapels and several parishes in the archdiocese could see a reduction in the number of priests assigned to them over the next seven years.

An archdiocesan strategic planning committee discussed the recommendations on June 15-16 with priests, parish life coordinators and parish lay leaders in the Terre Haute, Indianapolis North, Indianapolis West, New Albany and Seymour deaneries who took part in a two-year study of future staffing of parishes.

The committee will discuss staffing recommendations next week with the study participants from the Bloomington, Indianapolis South, Tell City, Batesville and Connorsville deaneries. Those recommendations will be reported in the June 24 issue of The Criterion.

The main challenge the archdiocese faces in the immediate future is determining how a declining number of priests in active ministry can best minister to a growing Catholic population in central and southern Indiana.

About 700 pastors, parish life coordinators and parish lay leaders took part in 53 meetings in each of the 11 deaneries—from October 2002 to October 2004 to discuss the best way for the archdiocese’s 150 parishes to share a declining number of priests in the immediate future.

There are currently 124 diocesan and religious order priests staffing parishes, but that number is projected to decline to 97 priests by 2012. During this same period, the number of Catholics in the archdiocese is projected to increase 16 percent to 267,000 people from 234,574.

With fewer priests in the future, several parishes likely will have to form clusters to share a pastor and other resources.

In determining how many priests would be needed to serve each deanery, the staffing committee looked at the projected number of Catholics per deanery and established what percentage they would be of the total archdiocesan population in 2012. Each deanery was then allotted an equivalent percentage of the projected number of priests available in 2012. The goal was to have 1 priest for every 1,000 households.

The future parish staffing committee’s report is regarded by the archdiocese as a resource guide for making staffing decisions in the future. It suggests what the Archdiocese of Indianapolis might do between now and 2012. In no way do the report and its recommendations constitute a “master plan” that can’t be changed.

Following are the parish staffing recommendations:

Terre Haute Deanery

Current (2004): 11 priests are serving the deanery

By 2012: 5 priests serving the deanery

• From four priests to two priests from the Conventual Franciscans serving St. Joseph, St. Benedict, Sacred Heart of Jesus and St. Ann parishes

• From two priests to one priest serving St. Patrick and St. Margaret Mary parishes (already being implemented)

• From two priests to one priest serving Annunciation Parish, Brazil, and St. Paul the Apostle Parish, Greencastle (already being implemented)

• From two priests to one priest serving Holy Rosary Parish, Seelyville, to become a chapel

• From two priests to one priest serving St. Joseph Parish, Rockville, Sacred Heart Parish, Clinton, and St. Mary-of-the-Woods Parish, St. Mary-of-the-Woods

• St. Joseph Parish, Universal, St. Leonard of Port Maurice, West Terre Haute, to become chapels.

Indianapolis West Deanery

Current (2004): 15 priests are serving the deanery

By 2012: 16 priests serving the deanery (recommendations could reduce number to 12 priests, if priests are needed elsewhere)

• From two priests to one priest serving Holy Trinity and St. Anthony parishes*

• From two priests to one priest serving St. Malachy Parish in Brownsburg, with a retired priest in residence

• From two priests to one priest serving Holy Angels and St. Michael the Archangel parishes

(* This recommendation already has been implemented, but instead of Holy Trinity and St. Anthony priests sharing a priest, Holy Trinity and St. Christopher parishes now share a priest.)

Indianapolis North Deanery

Current (2004): 11 priests are serving the deanery

By 2012: 10 priests serving the deanery (with a further reduction to eight priests, if priests are needed elsewhere)

• From two priests to one priest shared by St. Joan of Arc and St. Thomas Aquinas parishes (already being implemented)

• From two priests to one priest at St. Lawrence Parish

• No weekend assistant priest serving Christ the King and St. Luke parishes

New Albany Deanery

Current (2004): 16 priests are serving the deanery

By 2012: 11 priests serving the deanery

• From two priests to one priest serving the Jeffersonville parishes of Most Sacred Heart of Jesus and St. Augustine

• From two priests to one priest serving St. Joseph Parish, St. Joseph Hill, and St. Paul Parish, Sellersburg

• From three priests to two priests—a priest and an associate pastor—serving St. Mary-of-the-Knobs Parish, Floyds Knobs; St. John the Baptist Parish, Starlight and St. Mary Parish, New Albaton

• From two priests to one priest serving St. Michael Parish, Bradford, and St. Mary Parish, Lanesville

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M A R R I A G E  S U P P L E M E N T

Marriage ANNOUNCEMENTS

Be a part of our Marriage Supplement July 22, 2005, issue of The Criterion

If you are planning your wedding between July 1, 2005, and February 1, 2006, we invite you to submit the information for an announcement on the form below.

Pictures

You may send us a picture of the bride-to-be or a picture of the couple. Please do not cut photographs. The picture must be wallet-size and will be used as space permits. We cannot guarantee the reproduction quality of the photos. Please put name(s) on the back of the photo. Photos will be returned if a stamped, self-addressed envelope is enclosed.

Deadline

All announcements and photos must be received by Thursday, June 30, 2005, 10 a.m. (No announcements or photos will be accepted after this date.). All announcements without photos must be received by the same date.

For details, call 545-7681

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5533 E. 56th Street
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W hen anti-American riots in Muslim countries broke out last month after Newsweek reported that soldiers guarding prisoners at Guantanamo had desecrated a copy of the Quran by flushing it down a toilet, talk show host David Letterman joked, “It was really too bad because up till that time they really loved us.”

What made the joke humorous is the sad fact that antagonism between Muslims and Christians is not new. It can be traced all the way back to the seventh century when Muslims conquered the Middle East, all of northern Africa and Spain. Christians and Muslims have fought wars, especially in Africa and Spain. Christians and Muslims have fought wars, especially in the Crusades from 1096 to 1270. In recent years, extremist Muslims have declared a jihad (struggle) against Christians, and extremist Muslims were responsible for the destruction of the World Trade Center towers on 9/11.

According to Reza Aslan, in his book about Islam titled No god but God, what is taking place now in the Muslim world is an internal conflict between Muslims, not an external battle between Islam and the West. The West is merely a bystander—an unwary yet complicit casualty of a rivalry that is raging in Islam over who will write the next chapter in its story. “That sounds good, but it’s not particularly comforting when some of those Muslims are convinced that it’s their religious obligation to war against non-Muslims and, frankly, they aren’t sure what to do about it. Pope Benedict will continue to reach out to moderate Muslims as Pope John Paul did. But, as Reza Aslan said in No god but God, it’s too early to know who will win what he calls a civil war within Islam—moderates or extremists.”

John F. Fink, Editor Emeritus

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**Parish Diary**

**Fr. Peter J. Daly**

**Celebrating the Year of the Eucharist**

As we get older, we realize that life has to get back to basics. Near the end of his life, Pope John Paul II called the Church to get back to basics by proclaiming the Year of the Eucharist. The Eucharist is at the heart of Catholic spirituality.

Whenever I have been angry or disappointed in the Eucharist that keeps me inside her embrace. It is the mystical presence of Christ. It draws us together in worship. It defines us as a people; it makes us “Church.” It also gives us strength. It is food for the journey, both personally and as a community of faith.

