



The

# Criterion

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CriterionOnline.com

May 19, 2006

Vol. XLVI, No. 31 75¢



## Colliding with The Da Vinci Code

See our editorial, page 4, and read "The Da Vinci Code Catechism," page 16.

## A promise kept

### Friendship binds college senior, religious sister

By John Shaughnessy

The promises are made every May as graduation nears.

Promises to stay in touch, to stay close—to not let the miles and the separation end the remarkable friendships that have been forged during the college years.

At 22, Molly Ritter has heard those promises as she gets closer and closer to her graduation on May 20 from Saint Mary's College in Notre Dame, Ind.

The Indianapolis woman has also made those promises to her friends, including her vow to stay connected with a woman who has unexpectedly shaped Ritter's life and her faith for the past two years—94-year-old Holy Cross Sister Marie Emile.

The unusual friendship now finds the two women at different places in the journeys of their lives.

As a graduating senior, Ritter tries to deal with the bittersweet feelings of soon leaving a place and friends she loves—a place and friends that have helped her grow in ways she never imagined—to start another chapter in her life where the uncertainties of a new job, new relationships and new challenges await her.

As a woman in her 90s, Sister Marie tries to deal with growing challenges to her mental and physical health as she wonders when God will call her home.

In a time of endings and beginnings for both women, they still savor their meetings in a setting that has always brought each of them a sense of comfort and peace.

Sitting in rocking chairs at the college's convent for the Sisters of the Holy Cross, they look out through a huge glass window toward the flowing St. Joseph River. It's the same setting where Sister Marie once told Ritter about the tragedy that destroyed her family and eventually led her to become a sister.

"We were just visiting one afternoon



For the past two years, the friendship between 22-year-old Molly Ritter and 94-year-old Holy Cross Sister Marie Emile has changed the lives of both women.

and I asked about her family," recalled Ritter, a 2002 graduate of Bishop Chatard High School in Indianapolis. "She got sad. She got quiet.

"She told me she grew up in France and when she was 9 or 10 her family moved to America, to Flint, Michigan. Her dad worked at one of the automakers up there. When she was 14, she was in a car with her whole family: her parents, a sister two years older than her, and three brothers. They were in a crash. She and one of her brothers were the only ones to survive."

Ritter paused.

"I'm so close with my family it made

me sad," she said as she continued. "I don't know what I would do if I lost both my parents and my brothers. I don't know what I'd do if it happened to me.

"She had an uncle who was a priest. He took her under his wing, which led her to the convent. She was about 20 when she joined the Sisters of Holy Cross."

#### Lessons in life and faith

Ritter never expected to become so involved with or so touched by the life of a religious sister.

See FRIENDSHIP, page 12

## Pope's visit to Poland will be pastoral, personal

VATICAN CITY (CNS)—The memory of Pope John Paul II will be present throughout Pope Benedict XVI's May 25-28

trip to Poland, but the German-born pope's pastoral visit also will focus on his own background.



Pope Benedict XVI

Pope Benedict will visit Pope John Paul's birthplace and will celebrate Mass in Krakow, where his predecessor was ordained to the priesthood and served as archbishop.

The new pope also will visit Marian shrines dear to the heart of his predecessor and likely will hear pleas to beatify Pope John Paul quickly. At the same time, he will encourage Poles to keep Pope John Paul's memory alive by living the faith as the late pontiff would want them to do.

Pope Benedict approved the theme chosen by the Polish bishops for the visit, "Be Strong in the Faith."

But internationally, the key moment of Pope Benedict's four-day trip will be his May 28 visit to the Nazi's Auschwitz death camp and his prayer service at the nearby site of the Birkenau concentration camp.

Born in Bavaria in 1927, Pope Benedict grew up in Germany during the Nazis' rise to power and witnessed their expanding grip over other peoples and nations, starting with Poland.

While he was a seminarian, school officials enrolled him in the Hitler Youth program, although he soon stopped going to meetings.

He was drafted into the German army in 1943 and served for a year in an anti-aircraft unit that tracked Allied bombardments. At the end of the war, he spent time in a U.S. prisoner-of-war camp.

At a May 2005 screening of a movie about the life of Pope John Paul, Pope Benedict said both he and the Polish pope, who was born in 1920, had known "the savagery of the Second World War and the insane violence of men against men, of peoples against peoples."

Pope Benedict also said that only a "providential divine plan" would bring a German to the papacy after a Pole, given

See POLAND, page 12

## CYO volunteers honored for service to community, Church

By John Shaughnessy

With a father's love and pride, Richard Turner spent countless days and nights teaching, coaching and cheering for his daughter, Liz, as she played basketball through grade school, high school and college.

More than a few times, Turner traveled several hundred miles just to see her play in college—just to see her—even while knowing that his time with Liz could be limited to watching her on the court or exchanging a few words before she had to board the team bus.

Such can be the depth of the bond between a dad and his daughter.

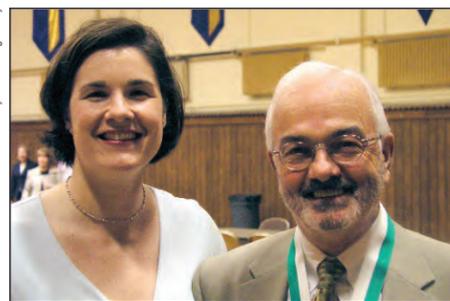
So when Turner recently received the Catholic Youth Organization's highest honor, it seemed fitting that Liz Turner Suscha smiled with love and pride for her father—a member of St. Thomas Aquinas Parish in Indianapolis who kept coaching children and influencing lives long after Liz played her last CYO game.

"He not only impacted me as an

athlete and a person, he's impacted so many kids through the years," said Turner Suscha, who's now 30. "He's not only passionate about basketball, he tries to translate the skills on the court to real life. He always talks about teamwork, commitment and discipline. I have a lot of admiration and respect for how he takes the time to use the sport to influence and improve people."

That last sentence of praise could also apply to the other winners of the CYO's St. John Bosco Medal for distinguished volunteer service to youth. All are connected to parishes in Indianapolis: Ted Brindle of St. Simon the Apostle, Jim Dossman of St. Matthew, Jerry Jones of Immaculate Heart of Mary, Jack Rossman of St. Barnabas and Mike Clements, a former St. Jude parishioner who now resides in SS. Francis and Clare of Assisi Parish in Greenwood.

The CYO recognized Brindle for coaching football, basketball and track at St. Simon—and for volunteering for



CYO award winner Richard Turner inspired his daughter, Liz Turner Suscha, to follow in his footsteps of coaching basketball and making a difference in young people's lives.

25 years at the CYO City Track Meet.

Clements was praised for a CYO coaching career that has extended more than 40 years at several parishes, while Dossman was lauded for his ability and his personality in his roles as a coach and the gym manager at St. Matthew Parish.

Jones was applauded for his focus on making a difference in the lives of young

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# CYO

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people rather than placing an emphasis on winning—a philosophy that guides him as the cross country coach at Immaculate Heart.

Rossman was saluted for his ability to connect with the third- and fourth-grade students he has coached for more than 20 years in the football program at St. Barnabas—and for teaching the values of hard work and sportsmanship.

The six winners are among the 35 adults and 28 youths who were honored by the CYO during an evening prayer service on May 10 at SS. Peter and Paul Cathedral in Indianapolis.

Liz Turner Suscha has also honored her father by following his example: coaching girls and young women in basketball for the past 10 years after a playing career that extended from St. Thomas to Brebeuf Jesuit Preparatory School in Indianapolis to Brown University in Providence, Rhode Island.

In the past few years, the father and daughter have coached separate teams at St. Thomas—in the same gym where the father once coached the daughter.

“A lot of it has to do with it being something that’s a lot of fun for me to do,” Richard Turner said. “Playing CYO is probably more important for the kids who aren’t particularly talented, who won’t get to play in high school. This is their chance to understand what sports is about, and how it builds character.”

Playing sports is also important to building the confidence of girls and preparing them for a world where sports terminology is often a part of many professions, he said.