Our Church is based on what the Lord has given us, namely himself. We do what he has handed on to us as St. Paul says in the First Letter to the Corinthians.

In the sixth chapter of John, Jesus told his followers that unless we join ourselves to him completely, that is “eat my flesh and drink my blood,” we would not have life within us.

What is true of individuals is true for the Church. If we do not have the Eucharist, the Church has no life, at least as a Catholic Church.

Our parish, like many others, is trying to refocus on the Eucharist this year. As usual, it is the parishioners who have taught me and been the most creative in our devotion.

At Christmas, we gave out 500 copies of Pope John Paul II’s letter proclaiming this year and meditating on the role of the Eucharist in our Church.

Each Sunday, we entrust a different woman to kill her unborn baby. The courts made it illegal to pray in school. The courts may now rebel against the American flag that we military fought and died for. It’s the courts that called all manner of vulgarity and profanity television and radio free speech. It’s the courts that ignore personal responsibility, providing huge awards to people who sue others for the stupid mistakes they make themselves. It is through the courts that the gay community seeks to make same-sex marriage legal. It is through the courts that the Hemlock Society seeks to make assisted suicide legal.

When a person or group of people want to get something legalized or banned that they know the average American wouldn’t, like euthana- sia or cloning of human beings, they discover with Roe vs. Wade that was best to go around the courts. Unlike politicians, many judges are appointed for life and are answerable to no one.

According to our Constitution, they are not to make laws, only to interpret them. Since there is no one but them to deter- mine when they cross the line between interpreting and legislatively, they have become legislating from the bench.

For the first time in 50 years, the vot- ers have elected by a slim margin a con- servative president and Congress. Now we have a rare opportunity to appoint conservative judges.

Our senators need to hear from us and they need our prayers.

Sandra Dudley, Sunman
Simon Bruté renuncia a una carrera prometedora en medicina por el sacerdocio

Durante este período de estudios médicos, Simon se había destacado por su habilidad en el estudio de la anatomía y en el campo de la cirugía. La preocupación de la señora Bruté por la salud y el bienestar de los demás la llevó a conservar una actitud caritativa hacia sus estudios. En su época, el Colegio de Medicina en París era el centro del centro en Francia, y el nombre de Simon se destacaba por su brillantez en la escuela de medicina. Su madre tenía la esperanza de que su hijo convertiera a un cirujano extraordinario en efecto, famoso. Para eso sucediera, Simon tenía que seguir la enseñanza del profesor de medicina en la escuela de medicina en París que había adaptado en sus estudios. En aquellos tiempos, la cuestión de la fe católica era una preocupación característica de los alumnos de medicina. Los profesores eran más conservadores que el gobierno de Napoleón Bonaparte. Parecía que sería sólo cuestión de tiempo antes de que la fe católica se convirtiera en una cuestión de salud. Simon, por su parte, estaba convencido de que su fe católica era una parte fundamental de su identidad y que su fe católica era un elemento esencial para el desarrollo de su carrera en medicina. En consecuencia, decidió renunciar a su carrera prometedora en medicina para dedicarse al sacerdocio. Había perseverado en sus estudios y en su fe católica, y este compromiso con el sacerdocio fue el resultado de su determinación y de su fe católica. Simon Bruté renuncia a una carrera prometedora en medicina por el sacerdocio, el 20 de junio de 1804.
Check It Out . . .

**Retreats...**

June 19-25

June 20-24
Catholic Women’s Center, 22142 Main St., Oldenburg. “Young Artists Gathering.” Francesca Ann Verner Mullet, instructs. Afternoon Mass at 5 p.m. and dinner priced at $50 per person. Information: 812-953-6637 or e-mail cmw@benedita.org.

June 21

July 30
Mount St. Francis Retreat Center, 437 St. Francis Road, Indianapolis. "A Day for Sisters of the Poor." Information: 317-897-8917.

VIPs:

Arthur and Rose (Klump) Tubo, members of St. Paul Parish in New Albany, will celebrate their 60th wedding anniversary at 1 p.m. on July 3 with a Mass and open house at their home in New Albany. The couple was married July 3, 1945, at a chapel on the grounds of St. Thomas Church. They have two children: Mary Kraus and Marlene Stone. They also have eight grandchildren and seven great-grandchildren.

Al and Giny (Hill) Scheller, members of St. Ambrose Parish in Seymour, will celebrate their 50th wedding anniversary at 1 p.m. on June 26 with a Mass at St. Louis Church in Batesville followed by a reception at the Knights of Columbus Hall. The couple was married June 25, 1955, at St. Mary Church in North Vernon. They have two children: Cathy and Patty Scheller. They also have four grandchildren and one great-grandchild.

George and Latetia (Jansen) Zimmerman, members of St. Jude Parish in Indianapolis, will celebrate their 50th wedding anniversary on June 22. The couple was married on that date in 1965 at Christ the King Church in Indianapolis with four children: Elizabeth Ann McNulty, Virginia Maria Zimmerman, and Laetitia Zimmerman. They also have eight children.

Jubilarian sister ministered at Indianapolis parish

Sister Lois M. Friedman, a member of the Sisters of St. Francis of the Holy Cross in Dubuque, Iowa, received ministerial jubilation in June 2005.

Sister Frieden was born on August 25, 1954, following high school graduation and was formally recognized in the community on August 15, 1975, when she received the name Mary Raphaella. She professed her first vows in the Franciscan tradition in 1983.

Sister Lois received teacher training through the order’s Briar Cliff College and Catholic University of America. She taught primary education at Trinity School in Dubuque from 1957-62 and St. Mary School in Waterloo, Iowa, from 1962-66. She served as a teacher and principal at Sacred Heart School in Templeton, Iowa, from 1967-73. She taught English and was in charge of foreign English classes at Scecina Memorial High School in Dubuque from 1967-69.

From 1969-75, she pursued a master’s degree and doctorate in education at Boston College in Watertown, Mass., while serving as a teacher, principal and coordinator of the writing laboratory she established there. She earned her doctorate in 1975.

Sister Lois taught English at Lander College in Greenwood, S.C., from 1975-83, St. Bonaventure University in Olean, N.Y., from 1986-87 and Fayetteville State University in Fayetteville, N.C., from 1987-95. She served as a co-vice chancellor for academic affairs from 1988-95.

She also ministered for the Leadership Conference of Women Religious (LCWR) in Washington, D.C., and worked for a consulting firm in Collegeville, Pa., from 1983-86 to gain experience for later college missioner or university administrative positions.

Sister Lois arrived in Indianapolis in 1991 and served St. Christopher Parish as a eucharistic minister, parish visitor and companion to11 community members and in several other pastoral ministries while working in a federal job that assisting individuals and companies needing assistance with government agencies.

Sister Lois retired in 2004 and will move from Indianapolis to Mount St. Francis in Dubuque this summer.

She will celebrate her 50th anniversary of profession with two brothers and two sisters of the Franciscan Order who would like to join her for the liturgy and reception.
STAFFING

The recommendations in the 1992 report were implemented. In fact, most of the recommendations proved to be accurate. 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. †

The strategic planning committee report continues the work begun in 1989 when a Future Parish Staffing Committee 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.