His daughter noted, “When I was playing, he always asked how I felt about my performance. He always encouraged me to set standards and do what I could to meet those standards. Basketball has really meant a lot to our relationship. I coach because he



Photo by John Shaughnessy

Six Catholic Youth Organization coaches recently received its highest honor, the St. John Bosco Medal, for distinguished volunteer service. Msgr. Joseph Schaedel, vicar general for the Archdiocese of Indianapolis, presented the awards. From left, are Jerry Jones, Jim Dossman, Ted Brindle, Msgr. Schaedel, Richard Turner, Jack Rossman and Mike Clements.

has for so many years.”

The example of family also inspired Emily Hensley’s volunteer service that led her to be honored as one of the recipients of the Spirit of Youth Award.

Emily started as a volunteer when she was 4—by helping her mother, Amy, and her grandmother, Marilyn Groth, sweep, dust and clean the Church of the Holy Cross in Indianapolis once a month, a chore they did together for 12 years.

Since then, Emily, now 18, has donated her time to preparing children for their first Communion, assisting in the parish’s children’s liturgy program and helping young

parish members challenged by autism and Down syndrome.

“She’s always there for the underdog,” her mother said.

“She has a real ability to put herself aside and focus on others,” said Eileen Paige, the faith formation director at Holy Cross. “She was in a car accident a few years ago when she hit a patch of ice, the car spun and she got a concussion. Soon after she got out of the hospital, she helped her mom with the children’s liturgy even though she said her head still hurt.”

Emily still remembers dusting pews. “It was my first job,” she said. “Once

my mom got me involved in volunteering, I loved it. I like bringing smiles to people’s faces. That’s why I want to be a doctor. It’s my way of helping people.”

That spirit strengthens the Catholic faith, according to Edward J. Tinder, the CYO director. He especially cited the winners of the St. John Bosco Award for setting the standard.

“They have willingly and enthusiastically passed on the values and the traditions of our Catholic faith,” Tinder said. “They have helped more than anybody else to develop the leadership of our community and our Church.” †

## CYO recognition highlights work of both adults and young people

The Catholic Youth Organization recently honored six individuals from Indianapolis-area parishes with its highest honor. The 2006 St. John Bosco Medal winners for distinguished volunteer service to youth are:

**Ted Brindle**—St. Simon the Apostle Parish

**Mike Clements**—A former St. Jude parishioner who is now a member of SS. Francis and Clare of Assisi Parish in Greenwood

**Jim Dossman**—St. Matthew Parish

**Jerry Jones**—Immaculate Heart of Mary Parish

**Jack Rossman**—St. Barnabas Parish

**Richard Turner**—St. Thomas Aquinas Parish

The Catholic Youth Organization also honored 28 young people with the 2006 Spirit of Youth Award for outstanding volunteer service. Here are the winners by parish (all parishes are in Indianapolis unless noted otherwise):

**Good Shepherd**—Katie Kocher and

Brandon Negri

**Holy Cross**—Emily Hensley, Kelly Qualls and Kim Tackett

**Sacred Heart of Jesus**—Ashley Manifold

**St. Barnabas**—Kim Daeger

**St. Jude**—Cassie Craft

**St. Lawrence**—Michael Heisserer

**St. Louis de Montfort** (in Fishers, Ind., in the Lafayette Diocese)—Ashlee Cederholm

**St. Luke**—Maria Pappas

**St. Malachy** (in Brownsburg)—Amber

Crowe, Ashley Crowe and Kelly Crowe

**St. Mark the Evangelist**—Kaitlyn

Blandford and Brittany Jackson

**St. Matthew**—Lauren Hofmeister

**St. Michael the Archangel**—Patrick

Beyer

**St. Monica**—Elizabeth Lehman and

Stephanie Paul

**St. Pius X**—Joanna Barnett and Drew

Ruckelshaus

**St. Roch**—Alyssa Braughton, Nicole

Leppert, Kristina Mitchell and Jessica Shaffer

**St. Susanna** (in Plainfield)—Kelsey

Erlenbaugh

**St. Thomas More** (in Mooresville)—

Jacob Niemeier

The Catholic Youth Organization also honored 29 adults with the 2006 Msgr. Albert Busald Award for their outstanding volunteer service to youth. Here are the winners by parish (all parishes are in Indianapolis unless noted otherwise):

**Christ the King**—Gene Wantuck

**Good Shepherd**—Jerry Kocher

**Holy Spirit**—Scott Miller

**Immaculate Heart of Mary**—Pam

Dedinsky

**St. Therese of the Infant Jesus (Little**

**Flower)**—Marty Dugan and Burke

Schneider

**Nativity of Our Lord Jesus Christ**—

Dan Kuhn

**Our Lady of Mount Carmel** (in Carmel,

Ind., in the Lafayette Diocese)—Tim Brazill

**Sacred Heart of Jesus**—Clarence Golden

**St. Barnabas**—Paul Rossman

**St. Christopher**—John Kistner

**St. Gabriel the Archangel**—Mike

Murphy and Jackie Murphy

**St. Jude**—Jim Matis and Bob

Susemichel

**St. Lawrence**—David Hill

**St. Louis de Montfort** (in Fishers,

Ind., in the Lafayette Diocese)—Larry

Kunkel

**St. Luke**—Doug Robinson

**St. Malachy** (in Brownsburg)—Clay

Courtney

**St. Mark the Evangelist**—John

Bush II

**St. Matthew**—Angie McNelis, Pat

Smith and Jeff Traub

**St. Michael the Archangel**—Janette

Lynch

**St. Pius X**—Mike Hoffman and Ed

Sahm

**St. Simon the Apostle**—Paul Burger

**St. Susanna** (in Plainfield)—Edward

Carson

**St. Thomas Aquinas**—Karen

Gardner †



5/19/06

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The Criterion • P.O. Box 1717 • Indianapolis, IN 46206-1717

The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

1400 N. Meridian St.  
P.O. Box 1717  
Indianapolis, IN 46206-1717  
800-382-9836 ext. 1570  
criterion@archindy.org

Periodical postage paid at Indianapolis, IN.  
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POSTMASTER:  
Send address changes to:  
Criterion Press Inc.  
1400 N. Meridian St.  
Box 1717  
Indianapolis, IN 46206-1717



### Phone Numbers:

Main office: .....317-236-1570  
Advertising .....317-236-1572  
Toll free: .....1-800-382-9836, ext. 1570  
Circulation: .....317-236-1425  
Toll free: .....1-800-382-9836, ext. 1425

Price: \$22.00 per year, 75 cents per copy

### Postmaster:

Send address changes to *The Criterion*,  
P.O. Box 1717, Indianapolis, IN 46206

Web site : [www.CriterionOnline.com](http://www.CriterionOnline.com)

E-mail: [criterion@archindy.org](mailto:criterion@archindy.org)

Published weekly except the last week of December and the first week of January. Mailing address: 1400 N. Meridian St., P.O. Box 1717, Indianapolis, IN 46206-1717. Periodical postage paid at Indianapolis, IN. Copyright © 2006 Criterion Press Inc. ISSN 0574-4350.

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# Holy Trinity Parish begins centennial celebrations

By Sean Gallagher

One hundred years ago, immigrants from Eastern Europe were settling in a neighborhood on the west side of Indianapolis known as Haughville.

Many of them were Catholic and, in response, Indianapolis Bishop Francis Silas Chatard established Holy Trinity Parish on April 29, 1906.

On that day, the parish's first-ever pastor, Father Joseph Lavric, celebrated the faith community's first Mass in a rented hall at 731 N. Warman Ave. in Haughville. Father Lavric was joined by 720 worshippers.

On the same day 100 years later, Archbishop Daniel M. Buechlein celebrated a Mass honoring Holy Trinity Parish's centennial at the current parish church, now at 2618 W. St. Clair St. in Indianapolis.

Father John McCaslin, the parish's administrator since the start of the year, joined the archbishop on the occasion.

In an interview before the event, which kicked off a series of centennial celebrations scheduled throughout the year, Father McCaslin spoke about the importance of the anniversary.

"I think this will bring about a celebration of these 100 years, but also will bring some energy and excitement into the community [for the future] so that we'll

begin to think about not just what we've been but what we're going to be," he said.

For the first 48 years of its history, Holy Trinity was a national parish without geographical borders. It was intended to serve the needs of Slovenian

Catholics, although its members in those early days also had moved to Indianapolis from Hungary and Poland.

Although it is no longer a national parish, the members of Holy Trinity still value their Eastern European heritage and sing Slovenian hymns at Masses on Christmas, Easter and other holy days during the liturgical year.

At the same time, the multicultural makeup of Holy Trinity's members has expanded over the past several decades as the neighborhood around the parish has changed. Today, African-Americans make up approximately 10 percent of its members.

Sylvia Stanfield, 83, has been a member of the parish her entire life and has always lived just two blocks away from the church.

Her own family was Slovenian and, to this day, she can still speak her parents' native tongue. During a recent interview,



In an archive photo from the 1950s, Msgr. Edward Bockhold is shown officiating at a ribbon-cutting ceremony for the opening of a roller rink at Holy Trinity Parish in Indianapolis. For decades, the parish on the west side of Indianapolis helped Eastern European immigrants adapt to American society by offering its members an entire social milieu, including facilities for social and athletic activities.

Archive photo

she acknowledged the varied ethnicities in the parish in its early days, describing it as a "mixture" where "everyone was friendly with one another."

She said that it is the same today with a more diverse population than in the past.

"It's still good," Stanfield said. "Everybody is together. We have a different kind of arrangement of people, but everybody likes each other. Everybody gets along. And that's good."

In its beginning, Holy Trinity Parish helped Eastern European immigrants ease into American society in the same way

that many other ethnic parishes did across the country: by serving as the entire social milieu for its members.

Holy Trinity Parish didn't just offer Catholics in the neighborhood the celebration of the sacraments, formation in the faith and a Catholic school education. It also was a place for social events, such as dances and athletic activities.

Father Kenneth Taylor, who was the second-longest tenured pastor of Holy Trinity Parish, having led it for nearly

two decades, recalled how much members of the parish valued this aspect of their history.

"Even after 20 years, people kept telling me the history of the parish like I

had never heard it before," he said with a laugh. "[They would say] 'Did you know they had a roller skating rink in the gym? Did you know that this happened, and that that happened and that there was roller skating in the gym?' People just constantly over the years kept telling me that they used to roller skate up in that gym."

To this day, members of the parish continue to bake and sell *poticas*, an Eastern European pastry.

The various pastors of Holy Trinity Parish played an important part in its social network.

Msgr. Edward Bockhold led Holy Trinity Parish for almost a third of its history, from 1938 to 1969.

"He was like a father to all of us," said Holy Trinity Parish pastoral associate Sue Ann Yovanovich, who grew up in the parish in the 1940s and 1950s. "He was always there when we needed him. He was there at our social events. He was

there when we had a death. He was just one of our family."

As the neighborhood around the parish changed, Holy Trinity Parish's ministry to the neighborhood continued, although in a

different way. For more than 20 years, it aided a large number of African-Americans in the area through its child daycare services.

The West Deanery parish continues to offer similar services to older adults. And it collaborates with organizations, such as the Westside Community

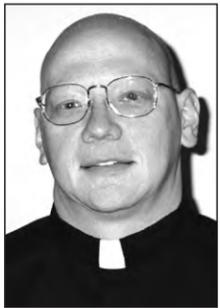
Organization and Habitat for Humanity, to improve housing in the area.

Although his tenure at the parish has just begun, Father McCaslin is looking forward to continuing Holy Trinity Parish's leadership in its neighborhood.

"Holy Trinity has been an anchor in the neighborhood," he said. "And so there's a credibility that comes with longevity and the stability of having that faith community there. I look forward to establishing greater relationships so we can begin to see how Holy Trinity is a leader in our community." †

*'Holy Trinity has been an anchor in the neighborhood. And so there's a credibility that comes with longevity and the stability of having that faith community there.'*

— Father John McCaslin



Fr. John McCaslin



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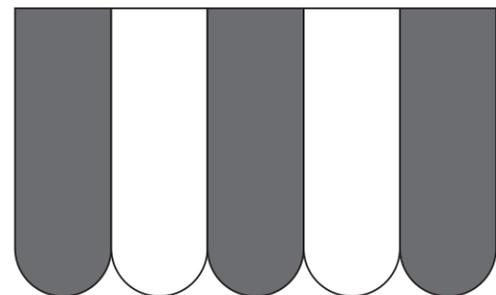
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## Editorial



Tom Hanks and Audrey Tautou star in a scene from the suspense thriller *The Da Vinci Code*, based on Dan Brown's best-selling novel. The Motion Picture Association of America rating is PG-13—parents strongly cautioned. Some material may be inappropriate for children under 13.

## The Da Vinci Code movie

At the risk of giving it even more publicity than it has been receiving, we will alert you to the fact that *The Da Vinci Code* movie is scheduled for release this weekend. This will not come as breaking news since Sony Pictures Entertainment has succeeded in getting TV networks to publicize the movie for months now.

The movie, of course, is based on the phenomenally successful murder-mystery novel by Dan Brown, which has sold more than 40 million copies and has remained on the best-seller list for three-plus years. Since the movie stars Tom Hanks and is directed by Ron Howard, it's expected that it, too, will rake in big bucks.

The problem is that, if the movie is true to the book, it will spread anti-Christian, and especially anti-Catholic, propaganda.

Although it's fiction, many gullible readers have come to believe that some of the book's claims are actually true. There's no reason to believe that many of the movie's viewers won't do the same.

The book's plot is a modern search for the Holy Grail. However, it turns out, the Holy Grail is not the cup Jesus used at the Last Supper. Rather, it is the remains of Mary Magdalene.

Why Mary Magdalene? Because she and Jesus were married and had a child together and their bloodline has continued to the present, the book's plot says. This is a secret the Catholic Church has carefully kept hidden because, you see, Jesus intended Mary Magdalene—not Peter—to head his Church. Therefore, the male leaders of the Church made Mary out to be a prostitute.

As part of his proof of the relationship of Jesus and Mary Magdalene, Brown's character says that Leonardo da Vinci's painting of the Last Supper shows Mary Magdalene—not the Apostle John—sitting to Jesus' right. Since there are 13 figures in the painting, he doesn't explain which of Jesus' Apostles was left out.

According to Brown's scenario, too, after Constantine became emperor and made Christianity his empire's religion, he had all the early books about Jesus destroyed except the four Gospels because the other writings revealed Jesus' relationship with Mary. In other

words, according to Brown, all of Christianity is nothing but a vast conspiracy.

All this, of course, is utter nonsense. But Brown tries to make it believable by having his characters quote from other sources. Those sources actually exist, but experts have discredited them.

Opus Dei is also prominent in the book. It is Catholic, a personal prelature approved by Pope John Paul II and founded in Spain by Msgr. Josemaría Escrivá de Ballaguer, whom the late pope canonized in 2002. *The Criterion* published an article about Opus Dei in our March 31 issue.

In the book, and presumably in the movie, an Opus Dei monk (although Opus Dei doesn't have any monks) practices severe penances—whipping himself and wearing a belt around his thigh with spikes that cut into his skin. The monk is trained to carry out murders as a matter of obedience—ridiculous, but people who think the worst about the Catholic Church believe it.

The Knights Templar are also shown in a bad light. Supposedly, this order was blackmailing Pope Clement V with the secret of the true Holy Grail so he had all the knights rounded up and burned as heretics. Historically, King Philip the Fair of France did that so he could confiscate the Templar's property in France.

The book's claims are outrageous, and Catholic publishers have published several books discrediting them. Amy Welborn wrote two books in response, for different audiences, and Indianapolis resident Sandra Miesel co-authored one.

Naturally, we hope that people won't go to the movie, but we know that calls for boycotts usually don't work. If you're a movie-goer, though, you might think about going to a different movie this weekend. Hollywood screenwriter and blogger Janet Batchler has encouraged people to see *Over the Hedge*, which also opens this weekend.

As it demonstrated with this year's Academy Awards, Hollywood is intent on ridiculing traditional Christian values. With *The Da Vinci Code*, it is trying to undermine Christianity itself by presenting these canards as undeniable facts.

If you must see this film, just remember that it's pure fiction and anti-Christian propaganda. Nothing more, nothing less.

—John F. Fink

## Be Our Guest/Lisa Dovey

# Church's support of immigration movement is hard to swallow

I am writing to you in response to the article in the May 5 issue of *The Criterion*. The article, "We are all immigrants," ended with a quote that totally blew me away.

Franciscan Father Arturo Ocampo was quoted at the end of the article saying that immigrants are the salt of the earth that keep the rest of us from rotting. He also said that they preserve us in our faith, and that they purify us.