By 2012: seven priests serving the Holy Trinity Parish, Edinburgh, without St. Rose of Lima Parish, Franklin, and St. John the Baptist Parish, Henryville; and St. Mary Parish, North Vernon (Jennings County)

OR

From two priests to one priest serving St. Anne Parish, Jennings County; and St. Meinrad Parish, Clay County

OR

From two priests to one priest serving St. Mark Parish, West Terre Haute (Terre Haute Deanery); and St. Mary-of-the-Woods Parish, Montezuma (Western Deanery)

OR

From two priests to one priest serving St. Francis Xavier Parish, New Middletown (Morgan County); St. Joseph Parish, Bardstown (Brown County); and St. Patrick Parish, Salem (Brown County)

OR

From two priests to one priest serving St. John the Baptist Parish, Bloomington (Richland County); Church of the American Martyrs, Rome, Siena, Florence and Milan will also be visited. Reservations are being taken for this incredible experience.

For more information, contact:

S. Olga Wittekind
812-933-6450
olgaw@oldenburgosf.com

Karyl Davis
812-933-6460
krdavis@oldenburgosf.com

For detailed information check our website: oldenburgfranciscans.org
financial institutions, which requires the agreement of the
Group of Seven, the G-8 countries minus Russia.

On June 11, Britain’s treasury chief, Gordon Brown,
and U.S. Treasury Secretary John Snow announced the
G-8 finance ministers had agreed to write off more than
$40 billion in debt owed by 18 of the world’s poorest
nations, most in sub-Saharan Africa. The leaders of the
G-8 nations were expected to approve the agreement in July.

Further negotiations were continuing before the G-8
meeting about whether to increase development funding.

While they applauded the agreement, leaders of aid
organizations said at least 62 impoverished countries need
their debts canceled to be able to pull themselves out of
financial holes.

Elsewhere, the world’s music fans are the target audi-
ence for five concerts to be held on July 2, when headlin-
ers will perform as part of a campaign to raise awareness
about global poverty and put “political heat” on the G-8
leaders. The concerts, known as Live 8, will be broadcast
worldwide.

Irish rock musician and producer Bob Geldof
announced the free concerts would be held as a follow-up
to the Live Aid concerts he organized in 1985 to raise
$100 million for African poverty relief.

Twenty years later, “it strikes me as being morally
repulsive and intellectually absurd that people die of want
in a world of surplus,” Geldof said at a June 2 press con-
ference in London. The concerts in Philadelphia, Paris,
Rome, Berlin and London will be free, Geldof said,
because “we don’t want people’s money. We want them.”

The concerts will include some of the world’s best-
known performers: Paul McCartney; U2 and Coldplay;
Stevie Wonder; Crosby, Stills and Nash; Andrea Bocelli;
Snoop Dogg and Tim McGraw; and others.

Geldof’s fellow Irishman, U2 lead singer Bono, has
long worked the halls of the U.S. Congress and the
national legislatures of Europe and Canada on debt relief
and related issues. In an address on June 9 in Brussels,
Bono challenged leaders of the European Union to forget
national politics and take advantage of the momentum
building in support of debt relief and development aid.

“People are dying for the most stupid reasons,” he said.

“These are avoidable catastrophes.”

Geldof said one theme of Live 8 will be to encourage
people to go to Edinburgh, Scotland, for a massive rally
on July 6 as the G-8 leaders gather there on July 6-8.

Pope Benedict XVI was invited to participate in the Live
8 gathering in Edinburgh. However, a June 9 statement
from the Vatican said the pope’s first foreign trip would be
in August to World Youth Day in Cologne, Germany.

“The G-8 leaders have it within their power to alter his-
tory,” said Geldof’s statement on the www.liv8live.com
website. “They will only have the will to do so if tens of
thousands of people show them that enough is enough.”

The goals of Live 8 are to have wealthy nations double
their aid to Africa, cancel all debts and “deliver trade
justice.”

Besides asking them to go to Edinburgh, Live 8 orga-
nizers want people to send in photos of themselves for a
planned two-mile-long display along the city’s Princes
Street, and to wear white plastic bracelets to indicate sup-
port for the project. The bracelets are available through
anti-poverty campaigns being promoted in at least seven
nations by actors and other popular figures.

The One Campaign asks the United States to allocate an
additional 1 percent of the federal budget to support basic
human needs in poor countries. It is co-sponsored by more
than two dozen charitable organizations, including Bread
for the World, Oxfam America, Sojourners, the United
Methodist and Episcopal Churches. Those speaking on
behalf of the campaign include actors Brad Pitt, George
Clooney, Jamie Foxx and Penelope Cruz as well as
Christian pop singer Michael W. Smith and the Rev. Pat
Robertson.

Oblate Father Andrew Small, monetary policy adviser
for the USCCB, said on the one hand it is admirable that
the star-studded anti-poverty efforts emphasize justice and
development, not just raising money.

However, it should not replace the sort of “caring for
our brothers and sisters” that goes on every day through
the Church, he said.

“It should supplement, not substitute for, the type of
work being done from the parish level on up,” he said.

(More information about debt relief campaigns is
available at these websites: Live 8 concerts,
www.liv8live.com; Catholic Campaign Against Global
Poverty, www.usccb.org/apha/globalpoverty/
One Campaign, www.one.org; and Make Poverty History,
www.makepovertyhistory.co.uk.)

Irish musician and producer Bob
Geldof speaks at a
news conference held to release a
commission for Africa report in
London on June 9.

Geldof announced he is giving two
free concerts as a
follow-up to the
Live Aid concerts
he organized in 1985.

To treat the most severe of illnesses, it takes more than just
our specialists in intensive care and the expertise we have in
childhood cancer. It takes a routine practice of turning to the
family as some of the best experts of all. After all, a mom can
hurt, too, even if it’s her child who is sick.
Parishes are called to bring Christ’s love to the world

By Leisa Anslinger

“Without vision, the people perish,” explains one translation of Proverbs. (Prov 29:17.) My pastor often reminds us that “Without vision, the parish will perish.”

Sharing a vision guides what we do and what we can achieve.

The vision is simple, yet profound. As Christian people, we individually and collectively are called to be Christ’s body. to bring Christ’s love to the world.

Parishes can be places where we are encouraged to grow in the ways of discipleship, in serving the poor, working toward justice, seeking the ways of peace, and reaching out to others with compassion and mercy.

But being such a community doesn’t just happen. It takes careful planning to identify the ways that a local parish community will live the Gospel challenge: “How does Christ call “us” to be his witnesses in “this” time and in “this” place? Where does a plan begin? Where might it lead? Begin “at home.”

Many parishes find that responding to the Gospel is most possible when we start by serving one another at home and at the parish through a variety of ministries. This builds a foundation upon which faith and service that are pointed outward can grow stronger.

Parishioners who regularly reflect on Sunday readings in light of their own experience, building faith and responding to the call of Christ within their household, will be ready to participate in parish pastoral planning.

Listen! I always have found it wonderful that, “Without vision, the people perish,” that, “Without vision, the people perish,” (David Gibson edits Faith Alive! †)

One way that parish staff members and parishioners try to assure that things go right and to avoid anything going wrong is through pastoral planning, a process by which parishioners clarify their goals and objectives then attempt to determine ways of achieving them.

Pastoral planning allows members of the community to express their needs and hopes. Through pastoral planning, parishioners and their parish clarify priorities, put new programs into effect and revitalize, replace or reaffirm old programs.

But a pastoral-planning meeting isn’t supposed to be like a school board meeting or political gathering with loud debate that results in winners and losers. The goal is to reach consensus about how life in Christ can be fostered and expressed in this community.

Faith is the real priority in pastoral planning. Everything else is considered in light of this.

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Parishioners who receive special formation and ministry are invited into a year-round process of discernment, supported by parishioners who receive special formation for this religious education ministry.

Parish communities can be places where we are encouraged to grow in the ways of discipleship, in serving the poor, working toward justice, seeking the ways of peace, and reaching out to others with compassion and mercy.

But being such a community doesn’t just happen. It takes careful planning to identify the ways that a local parish community will live the Gospel challenge: “How does Christ call “us” to be his witnesses in “this” time and in “this” place? Where does a plan begin? Where might it lead?

Begin “at home.”

Many parishes find that responding to the Gospel is most possible when we start by serving one another at home and at the parish through a variety of ministries. This builds a foundation upon which faith and service that are pointed outward can grow stronger.

Parishioners who regularly reflect on Sunday readings in light of their own experience, building faith and responding to the call of Christ within their household, will be ready to participate in parish pastoral planning.

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From the Editor Emeritus/John F. Fink

Jesus in the Gospels: Mission of the Twelve

See Matthew 10:5-42, Mark 6:7-13

Let me interrupt this series about Jesus in the Gospels to say something about the Apostles, although the name is commonly referred to as “the Twelve.” I’m doing this because the Twelve devotes an entire chapter to the instructing of the Twelve Jesus gave to the Twelve before he sent them (apostle) out.”

I have often wondered why Jesus didn’t explain the meaning of the parables to them. They have been widely discussed, but Jesus never explained the meaning of those parables to the Twelve. Since then, though, we have tried to make sense of those parables.

This was probably a nerve-wracking experience for the Twelve. These men had never done anything like this before. Yet Jesus told them to cure the sick, even raise the dead and cast out demons. Imagine the butterflies in their stomachs when they decided to try their first miracle or when they preached for the first time.

But what did they preach? At this stage in the development of the Twelve, they didn’t even know that he was the Messiah. Peter’s declaration came much later. Even after Peter’s declaration, Jesus told them not to tell anyone that he was the Christ.

They were told to proclaim, “The kingdom of heaven is at hand.” But did they understand what Jesus meant by the kingdom?

Two of them, two out of the Twelve, did understand what Jesus meant by the kingdom. They were md are not the kind to step on the feet of others. This is what happened in the St. Louis case, where the family’s attorney and the former public defender, who knew the family well, were appointed the guardian ad litem for the parents.

They did not have the information needed to make an informed decision about the case. That was clear from their testimony at the hearings.

The parents wanted to adopt a child from Russia, but they didn’t want to adopt a child with special needs.

They were not interested in the possibility of adopting a child with special needs and they did not feel that they were capable of adopting a child with special needs.

They said that they were not interested in adopting a child with special needs because they did not have the time or energy to devote to raising a child with special needs.

They also said that they did not have the financial resources to support a child with special needs.

They did not want to adopt a child with special needs because they did not want to take on the additional responsibilities that come with raising a child with special needs.

They did not want to adopt a child with special needs because they did not want to change their lifestyle to accommodate a child with special needs.

They said that they did not want to adopt a child with special needs because they did not want to give up their own free time to care for a child with special needs.

They said that they did not want to adopt a child with special needs because they did not want to spend their money on a child with special needs.

They said that they did not want to adopt a child with special needs because they did not want to make sacrifices in order to care for a child with special needs.

They said that they did not want to adopt a child with special needs because they did not want to take on the stigma of being a caregiver for a child with special needs.

They said that they did not want to adopt a child with special needs because they did not want to be stigmatized as a caregiver for a child with special needs.

They said that they did not want to adopt a child with special needs because they did not want to be seen as a caregiver for a child with special needs.

They said that they did not want to adopt a child with special needs because they did not want to be associated with a child with special needs.

They said that they did not want to adopt a child with special needs because they did not want to be identified as a caregiver for a child with special needs.

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Twelfth Sunday in Ordinary Time/MSgr. Owen F. Campion

The Sunday Readings

Sunday, June 19, 2005

• Jeremiah 20:14-15
• Romans 5:12-15
• Matthew 10:26-33

The prophecies of Jeremiah supply this weekend’s liturgy with its first biblical reading. As did the other prophets, Jeremiah declared his opposition and rejection. Jeremiah predicted that difficult times awaited God’s people. The people deeply resented these prophecies and angrily rose against Jeremiah. In this weekend’s reading, the prophet quotes the threats and murmurs of those who are standing against him. The language is eloquent and very descriptive of the situation. It is easy to sense the tension—and even treachery—in the situation. Jeremiah says that persons who were once his friends are1 all against him. Nevertheless, the prophet insists in the reading, the persecutors will stumble and their plots will fail. God will protect Jeremiah, proclaims the prophet. God will protect the righteous and the just. Jeremiah declares that he has no reason for fear. He sings of the greatness of God. The second reading is from Paul’s Letter to the Romans. This passage is very unique. The first verse represents one of the rare occasions when the Church, through its Magis- terium, has definitively exegeted a biblical text. Adam was the father of Original Sin. Jesus is the Redemer. Until the Redemption achieved by the Lord Jesus, death was the only option for humanity. Through Adam, humankind had turned against God. Through Jesus, the Lamb of Calvary, humankind returned to God. St. Matthew’s Gospel furnishes the last reading. In reading, and in seeking to understand the Gospels, it is important always to remember that the four Gospels were not written at the time of Jesus. They are in no way the daily journal of the Lord’s activity and preaching. Instead, they are the written compila- tion of memories of those who knew Jesus or of the stories about Jesus that had been collected and handed down from one genera- tion to the next. Matthew’s Gospel, for example, was composed several generations after Jesus. By the time it was composed, Christianity was developing in its stages. Already, it was very evident that Christianity stood utterly opposite to the prevailing culture of the Roman Empire. Indeed, this situation of opposition would soon erupt into out- right hostility. In this atmosphere, it was easy for the evangelist to recall warnings, or consoling words, spoken years earlier by the Lord to give guidance or encouragement to the believers alive 40 years or so after the public life of Jesus. This reading is in this category of writ- ing. In it, Jesus bluntly tells the Apostles that difficulties, even great difficulties, await them. Nevertheless, they should not fear because God will protect them.

Reflection

On the eve of the conclaves that resulted in his election as Pope Benedict XVI, Cardinal Joseph Ratzinger preached the homily at the Mass concelebrated by all the cardinals in St. Peter’s Basilica. Many regarded his homily as a profoundly per- ceptive and frank assessment of the mod- ern world. He minced no words in telling the cardinals—and millions of people worldwide who were watching on television—that the culture that drives much of the world today is hostile to the Christian Gospel. Rejecting God, it has only death and hopelessness to offer. For most Americans, life is comfort- able. Everything may not seem to be ideal, but most Catholics, indeed most people, think that the culture in which we live is not essentially evil. We must remember that it is not good. The only standard cannot be tyranny or dire want, circumstances unfamiliar to almost all Americans. The standard must be the example of Christ and evidence of virtues exhibited in this example. We are materialistic as a people, unmerciful all too often, and self-centered. As Christians, these faults confront us. However, with God, we—and our beliefs—will prevail.