There would have to be several assumptions for this statement to be true. First, one would have to believe that all immigrants have the good of others in the forefront. I believe we have seen from Sept. 11, 2001, that immigrants are capable of incredible evil. Immigrants are people just like the rest of us: there will be a percentage that commit crimes.

His statement that immigrants purify us "from the evil that wants to kind of creep in and just take over" is very difficult to swallow. Some of the immigrants have already broken our laws by coming in illegally. And that is supposed to purify people? I thought Christ was the only one who could purify any of us.

The other assumption is that all immigrants are Catholic, otherwise how can they preserve us in our faith? If he is speaking for all immigrants, this cannot be true because the United States has immigrants of all nationalities and faiths, many of whom are not Christian.

Yes, we are a nation of immigrants. So is Mexico. The true Native Americans were here before the Spanish or other Europeans set foot on the land of America (the United

States and Mexico). Both of our countries have a shameful history of how the native peoples were and still are being treated. I wonder why the Catholic Church hasn't taken up the cause of the true Native Americans?

If the immigrants were not Catholic, would they still be the "salt of the earth"? Would we still be purified if the immigrants were non-Christian? Would the priests still march in the streets with immigrants?

I have a very difficult time with our Catholic Church supporting a movement that encourages people to stay home from work and school. I am not convinced that the leaders of this movement nationally have the interest of the truly needy people at heart, either. My observation is that they have a different agenda that involves power and politics. Is this what the Church wants to embrace?

There is anti-American sentiment coarsening through this movement. Teenagers in California put the Mexican flag up over the U.S. flag that was flown upside down on May 1. It is very difficult as a U.S. citizen to support a movement that has a segment that is so anti-United States.

I am sure that Father Arturo is very passionate about his parishioners, and that they are undoubtedly nice people. However, not all immigrants have been good citizens.

I don't believe that immigrants are going to purify this nation: Only by the grace of God can we be protected from evil.

Lisa Dovey is a member of St. Pius X Parish in Indianapolis.

## Letters to the Editor

### Wanted: A kinder, gentler immigration law

This is in response to a letter in the April 28 issue of *The Criterion*.

I disagree that it is a sin to break a duly constituted law. The American judicial system was devised to permit the change of unjust laws. Do we, as Catholics, support *Roe vs. Wade*, because it is a duly constituted law?

The first thing we need to learn is just the slightest bit of information about U.S. immigration law. In my estimation, there are three countries that the U.S. purposely hinders persons for immigration: the United States of Mexico (yes, there are, I believe, 46 states), the Philippines and India, with an average 15-year wait.

There are special considerations for Jewish and Cuban refugees. There are special considerations for people with money. When you speak of the "illegals," remember you are speaking of God's children, many of whom are Catholic.

If you are of financial means and have more than \$100,000 to bank here in the U.S., at least prior to Sept. 11, you could basically obtain an immediate visa. If you are western European, you can pretty much get an instant visa. Have you traveled? Have you ever been told, "Sorry, you will have to wait 15 years to see Paris because that is the law"? My guess is that, as Americans, we would be outraged.

People ask how an "illegal" can pay taxes. The federal government issues tax identification numbers to anyone without a Social Security card. While this does not "officially" permit work, it does allow the "illegal" immigrants to pay taxes, employers to collect taxes, and the Mexican undocumented workers to fund approximately \$7 billion per year in Social Security that they will never obtain access to and which our leaders have so blatantly misspent. Yes, the federal government makes it possible for an "illegal" to pay federal, state, county, Social Security and Medicare taxes.

As far as respecting the laws of our great country, for those born or alive during the 1960s, two things happened: finally, after approximately 200 years, African-American people received civil rights and, later, Native American people received civil rights. Was it just to deny any American citizen his or her

civil rights then?

Furthermore, it is a well-known legal principle that an infant cannot break the law. Many "illegals" were brought here as infants, raised here, speak English and know nothing of the country from which they came. How do we handle this problem? Some excel in our schools, are in gifted programs, for which their parents pay taxes, some even own property, and the children here are—like it or not—our next generation.

Some of these children may grow up to provide cures for dreaded diseases, go to the moon, make an important scientific discovery and honor the land. These people are human beings, not "illegals."

I would like to see a kinder, gentler, world as well as a kinder, just and honest immigration law.

Karen E. Garnica Rosales, Indianapolis

### Readers grieved over book's blasphemy

We are deeply offended by Dan Brown's *The Da Vinci Code*. This book is a glaring blasphemy and a living lie against our Lord and Savior, Jesus Christ. We want the public to know that we are greatly grieved over this matter.

*The Da Vinci Code* follows on the heels of other print and TV media material attacking Christ.

They obviously believe they can pull this off with the claim that "it is fiction promoted for fame and fun." But, in fact, they do warfare to overthrow Christ and Christianity, hoping to take the world back to the age of paganism. They imagine the one true God as having no right, that he is nothing to them.

Out of self-interest, they should become well-studied in the woes and curses contained in Holy Scripture. The charge and suit against them happens in heaven even should it not be brought here on earth.

It's time they learn of the rights of God. All people will be brought to justice in due time. Man may propose anything he pleases, but ultimately God disposes.

This ill will, bigotry and prejudice is obvious for all to see and is extremely hurtful. It is our hope and prayer that they repent.

Zita M. Rosner, Indianapolis  
Dolores Kesterson, Indianapolis  
Zita Carroll, Greenwood

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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### We are truly ourselves when body and soul are intimately united

I continue the series on Pope Benedict's encyclical "God is Love."

The Holy Father said that in speaking about love we "immediately find ourselves hampered by a problem of language. Today, the term 'love' has become one of the most frequently used and misused of words, a word to which we attach quite different meanings."

The encyclical deals with the understanding and practice of love in sacred Scripture and in our Church's tradition, but the Holy Father said we still have to keep in mind the meaning of the word "love" in the different cultures and in present-day usage.

"We speak of love of country, love of one's profession, love between friends, love of work, love between parents and children, love between family members, love of neighbor and love of God."

Among all of these meanings, "one in particular stands out: love between man and woman, where body and soul are inseparably joined and human beings glimpse an apparently irresistible promise of happiness."

The pope remarked that all other kinds of love seem to fade in comparison. And he asks, "Are all of these forms of love basically one so that love in its many and varied manifestations is ultimately a single reality, or are we merely using the same word to designate totally different realities?"

Then the Holy Father developed a presentation on the difference and unity between love as "eros" and love as "agape."

He wrote: "That love between man and woman which is neither planned nor willed, but somehow imposes itself on human beings was called *eros* by the ancient Greeks." He mentions that the Greek Old Testament uses the word *eros* only twice, while the New Testament doesn't use it at all.

There are three Greek words for love: *eros*, *philia* (the love of friendship) and *agape*. Most often, the New Testament uses the word *agape*. St. John's Gospel uses the term *philia* (the love of friendship) "with added meaning" to express the relationship between Jesus and his disciples.

It is important to note that the Greeks rarely used the word *agape*. "The tendency to avoid the word *eros* together with the new vision of love expressed through the word *agape*, clearly point to something new and distinct about the Christian understanding of love."

Critics of Christianity since the era of the Enlightenment saw this new way of understanding love as something thoroughly negative. In fact, Friedrich Nietzsche expressed a widely held perception when he asserted that Christianity had poisoned *eros*, which gradually degenerated into a vice.

The pope writes, "Doesn't the Church with all her commandments and prohibitions, turn to

bitterness the most precious thing in life? Doesn't she blow the whistle just when the joy which is the Creator's gift offers us a happiness which is itself a certain foretaste of the divine?"

It's an important question. Did Christianity really destroy *eros*? To answer the question, the Holy Father gives a brief analysis of the term in the pre-Christian world. The Greeks, like other cultures, considered *eros* to be principally a kind of intoxication, the overpowering of reason by a "divine madness" which "tears man away from his finite existence" and enables him to experience supreme happiness.

Virgil said, "Love conquers all"—and he adds, "Let us, too, yield to love." In the pre-Christian religions, this attitude was expressed in fertility cults, part of which was the "sacred" prostitution which flourished in many temples. "Eros was celebrated as divine power, as fellowship with the Divine."

While the Old Testament opposed this form of religion, combating it as a perversion of religiosity, it in no way rejected *eros*. Rather, as the pope wrote, [the Old Testament] declared war on a warped and destructive form of it

because this counterfeit divinization of *eros* actually strips it of its dignity and dehumanizes it. ... Far from being goddesses, the prostitutes were human persons being exploited."

The brief overview of the meaning of *eros* in pre-Christian usage and the concept of the Old Testament tell us two things: "First, there is a certain relationship between love and the Divine: love promises infinity, eternity—a reality far greater and totally other than our everyday existence." But it is not simply a matter of submitting to instinct. "Purification and growth in maturity are called for; and these also pass through the path of renunciation. Far from rejecting or 'poisoning' *eros*, they heal it and restore its true grandeur."

The Holy Father says that this is due first and foremost to the fact that we are beings made up of body and soul. We are truly ourselves when body and soul are intimately united. He said the challenge of *eros* can be truly overcome when this unification is achieved.

(To be continued next week.) †

#### Archbishop Buechlein's intention for vocations for May

**Seminarians:** that they will be faithful to prayer and study, and persevere in their desire to serve God and the Church as priests.

## Somos verdaderamente nosotros mismos cuando cuerpo y alma se están íntimamente unidos

Continuo con la serie sobre la encíclica "Dios es amor" del Papa Benedicto.

El Santo Padre dijo que al hablar del amor "nos encontramos de entrada ante un problema de lenguaje. El término 'amor' se ha convertido hoy en una de las palabras más utilizadas y también de las que más se abusa, a la cual damos acepciones totalmente diferentes."

La encíclica habla acerca de la comprensión y la práctica del amor en la Sagrada Escritura y en la tradición de nuestra Iglesia, pero el Santo Padre dijo que asimismo debemos tener presente el significado de la palabra amor en las distintas culturas y en el uso que se le da en nuestros días.

"Se habla de amor a la patria, de amor por la profesión o el trabajo, de amor entre amigos, entre padres e hijos, entre hermanos y familiares, del amor al prójimo y del amor a Dios."

Entre todos estos significados "destaca, como arquetipo por excelencia, el amor entre el hombre y la mujer, en el cual intervienen inseparablemente el cuerpo y el alma, y en el que se le abre al ser humano una promesa de felicidad que parece irresistible."

El Papa indica que en comparación a éste, todos los demás tipos de amor parecen palidecer. Y plantea: "todas estas formas de amor ¿se unifican al final, de algún modo, a pesar de la diversidad de sus manifestaciones, siendo en último término uno solo, o se trata más bien de una misma palabra que utilizamos para indicar realidades totalmente diferentes?"

A continuación, el Santo Padre elabora

una exposición acerca de la diferencia y la similitud entre el amor como "*eros*" y el amor como "*ágape*."

Escribió: "Los antiguos griegos dieron el nombre de *eros* al amor entre hombre y mujer, que no nace del pensamiento o la voluntad, sino que en cierto sentido se impone al ser humano." Menciona en su exposición que el Antiguo Testamento Griego emplea la palabra *eros* únicamente en dos ocasiones, en tanto que el Nuevo Testamento no la emplea en absoluto.

En griego existen tres palabras para el amor: *eros*, *philia* (el amor de amistad) y *agapé*. Con frecuencia el Nuevo Testamento emplea la palabra *agapé*. El Evangelio según San Juan utiliza la palabra *philia* (el amor de amistad) "con significado ampliado," para expresar la relación entre Jesús y sus discípulos.

Cabe destacar que los griegos raramente utilizaban la palabra *agapé*. "Este relegar la palabra *eros*, junto con la nueva concepción del amor que se expresa con la palabra *agapé*, denota sin duda algo esencial en la novedad del cristianismo, precisamente en su modo de entender el amor."

Los críticos del cristianismo desde la época de la Ilustración asumieron esta nueva forma de entender el amor como algo absolutamente negativo. De hecho, Friedrich Nietzsche expresó una apreciación ampliamente difundida al aseverar que el cristianismo había envenenado a *eros* lo cual lo hizo degenerar gradualmente en un vicio. "La Iglesia, con sus preceptos y prohibiciones, ¿no convierte acaso en amargo lo más hermoso de la vida? ¿No pone quizás carteles de prohibi-

ción precisamente allí donde la alegría, pre-dispuesta en nosotros por el Creador, nos ofrece una felicidad que nos hace pregonar algo de lo divino?"

Resulta un planteamiento importante. ¿Acaso el cristianismo realmente destruyó a *eros*? Para responder dicha interrogante el Santo Padre ofrece un breve análisis sobre el término en el mundo precristiano. Los griegos, al igual que otras culturas, consideraban a *eros* ante todo como una suerte de arrebato, un triunfo sobre la razón por una "locura divina" que "arranca al hombre de la limitación de su existencia" y le permite experimentar la felicidad suprema.

Virgilio dijo: "el amor todo lo vence — y añade — rindámonos también nosotros al amor." En las religiones precristianas esta actitud se plasmaba en los cultos a la fertilidad, entre los cuales se encuentra la prostitución "sagrada" que se daba en muchos templos. "El *eros* se celebraba, pues, como fuerza divina, como comunión con la divinidad."

Si bien el Antiguo Testamento se opuso a esta forma de religión, combatiéndola como una perversion de la religiosidad, en ningún momento rechazó al *eros*. Más bien, según expresó el Papa: "[el Antiguo Testamento] declaró guerra a su desviación destructora, puesto que la falsa divinización del *eros* que se produce en

esos casos lo priva de su dignidad divina y lo deshumaniza (...) En realidad, no son diosas, sino personas humanas de las que se abusa."

Esta breve reseña del significado de *eros* en la época precristiana y el concepto del Antiguo Testamento, nos enseña dos cosas: "Ante todo, que entre el amor y lo divino existe una cierta relación: el amor promete infinidad, eternidad, una realidad más grande y completamente distinta de nuestra existencia cotidiana." Pero no se trata simplemente de dejarse dominar por el instinto. "Hace falta una purificación y maduración, que incluyen también la renuncia." Esto no es rechazar el *eros* ni "envenenarlo," sino sanarlo para que alcance su verdadera grandeza."

El Santo Padre dice que esto se debe principalmente al hecho de que somos seres constituidos por cuerpo y alma. Somos verdaderamente nosotros mismos cuando cuerpo y alma se están íntimamente unidos. Dijo que el desafío del *eros* puede superarse verdaderamente cuando se logra esta unidad.

(Continúa la próxima semana.) †

Traducido por: Language Training Center, Indianapolis

#### La intención de vocaciones del Arzobispo Buechlein para mayo

**Seminaristas:** ¡Que ellos sean fieles a la oración y estudien, y continúen en su deseo de servir a Dios y la Iglesia como sacerdotes!

# Events Calendar

## May 19

Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. Catholic Business Exchange, Mass, 6:30 a.m., buffet breakfast and program, \$10 per person. Information: [www.catholicbusinessexchange.org](http://www.catholicbusinessexchange.org).

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Ninth annual Sister-to-Sister Celebration**, youth night, 7 p.m. Information: 317-632-9349.

St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis. **"Cancer 101," free seminar for cancer patients and their families**, noon-2 p.m. Registration: 317-257-1505 or e-mail [www.StFrancisHospitals.org](http://www.StFrancisHospitals.org).

Holy Trinity Parish, 2618 W. St. Clair St., Indianapolis. **"500" Festival**, games, food, 5 p.m. Information: 317-631-2939.

## May 19-20

St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis. Little Sisters of the Poor, **rummage sale**, furniture, household items, china, clothing, 10 a.m.-4 p.m. Information: 317-872-6420.

## May 19-21

St. Joseph Parish, 125 E. Broadway St., Shelbyville. **Parish festival**, rides, crafts, food, Fri. 5-11 p.m., Sat. noon-11 p.m.,

Sun. noon-10 p.m. Information: 317-392-0639.

## May 20

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. Helpers of God's Precious Infants' monthly **pro-life Mass**, 8:30 a.m., **eneration of Missionary Image of Our Lady of Guadalupe**, rosary with the image outside Clinic for Women (abortion facility), 3607 W. 16th St., Indianapolis, then return to church for Benediction. Information: 317-923-6246.