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 publica- tion in the “My Journey to God” column. Seasonal reflections also are appreci- ated. Please include name, address, parish and telephone number with submissions. Send material for consideration to “My Journey to God,” The Criterion, P.O. Box 7717, Indianapolis, IN 46206 or e-mail to criterion@archindy.org.

Question Corner/ Fr. John Dietzen

Websites list socially responsible investments

Q

missionary priest who visited our parish a few weeks ago told us that it is important in our global economy to choose carefully the investments that we make as individuals or as parishes. Some investments, he said, can really help the poor around the world, but others only add to the problems. How, however, he gave no specific examples. How can we, or our diocese and other institutions, learn where our money will do the most good or at least will not do more harm? (Maryland)

A

Since the last time I received such a question several years ago, the sources for the facts you desire have multiplied many times. So you’re not alone in your prudent care. Increasing numbers of Catholic and other religious denominations are drift- ing to funds that address their concerns about working with low-income regions of the world, avoiding war-related industries and products exploiting child labor, supporting small business initia- tives in impoverished countries, provid- ing affordable medicines and health care where these are not available, and similar efforts. Before going further, let me note that some serious research and study will be especially for anyone desiring to choose good investments that reflect these Christian and human values. All I can do is point to a few directions for infor- mation that might aid your search. First, that has proven helpful is the Pax World Mutual Funds, accessed online at www.paxworld.com. Established in the aftermath of the Vietnam War, Pax World has several “socially responsible” funds with low initial investments. For several decades, the Interfaith Center on Corporate Responsibility has taken a leading role in value-conscious investing. An association of more than 275 religious institutions, major denominations, economic development funds and similar groups, its present portfolio value is about $110 billion. Their website is www.icr.org. Another development bank is Oikocredit, which is accessed online at www.oikocredit.org. It was established 30 years ago by the World Council of Churches, but is now broadly ecumeni- cal. Its focus on “micro-credit” lending groups around the world and its work to help impoverished women become more self-sustaining are two factors that have helped gain wide participa- tion. The Society of Catholic Medical Missionaries (Medical Mission Sisters) is among many major Catholic partici- pants in Oikocredit, as are other reli- gious orders and Catholic bishops in North America, Europe and Africa. Most of these websites will lead you to other websites, especially if you reach them through a Google search.

Q

What are we to think about sacra- ments administered by pedophile priests or priests who have committed other serious sins? Are their baptisms, marriages, absolutions and anointings valid? (Texas)

A

During the Roman persecutions of the early Christians, the question was both debated and answered. Whether baptisms and confirmations (and other sacra- ments) conferred by priests and bishops who abandoned their faith were valid. Could they “give” to others a faith that they themselves did not have? The response of the Church, arrived at over time and particularly through the teachings of St. Augustine, was that sacraments administered by those who had abandoned the faith were valid. The sacraments, and what they confer, including the Eucharist, are Christ’s “to give, not the minister’s.” That has remained the position of the Church through the centuries. Whether the priest or other minister of a sacra- ment is a saint or a sinner, whether he or she is worthy or not, the sacraments and the grace that comes through them are God’s gift and God’s doing. We don’t need to worry.
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Sat & Sun. 11 a.m.-5 p.m.
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Holy Trinity in Edinburgh parishioner Rick Nagel, who recently completed his second year of formation at Saint Meinrad School of Theology in St. Meinrad.

"It was such an honor to be here today, to serve in this way," he said. "I had to kind of catch my breath a couple of times because it was just so awe-inspiring. The Holy Spirit was obviously moving among people. And to see all the little kids, especially, was inspiring." Eileen Jhanstang, a member of Immaculate Heart of Mary Parish in Indianapolis, accompanied her daughter, Katherine, who celebrated her first Communion earlier this year.

"It was like first communion, only more special because everybody from the archdiocese was here," she said. "I think seeing all the other children from all the other parishes, and the families we were sitting with were families we didn’t know, it made it special.

Like the archbishop in his sermon, Jhanstang also turned her mind to the past, recalling her frequent visits years ago when studying at RUPUI to St. John to pray for a good job and a good husband and children.

Coming to the service on Sunday, she prayed in gratitude for the fulfillment of her prayers of so many years, prayers that she said were answered through the Eucharist.

"I think the grace we give us through the Blessed Sacrament enables us to receive all the gifts we receive," Jhanstang said. "It's so true.

History and the Eucharist were also on the mind of Patricia Beaulieu, a member of St. Lawrence Parish in Indianapolis, whose granddaughter, Joanna Kerney, is a recent first communicant and participated in the day's eucharistic procession. Forty-five years ago and a couple of years earlier she and her husband were married at St. John Church.

Although coming together to pray before the Blessed Sacrament in the church of the oldest parish in Indianapolis brought the history of the faithful of the archdiocese to many people's minds, at least one other person looked to the future.

In fact, Benedictine Sister Mary Cecile Decker, pastoral associate and administrator of religious education at St. Lawrence Parish in Lawrenceburg, thought of the end of history when considering "The Year of the Eucharist: Celebrating the Body of Christ.

"It was wonderful, wonderful," she said. "It inspired me. It gave me a little feeling of what judgment day is going to be like, when everybody is there." †
By Karen Oddi

The clown wasn’t there and no one even came close to getting a balloon animal dog or giraffe. There was no face-painting or games for the kids. The artistically crafted displays from 20 archdiocesan ministries and groups stayed stored in the first-aid room at Victory Field in Indianapolis and the evangelization hand-outs for visitors would be saved for another time and place.

The Catholic band, Grace on Demand had all of its equipment in place, but the young musicians did not have a chance to show their talent and share their faith with the public. The eucharistic witnesses were cancelled and the parade of banners was washed out. The cadre of 50 volunteers was cut to a team of six or seven. The master of ceremonies, meteorologist Kevin Gregory of WRTV Channel 6 in Indianapolis, was able to focus on the weather, and there was plenty of that. The rainfall from tropical storm Arlene dumped three inches of rain on Indianapolis.

Under most circumstances, given the litany of woes and pitfalls I have cited, a big event such as “The Year of the Eucharist: Celebrating the Body of Christ” that the archdiocese had planned on June 12 would be considered a failure. But that wasn’t the case at all. The celebration was a great success, precisely because we were truly celebrating the Body of Christ. As Catholics, we are people of hope who find consolation in our faith when times are difficult and our plans go awry.

As evangelizing Catholics, we are called to form ourselves in faith and continually grow together in passion for what we believe and practice. When the rains came and drowned out the “extras” we had planned to reflect our commitment to service and friendship, we still had the Eucharist, the very core of our faith to make the day complete.

The children and adults who came from parishes near and far throughout the archdiocese were visibly passionate about their faith as they gathered at St. John the Evangelist Church for silent prayer before the Blessed Sacrament and participation in the eucharistic service and Benediction.

I also want to commend the parish Disciples in Mission leaders who came to the celebration. Your zeal for evangelization has blessed the archdiocese for five years, and the celebration could only have enhanced your enthusiasm as you continue to “Go and Make Disciples.”

We had planned for many more children at Victory Field, but the 50 children who came to St. John Church made me proud to be a religious educator. Some were in their pews for nearly two hours and all were very reverent and quiet—quite a feat for 7- and 8-year-olds. Their presence truly enhanced the procession with the Blessed Sacrament to the tabernacle.

I especially want to commend the parish Disciples in Mission leaders who came to the celebration. Your zeal for evangelization has blessed the archdiocese for five years, and the celebration could only have enhanced your enthusiasm as you continue to “Go and Make Disciples.”

Your work is what the Body of Christ is about. I thank you for making it visible.

(Karen Oddi is the evangelization coordinator for the archdiocese.)
National Review Board gets new chairwoman and members

WASHINGTON (CNS)—Bishop William S. Sklystad of Spokane, Wash., president of the U.S. Conference of Catholic Bishops, has named a new chairwoman and four new members of the National Review Board that monitors diocesan profiles to protect minors from sexual abuse by Church personnel.

He named Patricia A’Donnell Ewers, a Chicago-based executive who took over a four-year-old firm in October, as chairwoman until her board term ends in October 2007.

Appointed to three-year terms on the board were:

• Joseph G. Rhodes, president of Midland (Texas) Family Physicians

• Joan McCormy, president of Anna Maria College in Paxton, Mass.

• Thomas A. DeStefano, interim president of Catholic Charities of the Archdiocese of New York.

• Milano H. Siegfried, a philanthropist and former chairwoman of a bank holding company.

Ewers succeeded Nicholas P. Cafardi, dean of the Duquesne University law school in Pittsburgh. A specialist in civil and church law, he had been chairman of the board since October 1999.

From 1990 to 2000, Ewers was president of Pace University; she was the first woman to head the 13,000-student institution with campuses in New York City and Westchester County. Before that, she was an English professor and chief academic officer at DePaul University in Chicago.

She has served on numerous boards of corporations, academic associations and nonprofit institutions, including Catholic Charities of the Chicago Archdiocese and the Catholic Theological Union in Chicago.

Besides Cafardi and Ray Siegfried, outgoing members of the board are New York attorney Pamela D. Hayes and former University of San Diego president Alice Bourke Hayes.

New board member Rhodes is a father of seven and has served since 2002 on the diocesan review board of the Diocese of San Angelo, Texas. He is chairman of the credentials committee of Midland Memorial Hospital and he established the hospital’s ethics committee.

McCormy has headed Anna Maria College since 1999. Under his leadership, it recently established a center for the prevention of child sexual abuse and addiction and elderly abuse. A father of two, he has held number of diocesan jobs. Before becoming president of Anna Maria, he was vice president of administration and finance at Springfield (Mass.) College. He has held similar positions at DeSales College in Pennsylvania and Rider University in New Jersey.

DeStefano, who headed Brooklyn Catholic Charities for four years, is a father of eight. A father of two and grandfather of five, he is on the advisory board of the New York City Department of Social Services and has served on a number of non-profit and corporate boards.

Milan Siegfried, a retired registered nurse, has served on or headed boards of a number of educational, cultural and health care institutions. A mother of six and grand-mother of six, she was a member of the Oklahoma State Arts Council and is former president and chairwoman of Gilcrease Museum in Tulsa. In 2003, she was inducted into the Oklahoma Hall of Fame.

Not-so-suave sound bites: New pope’s discourses defy simplistic headlines

VATICAN CITY (CNS)—Pope Benedict XVI has once again weighed in on pro-life issues and family matters in a way that offers readers the style and substance of his still-young papacy.

By judge media reports, the pope’s talk on June 6 to the Diocese of Rome was no less than a declaration of war against gay marriage, abortion and birth control. Newspapers plucked out phrases like “anarchic” and “pseudo-marriages” for sound bite sound bites.

But that’s one of the problems with Pope Benedict: Often, his well-reasoned discourses don’t break down easily into sound bites.

As one veteran wire service reporter recently lamented in the Vatican press office, the new pope is hard to write about because short citations don’t do justice to his complex arguments.

You can’t just cherry-pick quotes.

That was especially true when the pope spoke about the family to a packed Basilica of St. John Lateran.

It began with an explanation of the “anthropological foundation” of marriage.

Even the pope said the idea that the promises made in marriage have always had a public aspect, making it a core social institution. The generation of children in marriage flows from the union of the human being and making the human body a secondary instrument of pleasure.

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Sleep apnea is a ‘silent’ disorder for millions

By Carole Norris Greene
Catholic News Service

It is estimated that 40 million Americans have undiagnosed sleep apnea, a disorder in which breathing stops for brief periods of time while you are sleeping. The gaps between breaths last 10 to 30 seconds and may happen up to 30 times per hour.

Sleep apnea dangerously increases the risk of high blood pressure, coronary artery disease and even heart attacks. Therefore, the treatment is to prevent the brain and body from suffering these symptoms.

Symptoms include loud snoring and gasping for air while asleep.

The next morning, I asked “Well, how did I do?”

“Wow, you can move furniture in your sleep!” one woman bravely offered.

Crushed, I finally sought help.

My primary-care physician ordered a sleep study, an overnight stay in a hospital sleep center. Electrodes were secured to different parts of my body to monitor my breathing, brain waves, heart rate and blood oxygen. The test was painless.

Sure enough, the diagnosis was sleep apnea. I now use a continuous positive airway pressure (CPAP) machine. It is about the size of a shoe box, half the thickness of a telephone directory, contains water. The site describes three types of sleep apnea:

- Obstructive sleep apnea—This occurs when the throat tissues relax too much, and block the airway. If you are overweight, your excess tissue is more likely to hang in the way of your airway, causing it to collapse.

- Central sleep apnea—This occurs when an area of the brain (called the lower brain stem) neglects to send signals to the muscles that control breathing.

- Mixed sleep apnea—This includes aspects of both obstructive and central sleep apnea.

Food sensitivities, allergies can affect behavior and even cause death

By Nancy Frazier O’Brien
Catholic News Service

When Colleen Moore’s son, Hugh, was 3, she began noticing signs in him of the impulsive behavior and lack of focus that often are associated with attention deficit hyperactivity disorder. But he didn’t seek the standard solution of Ritalin or other medication.

Instead, Moore, a member of St. Ignatius Parish in Baltimore, looked to Hugh’s food choices.

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Depression can be a serious issue, even for ‘real men’

By John B. Reynolds
Catholic News Service

Depression is a serious medical condition affecting more than 6 million men in the United States, but help is available. Dr. Susanne Bennett, a psychotherapist in private practice and an assistant professor at The Catholic University of America’s National Catholic School of Social Service, said that men suffer from depression for the same reasons women do: biological and neurological imbalances, which may be triggered by an event such as a loved one’s death or may be related to an early childhood condition.

Citing the American Psychiatric Association in Washington, Bennett confirmed that reported cases of depression in women occur roughly twice as frequently as reported cases in men. She added that men may be less prone than women to recognize the symptoms of depression, to accept them as such or to seek help even if they do admit that they are depressed.