St. Andrew the Apostle Parish, Parish Hall, 4050 E. 38th St., Indianapolis. **Ninth annual Sister-to-Sister Celebration**, prayer breakfast, 9 a.m. Information: 317-632-9349.

Holy Name of Jesus Parish, 89 N. 17th Ave., gymnasium, Beech Grove. **Singles' Country Western Night**, 7:30-9 p.m., \$5 per person. Information: 317-289-8430.

Ursuline Motherhouse, 3115 Lexington Road, Louisville, Ky. **Women's Panel, "Empowering Women,"** 9 a.m.-noon. Information: 502-896-3915 or e-mail [bfreeman@ursulineslou.org](mailto:bfreeman@ursulineslou.org).

## May 21

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. Faith Formation Team, **"Apologetics from A-Z,"**

sessions for children 4 years and older, sessions for adults, 11:15 a.m.-11:55 a.m. Information: 317-636-4478.

Holy Cross Parish, 125 N. Oriental St., Indianapolis. **10th annual Health Fair**, 11:30 a.m.-1:30 p.m. Information: 317-637-2620.

St. Andrew the Apostle Parish, 4050 E. 38th St., Indianapolis. **Ninth annual Sister-to-Sister Celebration**, Mass, 10 a.m. Information: 317-632-9349.

St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis. **40th anniversary celebration of ordination of Father Larry Crawford**, Mass, 11 a.m., luncheon following Mass. RSVP: 317-291-1459.

St. Paul Parish, 9798 N. Dearborn Road, Guilford. **St. Paul's Ladies Sodality, hot breakfast bar buffet**, 7:30 a.m.-noon (EDT), free-will donation. Information: 812-623-2349.

Marian College, 3200 Cold Spring Road, Indianapolis. World Food Programme, **"Fight Hunger: Walk the World,"** 2:30 p.m. Information: [www.fighthunger.org](http://www.fighthunger.org).

Aurora Knights of Columbus #2111, 208 Fifth St., Aurora. **St. Mary School, chicken**

**dinner**, noon-6 p.m., free-will donation. Information: 812-926-0060 or e-mail [catalano@catholicexchange.com](mailto:catalano@catholicexchange.com).

Plainfield High School auditorium, 709 Stafford Road, Plainfield. **Positive Thinking Seminar, "How to Transform Your Life by Transforming Your Mind, Spring Clean Your Life,"** Becky Gaynor, presenter, registration, 1 p.m. seminar, 2-4 p.m., no charge. Information: 317-837-8214 or e-mail [bregistration@sbcglobal.net](mailto:bregistration@sbcglobal.net).

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **Monte Cassino pilgrimage, "Mary, Model of the Church,"** Benedictine Father Columba Kelly, presenter, 2 p.m. (CDT). Information: 812-357-6501.

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

## May 24

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Saint Meinrad School of Theology,

200 Hill Drive, St. Meinrad. **ELM formation workshop, "Special Issues in Ministry Diversity among Catholics,"** Information: 812-357-6721 or 800-334-6821.

## May 25

Divine Mercy Perpetual Adoration Chapel, 3356 W. 30th St., Indianapolis. **Veneration of Missionary Image of Our Lady of Guadalupe**. Information: 317-926-1963.

Cardinal Ritter High School, 3360 W. 30th St., Indianapolis. **12th annual "Race Party,"** 6 p.m., \$65 per person. Information: 317-927-7825 or e-mail [raceparty@cardinalritter.org](mailto:raceparty@cardinalritter.org).

St. Athanasius the Great Byzantine Church, St. Mary Hall, 1117 Blaine Ave., Indianapolis. **Catholic Charismatic Renewal of Indianapolis, praise, worship and healing prayers**, 7:15-8:45 p.m. Information: 317-592-1992, [www.holyspirit.org](http://www.holyspirit.org) or e-mail [ccrci@hotmail.com](mailto:ccrci@hotmail.com).

## May 26

Fuzzy Zoeller's Covered Bridge Golf Course, 12510 Perry Crossing Road, Sellersburg. **Cardinal Ritter Birthplace Foundation, third annual Cardinal Ritter Golf Scramble**, 8 a.m., \$100 per person. Information: 812-923-9074 or 502-741-1900.

Our Lady of Mount Carmel Parish, 14598 Oakridge Road, Carmel, Ind. (Diocese of Lafayette). **Natural Family Planning (NFP) class**, 7-9 p.m. Information: 317-848-4486.

## May 27

St. Paul Church, 218 Scheller Ave., Sellersburg. **Nocturnal Adoration, exposition of the Blessed Sacrament**, Mass, 5 p.m., adoration following Mass until Sunday 7 a.m. Information: 812-246-2252.

## May 28

St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis. **Pancake and sausage breakfast**, 6:30-9:30 a.m., adults \$4 per person, children \$2 per person, Mass, 7:30 a.m.

St. Mary Parish, 311 N. New Jersey St., Indianapolis. **Natural Family Planning (NFP) class (Spanish-only)**, 10 a.m.-noon. Information: 317-637-3983.

## May 29

Calvary Cemetery Chapel, 435 W. Troy Ave., Indianapolis. **Memorial Day Mass**, noon. Information: 317-574-8898.

Our Lady of Peace Cemetery Chapel, 9001 Haverstick Road, Indianapolis. **Memorial Day Mass**, noon. Information: 317-574-8898. †

## Retreats and Programs

### May 19-21

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Tobit Weekend for engaged couples**. Information: 317-545-7681 or e-mail [www.archindy.org/fatima](http://www.archindy.org/fatima).

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"St. Benedict's Way,"** Benedictine Brother Maurus Zoeller, presenter. Information: 812-357-6611 or e-mail [avinson@saintmeinrad.edu](mailto:avinson@saintmeinrad.edu).

Saint Mary-of-the-Woods, Providence Center, St. Mary-of-the-Woods. **SpiritPro retreat, "Anatomy of the Spirit: The Seven Stages of Power and Healing,"** Christian Brother Barry Donaghue, presenter, \$120 per person for room, \$80 per person for commuter. Information: 812-535-4531 or e-mail [movotne@spsmw.org](mailto:movotne@spsmw.org).

Mount St. Francis Retreat Center, 101 St. Anthony Drive, Mount St. Francis. **Women's Retreat**. Information: 812-923-8817 or e-mail [retreats@mountsaintfrancis.org](mailto:retreats@mountsaintfrancis.org).

### May 20

Michaela Farm, Oldenburg. **Fishing Clinic**,

"Fishing Basics 101," 9 a.m.-noon, fish cleaning and preparation, 1-4 p.m., \$10 both sessions, \$5 one session. Information: 812-933-661 or e-mail [michaelafarm@seidata.com](mailto:michaelafarm@seidata.com).

### May 21

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Rosary 101,"** Msgr. Joseph F. Schaedel, presenter, 7 p.m., \$20 per person. Information: 317-545-7681 or e-mail [www.archindy.org/fatima](http://www.archindy.org/fatima).

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Pre-Cana Conference for engaged couples**, 1:45-6 p.m. Information: 317-545-7681, 317-236-1596 or 800-382-9836, ext. 1596.

Michaela Farm, Oldenburg. **"Nature Snippets into Masterpieces,"** Franciscan Sister Ann Vonder Meulen, presenter, 1-3 p.m., \$20 per family. Information: 812-933-0661 or e-mail [michaelafarm@seidata.com](mailto:michaelafarm@seidata.com).

### May 23

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Morning for Moms: Appreciating Scripture,"** Father Jeff Godecker, presenter, 8:30 a.m.-1 p.m., \$25 per person. Information: 317-545-7681 or e-mail [www.archindy.org/fatima](http://www.archindy.org/fatima).

### June 2-4

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. **"The Way of St. Benedict: Seeking God and Desiring Good Days,"** Information: 812-367-2777, 800-880-2777 or [kordes@thedome.org](mailto:kordes@thedome.org).

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Finding Grace," retreat for Our Lady of Grace Academy alumnae**, Benedictine Sister Mildred Wannemuehler, presenter. Information: 317-788-7581 or e-mail [benedictinn@yahoo.com](mailto:benedictinn@yahoo.com).

### June 4

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Pre-Cana Conference for engaged couples**, 1:45-6 p.m. Information: 317-545-7681, 317-236-1596 or 800-382-9836, ext. 1596.