This is also what the National Institute of Mental Health found in conducting focus groups to assess depression awareness. Here, men were often unaware that their physical problems, such as headaches, digestive disorders or chronic pain, could be symptoms of depression. In a booklet titled “Men and Depression,” Dr. Carter Cline, director of the American Center for Nondrug Alternatives, said that men are often unaware that what they think of as physical symptoms could be depression.

In a booklet titled “Men and Depression,” published in conjunction with its “Real Men, Real Depression” public-awareness campaign, the National Institute of Mental Health reported that men “expressed concern about seeing a mental health professional or going to a mental health professional. Many men said that they would feel embarrassed to see a mental health professional or that they would be labeled as weak or different.”

In the United States, over any given one-year period, “depressive illnesses affect 12 percent of women [more than 12 million women],” and nearly 7 percent of men [more than 6 million men]. Though women try to commit suicide more frequently than men, “four times as many men as women die by suicide in the United States.” (1-800-SUICIDE is a tollfree, 24-hour hot line for those in need.)

Bennett stressed that proper diagnosis is critical and that a thorough medical examination should be the first step to discerning whether the depression symptoms might be the result of a medical condition. Medications used to treat certain medical conditions may generate side-effects that mimic depression symptoms, she cautioned. But by asking questions and conducting tests, a medical doctor can determine if the patient’s symptoms really have to do with depression or something else altogether. From there, various medical and social services professionals can establish the proper diagnosis and develop the treatment plans.

Dr. John Noble, a professor and mental health policy specialist at The Catholic University of America, said that “drugs are probably overprescribed to alleviate psychological symptoms ranging from mild to severe.” But he said that “severe depression increasingly is seen as originating in the brain chemistry dysfunction, and appropriate drug treatment is often effective.”

While concurrent that medication helps in some cases, Bennett added that psychotherapy—talk therapy—is a valuable tool as well, and that often the two are used in conjunction. The good news, mental-health professionals agree, is that more than 80 percent of those suffering from depression respond to such treatments.

### 5 PILGRIMAGES

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How the patient privacy laws affect families

By Mary Anne Zapor
Catholic News Service

“Your father is here in our hospital,” the woman breathed a sigh of relief as she learned her father was basically healthy. But he was confused and was 50 miles away.

Twenty-four hours earlier, this woman, whom I’ll call Audrey, had stopped by her father’s house to see how he was doing following his wife’s recent placement in an Alzheimer’s facility. His car was gone, and the mail and newspapers had not been picked up.

Audrey then notified the police that her 84-year-old father, who showed signs of dementia, was missing. Her exhaustive search and frantic phone calls yielded nothing but an occasional apology from local hospitals that they could not divulge patients’ names.

The next day, Audrey’s father remembered he had his daughter’s phone number and asked hospital staff to call her.

“It was frustrating to be told that patients’ names are confidential, and the hospitals could tell me nothing without the patient’s consent,” she said. “If he had not remembered he had my number, who knows how long until I would have found him.”

The Health Insurance Portability and Accountability Act, known as HIPAA, took effect in April 2003. It protects patient privacy and confidentiality by limiting access to health care and treatment records.

The law also gives patients certain rights, including the right to inspect and copy their own records and to request restrictions on who can see their records.

Health care providers must give a copy of their privacy practices to patients. Doctors or hospitals that violate the restrictions on who can see their records may be able to help.

1. Complete a durable power of attorney for health care, also known as an advance directive. This is a paper that allows someone you name to make health care decisions for you if you are not able. Most hospitals should have these forms.

2. If your hospital stay is planned and you pre-register, remember to tell admissions that you are Catholic and would like a visit from a Catholic minister. Also, let your parish know when you will be hospitalized or in a nursing facility. If you forget to do this during admission, later you can ask the hospital social worker or chaplain to contact a Catholic minister.

3. Some hospitals and health care facilities have a release form allowing you to name those you want to be made aware that you are there. Make sure you complete one.

4. One federal government website with useful information about HIPAA is: www.hhs.gov/ocr/hipaa/.

A little preparation and advance planning can help you navigate the privacy and confidentiality regulations. If you find yourself getting nowhere, try asking to speak to the facility’s HIPAA liaison or to the social worker. They may be able to help.

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The solution to managing stress comes from your personal reaction to the event or condition, according to authors Boenisch and Haney. “You can have more control over your physical and psychological responses than you may realize,” they write. “The power of the mind is the key. Your brain, through what you think, literally controls your destiny.”

The authors urge readers to ask themselves two questions: “What do you believe about your ability to deal with life, with stressors?” and “What kind of personal reaction to stressors are you willing to choose?”

A regular exercise routine provides an overall sense of well-being and can help one keep stress levels under control. Good exercise should also be complemented with a well-balanced diet, and avoidance of alcohol and tobacco.
FOOD ALLERGIES

An estimated 150 Americans die each year from severe allergic reactions to food.

Common Symptoms

- Tingling sensation in the mouth
- Swelling of the tongue and throat
- Difficulty breathing
- Abdominal cramps, vomiting and/or diarrhea
- Hives

Symptoms typically appear within minutes to two hours after ingestion of allergen. Reaction can result in a drop in blood pressure, loss of consciousness and death.

Source: FDA

© 2004 CNS Graphics

ALLERGIES

continued from page 15

in such items as candy, baked foods, trail mixes, sauces, desserts and gravy. Even lunch meat from a deli can cause problems for those with allergies to milk if the establishment uses the same slicer for both meat and cheese. The biggest problem may be that those with known allergies often think they can simply avoid the problem food. But a majority of those who have a reaction ate a food they thought was safe.

According to a study presented at the 2004 annual meeting of the American Academy of Allergy, Asthma and Immunology, treatment of severe symptoms with epinephrine, the drug of choice for treating a severe allergic reaction, was reported by only 15 percent of seafood-allergic patients.

“Often, individuals with seafood allergies believe they can simply avoid the food,” Munoz-Furlong said. “However, study after study shows that accidental ingestion is common. If you have a history of seafood reactions, it’s vitally important to visit a doctor and, based on a thorough examination, get a prescription to carry epinephrine with you at all times.”

Summary from page 15

Do you have osteoporosis and are a female between the ages of 45 and 75?
If you have been diagnosed with osteoporosis or have low bone mineral density you may be eligible to participate in a clinical research study.

If you qualify, you will receive at no cost:
- Study medication
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The two women pushed their carts slowly through the grocery store. They stopped in the dairy section and looked over the array of items.

“Butter’s on sale. But I can’t remember which is better for you—butter or margarine,” said one shopper to the other.

I overheard this comment during a recent shopping trip. But similar questions probably have been repeated in grocery stores, restaurants, health clubs and doctors’ waiting rooms everywhere.

Is coffee good or bad? Is the low-carb craze good for me? Is jogging, swimming or weightlifting the best exercise? Should I use hormone replacement therapy or go without it?

Clearly, today’s health-conscious consumer has every right to be a bit confused.

Nancy Andersun, a registered dietician at Baystate Medical Center’s Children’s Hospital in Springfield, Mass., said that nutrition advice today has gotten a bit muddled.