### June 9

Michaela Farm, Oldenburg. **Junior Badge Day**, wildlife badge, Franciscan Sister Ann Marie Quinn, presenter, 10 a.m.-noon or 2-4 p.m., \$6 per person. Information: 812-933-0661 or e-mail [michaelafarm@seidata.com](mailto:michaelafarm@seidata.com).

### June 10

Michaela Farm, Oldenburg. **International Back-to-Back Wool Challenge with Indiana Fiber Friends**, 9 a.m.-5 p.m., donation to cancer research. Information: 812-933-0661 or e-mail [michaelafarm@seidata.com](mailto:michaelafarm@seidata.com).

### June 14

Michaela Farm, Oldenburg. **Brownie Try-It Day**, Animal Try-It Badge, 10 a.m.-noon or 2-4 p.m., \$15 per person. Information: 812-933-0661 or e-mail [michaelafarm@seidata.com](mailto:michaelafarm@seidata.com).

### June 16-18

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Tobit Weekend for engaged couples**. Information: 317-545-7681 or e-mail [www.archindy.org/fatima](http://www.archindy.org/fatima).

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Six Roads to Inner Peace,"** Benedictine Father Eric Lies, presenter. Information: 812-357-6611 or e-mail [avinson@saintmeinrad.edu](mailto:avinson@saintmeinrad.edu).

### June 16-23

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. **"Intensive Centering Prayer Retreat,"** Information: 812-367-2777, 800-880-2777 or [kordes@thedome.org](mailto:kordes@thedome.org).

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. **"Post-Intensive Centering Prayer Retreat,"** Information: 812-367-2777, 800-880-2777 or [kordes@thedome.org](mailto:kordes@thedome.org).

### June 23-30

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. **"Biblical Portraits," guided retreat**,

Benedictine Father Konrad R. Schaefer, presenter. Information: 812-367-2777, 800-880-2777 or [kordes@thedome.org](mailto:kordes@thedome.org).

### June 26-29

University of Notre Dame, Notre Dame, Ind. (Diocese of Fort Wayne-South Bend). **North American Conference of Separated and Divorced Catholics**, "Making Light," pre-conference ministry leadership seminars. Information: 906-482-0494.

### June 29-July 2

University of Notre Dame, Notre Dame, Ind. (Diocese of Fort Wayne-South Bend). **North American Conference of Separated and Divorced Catholics**, "Making Light," international conference. Information: 906-482-0494.

### June 30-July 2

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"The Return of the Prodigal,"** Benedictine Brother Gabriel Hodges, presenter. Information: 812-357-6611 or e-mail [avinson@saintmeinrad.edu](mailto:avinson@saintmeinrad.edu).

### June 30-July 7

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. **"Soul Sisters: Connecting, Bonding and Healing," guided retreat**, Edwina Gateley, presenter. Information: 812-367-2777, 800-880-2777 or [kordes@thedome.org](mailto:kordes@thedome.org). †

## Four parishes change Mass times due to holiday and race

Four parishes in the Indianapolis West Deanery will change their Mass schedule for the Memorial Day weekend on May 27-28 due to the Indianapolis 500 on May 28.

**St. Christopher Parish, 5301 W. 16th St., Indianapolis**—Mass will be celebrated at 4 p.m. and 6 p.m. on May 27. No Masses will be celebrated on May 28.

**St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis**—Mass will be celebrated in English at 4 p.m. and 5:30 p.m. and in Spanish at 7 p.m. on May 27, and at 7:30 a.m. on May 28.

**St. Michael the Archangel Parish, 3354 W. 30th St., Indianapolis**—Mass will be celebrated at 4 p.m. and 5:30 p.m. on May 27 and at 7:30 a.m. on May 28.

**Holy Trinity Parish, 2618 W. St. Clair St., Indianapolis**—Mass will be celebrated at 4 p.m. on May 27. There will not be a Mass on May 28.

For information about Mass changes at other parishes in the area, call the parish offices. †



## Sankofa Family Summit

Archbishop Charles J. Chaput of Denver embraces Elease Conwell, a member of St. Rita Parish in Indianapolis, during the ninth annual Sankofa Family Summit held on April 28-30 in Denver. Elease gave the welcoming address at the spiritual enrichment summit and presented a gift to Archbishop Chaput. The spiritual enrichment summit was founded by Divine Word Fathers Chester and Charles Smith, left and right, who are in residence at St. Rita Parish.

# Miter Society shows appreciation to supporters of Church's ministries

By Sean Gallagher

Many Catholics across the archdiocese make significant sacrifices to support the ministries of the Church in central and southern Indiana through the United Catholic Appeal.

The archdiocese's Miter Society is one way to show appreciation to these collaborators in Church ministries.

More than 130 members of the society gathered on May 3 for a Mass at SS. Peter and Paul Cathedral in Indianapolis and a reception afterward at the Archbishop O'Meara Catholic Center across the street.

They were joined by several of the 25 candidates for the permanent diaconate in the archdiocese and their wives.

Archbishop Daniel M. Buechlein was the celebrant of the Mass. At the reception, he offered his reflections on the ministry of the Church in central and southern Indiana, and the role that members of the Miter Society play in it.

"I know that each time that I ask for your help, it requires a sacrifice," he said. "I don't take that for granted, and I certainly appreciate it."

"This Miter Society is one small way that we have of thanking you for being good stewards and for helping lead the way in your parishes in serving others," he said. "Needless to say, we have a great mission to accomplish together in helping the poor, in educating our children, and in preparing our seminarians for the priesthood and our permanent deacon [candidates for] carrying out all of our ministries in the Church."

Members of the Miter Society have contributed a minimum of \$1,500 to the United Catholic Appeal.

Last year, 530 members of the Miter Society from 101 parishes contributed \$1.2 million toward the \$5.5 million raised for the 2005-06 United Catholic Appeal goal.

Since the start last fall of the Legacy for Our Mission: For Our Children and the Future campaign, 549 Catholics who have made significant contributions to the campaign have been named honorary members of the Miter Society.

In addition to being invited to the annual Miter Society Mass and reception, members also have opportunities to tour a home mission site, take part in a day of prayer at Our Lady of Fatima Retreat House or attend a special dinner at the residence of Archbishop Buechlein.

During the May 3 reception following the Mass, the archbishop also answered written questions submitted by those present about the ministries supported by the Legacy for Our Mission campaign and about other matters relating to the life of the Church.

The campaign supports the formation of the future priests of the archdiocese, and one member asked Archbishop Buechlein about the "future outlook for seminarians."

In reply, the archbishop said he was encouraged by the "new spirit" among the seminarians. He added that the Bishop Bruté House of Formation, which just



Archbishop Daniel M. Buechlein kisses a book of the Gospels held by Deacon Ed Hilger, a member of St. Bartholomew Parish in Columbus, during a May 3 Mass at SS. Peter and Paul Cathedral in Indianapolis. Members of the archdiocesan Miter Society were present at the Mass.

completed its second year of operation, has already helped "revive a culture of vocations," especially among the youths of the archdiocese.

"I would say the quality of our seminarians is extraordinary," Archbishop Buechlein said. "And I was in seminary work for many years before I became a bishop. I'm very proud of them."

He was also asked about his hopes for the archdiocese's candidates for the permanent diaconate.

"I have great hopes for them," Archbishop Buechlein said. "It took a long time for our archdiocese to launch a permanent diaconate program. But we finally got there. And we have good candidates."

He was also asked about what he enjoys about his own vocation.

In reply, the archbishop emphasized the celebration of the sacraments while noting that different events around the archdiocese keep him on the go.

"Needless to say, ordaining priests and

deacons is a tremendous privilege and a great, great lifting of my spirit," the archbishop said.

Another Miter Society member asked Archbishop Buechlein about the progress of the Legacy for Our Mission campaign toward its \$100 million goal.

"Well, we're right on target," he said. "The pilot phase of that campaign included 10 parishes, and exceeded our hopes and expectations. That's a harbinger of what's coming."

The archbishop also offered a longer view on the role of the campaign in the life of the archdiocese.

"God gives us the gifts. We need to share them," Archbishop Buechlein said. "I have seven more years as your archbishop before I'm at the retirement age. And by that time, I'd like to leave the archdiocese in a lot better shape than when I came 13 years ago."