“Nutrition is a very young science. The American Dietetic Association is only 30 years old,” she said in an interview. “Nutrition has only now been recognized as a real science, and because of that a body of research is emerging. It is not stagnant. It is always going to change as we understand more about nutrition and more studies are done,” she said.

“So it is all right that there is conflicting data. As frustrating as that is for us, it shows us that there are real researchers doing real scientifically based studies.”

Though the jury may be out on some medical studies, Andersun said there are some guidelines for consumers in making good judgments.

“You want to look for somebody who is a licensed nutrition professional when you are seeking advice,” she said.

“Be wary of books. They can be written by anybody,” she advised. “There are a million books out there on packaging, in magazines, on television and in the grocery store. They are there for a purpose—-to sell more books. And sometimes the more radical the book, the more it sells,” said Andersun.

Fad diets, including the most recent low-carb craze, are not the way to go, she believes. “The problem with fad diets is that they offer a glamorous, quick fix. And despite unhealthy outcomes over the long term, people still want the quick fix,” she said.

Andersun advised people to avoid any extreme diet. Regarding the margarine versus butter controversy, Andersun said that a trans-fat-free margarine—made with olive oil or canola oil—is best.

“Coffee is acceptable in moderation,” Andersun said. “One or two cups a day will not stunt your growth or affect your cardiac health.”

And red wine, taken in six-ounce servings a few times a week, is fine, according to Andersun.

But most people should focus not on what they shouldn’t eat, but on what they should eat, she said. She advised switching to a Mediterranean-style diet that includes nine or more servings of fruits and vegetables a day.

Smart Health Choices: How to Make Informed Health Decisions, a book by Les Irwig, Judy Irwig and Melissa Sweet, advises that “whether you are considering taking vitamin supplements or having surgery, you need to know the effectiveness of the options and their side-effects. You need to know what questions to ask your practitioner.”

Their first lesson to health consumers is to consider the source. “What matters is not whether someone famous recommends a particular product, but whether there is evidence from randomized, controlled trials showing that it is more likely to do good than harm.”

They also noted that “health and medical experts do not always get it right.”

To make any informed health decision, Smart Health Choices says a person should ask such questions as:

- What will happen if I do nothing?
- What are my options?
- What are the benefits and risks for me?
- Do I have enough information to make a choice?

Medical and nutritional decisions can be difficult. However, collecting some information and using common sense are important.

“There is no pill or supplement that is a panacea. A balanced diet of Mother Nature’s forms of food, in moderation, is truly the best,” Andersun said.†
John Clegg Sr., father of diocesan priest, died on June 2 in Indianapolis

John J. Clegg Sr., a member of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis and the father of a diocesan priest, died on June 2 at his home in Indianapolis. He was 73.

The Mass of Christian Burial was celebrated on June 7 at Little Flower Church in Indianapolis. Burial followed at Calvary Cemetery in Indianapolis.

A retired firefighter, Clegg worked for the Indianapolis Fire Department for 26 years and retired in 1984.

He was the father of 10 children, including Father Thomas Clegg, pastor of Sacred Heart Parish in Jeffersonville.

Clegg was a member of the Knights of Columbus Fatima Council #3228 in Indianapolis and the Indianapolis Retired Firefighters Club.

In addition to Father Clegg, he is survived by Patricia Baldwin, Angie Dodd, Mary Beth Lutes, Peggy, David, John Jr., Michael and Steven Clegg.

Also surviving are two brothers, Dan and Jim Clegg, as well as three sisters, Carol Dantlinger and Helen and Mariana Wilson, 21 grandchildren and eight great-grandchildren.

Memorial gifts may be sent to Little Flower School, 1401 N. Bourbon Ave., in Indianapolis.

### Papal coin

A commemorative coin featuring Pope John Paul II was released by the Royal Canadian Mint on June 14 and is available in gold and silver versions.

### 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.

ALLGAIER, Florence M., 94, St. Lawrence, Indianapolis, May 31. Brother of Steven Drury.


BUCKET, Kathleen M. (Roth), 80, St. Roch, Indianapolis, June 1. Mother of Kathleen Benson, Marjorie Bostick, Mary Louise Hinderliter, Patricia Lamperski, Joan Longing, Judith Parratt, Anne and Jean Ann Schottel, Teresa Smith, Janes, John, Lawrence and Robert Buckel. Grandmother of 87. Great-grandmother of 42.


BURKHARDT, Frank, 78, St. John, Indianapolis, May 27. Mother of Margie (Byrne), Ed, Robert and Joseph. Father of seven.


CARRASCO, Mary Martinez, 73, St. John, Indianapolis, May 27. Mother of Margie (Byrne), Ed, Robert and Joseph. Father of seven. Great-grandmother of nine.

CARRASCO, Richard, 80, St. John, Indianapolis, May 27. Father of 10. Step-grandfather of 30.


CHRISTENSEN, Carl, 85, St. Jude, Indianapolis, May 31. Father of 16.

CHRISTENSEN, Carol, 54, St. Jude, Indianapolis, May 31. Stepfather of 16.

CHRISTENSEN, Elizabeth, 85, St. Jude, Indianapolis, May 31. Step-grandmother of 35.

CHRISTENSEN, John, 80, St. Jude, Indianapolis, May 31. Brother of 16.

CHRISTENSEN, June, 85, St. Jude, Indianapolis, May 31. Sister of 16.


CICERO, Dan, 72, St. Paul, Tell City, May 25. Stepfather of five. Great-grandfather of four.


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experience for [Sister] Mildred, and I think that the community flourished with her. She put her heart and soul into the whole experience. I think her impact—not just upon the Sisters, but upon the whole Brown County community—was major. She served on many committees for the town of Nashville and the county. I think she had a huge impact over 19 years."

Father Stumpf praised Sister Mildred for her "extraordinary service to" St. Agnes Parish and the Brown Community community for nearly two decades. "She’s been an absolutely wonderful parish life coordinator," Father Stumpf said. "She really was very much the heart and soul of St. Agnes Parish. It was her spirit and drive that enabled us to build the new church, and she will be greatly missed, not only by the faithfuls at St. Agnes but also by the community of Brown County."

Sister Mildred said she has "been blessed in so many ways" with wonderful ministries through the years. "I've loved everything I've done," she said. "It's all been gift. Everything I do, I try to do with God, seeing people as God's creation. About 30 percent of what I do is ministry to the poor. I love the poor and the ladies at the jail. I've been going there every week visiting with them for 19 years, and I've worked with the [Brown County] Sheriff’s Department on some interesting cases.

Death Row inmate asks parole board for clemency
By Mary Ann Wyand

During an Indiana Parole Board hearing on June 13 at the Indiana State Prison in Michigan City, Death Row inmate Michael Allen Lambert asked board members to spare his life and commute his capital sentence to life in prison without parole.

Lambert, who is 34, is scheduled to be executed by chemical injection on June 22 at the Indiana State Prison in Michigan City for fatally shooting Muncie Police Officer Winters with a .25-caliber pistol.

Lambert was intoxicated when he was apprehended as he fled from police. He is serving a sentence of 19 years, and I've worked with the [Brown County] Sheriff’s Department on some interesting cases. Through an Indiana Parole Board hearing on June 13 at the Indiana State Prison in Michigan City, Lambert asked Board members to spare his life and commute his capital sentence to life in prison without parole.

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