"And that's possible because you all are responding. Thank you very much." †



Archbishop Daniel M. Buechlein speaks with Kevin and Colleen Teasley, members of St. Monica Parish in Indianapolis, during a May 3 reception at the Archbishop O'Meara Catholic Center in Indianapolis.

## LEGACY FOR OUR MISSION:

*For Our Children and the Future*

### CARDINAL RITTER'S LEGACY LIVES AT INDIANAPOLIS WEST DEANERY HIGH SCHOOL

THE CLAMOR IN THE HALLWAYS AND CLASSROOMS AT CARDINAL RITTER HIGH JUNIOR/SENIOR SCHOOL ON THE WEST SIDE OF INDIANAPOLIS IS GROWING. It's where a surging student enrollment signals a growing demand from families throughout the Indianapolis West Deanery for quality Catholic education.

It's also music to the ears of Paul Lockard, president of Cardinal Ritter, and Ritter Principal Jo Hoy. As leaders of the Indianapolis West Deanery school, they're proud that so many graduates and current students are carrying on the examples set by Cardinal Joseph E. Ritter, the first Archbishop of Indianapolis and eventual cardinal and archbishop of the St. Louis Archdiocese.

As the spiritual leader of the Archdiocese of Indianapolis from 1934 through 1946, Cardinal Ritter's achievements included leading a desegregation movement within archdiocesan Catholic schools. The efforts came more than 15 years before the United States Supreme Court ruling in the landmark *Brown vs. Board of Education* case, which ordered schools to admit African-American and other minority students.

"If Cardinal Joseph Ritter were to walk these halls today, I can't help but believe that he would be happy about his namesake school," Lockard says.

Today 60 percent of the school's student enrollment is white, while approximately 25 percent of the student body is African-American. The rest of the other students are from Asian, Hispanic or other backgrounds.

That context is central to the campaign case presented by Ritter officials for the archdiocesan *Legacy for Our Mission*



*"We are one Church and one body—that's why people should help."*

campaign. Lockard says 40 percent of Ritter students attend the school with some level of financial aid. In addition, Ritter's staff and board of directors have also outlined the pressing needs of the school's physical plant. Planned renovations and expansion work will enhance classrooms and other facilities such as science labs and instruction rooms necessary for today's curriculum.

These renovations and expansion efforts will also help address the space needs presented by a student population that has swelled to 450 students. Lockard says the school plans to contain its growth, but demand could push the enrollment to as many as 500 students by this fall. Upgrades will also help Ritter educators stay on pace with student improvements in school ISTEP scores.

Lockard admits it's a terrific "problem" to have as he and Hoy work to serve as many students and their families as possible. That's why they contribute to the *Legacy for Our Mission* campaign by speaking at local parishes and helping with other efforts that ultimately will benefit Ritter's future. Funds raised in the campaign will help the school build its endowment—a primary source of tuition assistance—and tackle deferred maintenance needs.

Somewhere out there, Lockard says, spreading the message about Catholic schools throughout the archdiocese—and at Ritter in particular—will touch someone and help them realize how they can make a significant impact by contributing to their parish campaign.

"We are one Church and one body—that's why people should help," Lockard says. "Our role at Cardinal Ritter is so stabilizing in this community."

*Legacy for Our Mission, the archdiocese's capital campaign, is guided by the principles of Christian stewardship and addresses the needs of archdiocesan ministries such as Catholic education. By contributing to the Legacy for Our Mission campaign through your local parish, a portion of your gift will be allocated to future ministry needs and distributed to efforts such as Our Mission of Education.*

# A milestone moment

## 1,246 students to graduate at Catholic high schools in archdiocese

By John Shaughnessy

The graduating seniors each have their stories to share—stories of overcoming challenges and achieving success.



Drew Ruckelshaus

It's one of the connections that bind the 1,246 Catholic high school seniors in the archdiocese who will graduate this spring.

Here is one graduate's story.

As a member of the Class of 2006, Drew Ruckelshaus looks forward to receiving his high school diploma while also knowing there was a time when people feared he wouldn't make it to this milestone moment.

At the age of 8, Drew was diagnosed with leukemia. For the next three years, he tried to cope with feeling frightened while he endured treatments to keep him alive. When his disease went into remission, it was a turning point that led to the motto for life that he has embraced ever since.

"I always go by the motto, 'God has a plan for everyone,'" said Drew, now 19. "That's what I live by. God gave me the disease for a reason. It's rough sometimes—especially since I can't play sports—but I try to live that motto."

In his four years at Cathedral High

School in Indianapolis, Drew has been a student trainer for the football team and the boys' basketball team. He helped build a home for a needy family through the Habitat for Humanity program. He has become a member of the National Honor Society. He has also worked with the Indiana Pacers basketball team, helping their training staff.

"When I was diagnosed, David Craig was the head trainer with the Pacers," Drew recalled. "He's a good friend of my father, and his first wife was dying of cancer. He pulled me under his wing. Ever since then, I've wanted to get into that profession."

As Craig helped Drew during his battle with leukemia, Drew now tries to help other young people when they are diagnosed with the disease.

"When people get cancer, I get calls to help them," said Drew, a member of St. Pius X Parish in Indianapolis. "When you first find out, you're real scared. It helps them to know somebody who has been through it."

The son of John and Mary Ruckelshaus will attend Miami of Ohio University, and plans to major in athletic training.

"Drew's greatest asset is his positive attitude," said Chris Kaufman, an assistant football coach at Cathedral. "To go through what he has and have the attitude he has is truly remarkable. I have no doubt he'll be successful in life."

Drew said he's just trying to follow his motto of trusting God. "I've done fairly well. In the long run, I've really lived by it."

It's just one of the stories of the Class of 2006.

Here is a listing of graduation-related information for the 10 Catholic high schools—seven archdiocesan and three private—in the archdiocese.

**Bishop Chatard High School** in Indianapolis has a graduating class of 181 seniors.

The Baccalaureate Mass will be on May 24 at 6 p.m. at the high school.

The graduation ceremony will be on May 25 at 7:30 p.m. at the Murat Centre in Indianapolis.

The class valedictorian is Lauren Fohl, the daughter of Nicholas and Lisa Fohl of St. Pius X Parish in Indianapolis.

The class salutatorian is Aidan McKiernan, the son of Philip and Holly McKiernan of Immaculate Heart of Mary Parish in Indianapolis.

The archdiocese will be represented at the graduation by Msgr. Joseph F. Schaedel, vicar general, and Annette "Mickey" Lentz, executive director of Catholic education and faith formation for the archdiocese.

**Brebeuf Jesuit Preparatory School** in Indianapolis has a graduating class of 195 seniors.

The Baccalaureate Mass will be on May 21 at 5 p.m. at the school.

The graduation ceremony will be on May 26 at 8 p.m. at Clowes Memorial Hall at Butler University in Indianapolis.

Matthew Giffin will speak for the senior class at graduation. He is the son of Kenneth and Marjie Giffin of St. Pius X Parish.

The archdiocese will be represented at the graduation by Msgr. Schaedel.

**Cardinal Ritter Jr./Sr. High School** in Indianapolis has a graduating class of 59 students.

The Baccalaureate Mass will be on June 1 at 7 p.m. at St. Malachy Church in Brownsburg.

The graduation ceremony will be on June 2 at 7 p.m. at the high school.

The class valedictorian is Carolyn Ranck, the daughter of Joseph and Kristin Ranck of St. Christopher Parish in Indianapolis.

The class salutatorian is Elizabeth O'Connor, the daughter of Chris and Mary Pat O'Connor of St. Monica Parish in Indianapolis.

The archdiocese will be represented at the graduation by Archbishop Daniel M. Buechlein and Lentz.

**Cathedral High School** in Indianapolis has a graduating class of 300 seniors.

The Baccalaureate Mass will be on May 20 at 10 a.m. at the Robert V. Welch Student Activity Center at the school.

The graduation ceremony will be on

May 21 at 1 p.m. at Clowes Memorial Hall at Butler University in Indianapolis.

The class valedictorians are Conor Bindner and Kevin Karp. Conor is the son of Michael and Joan Bindner of St. Simon the Apostle Parish in Indianapolis. Kevin is the son of John and Carol Karp of St. Simon the Apostle Parish.

The class salutatorian is Hannah Bowman, the daughter of Scott and Patricia Bowman of Holy Spirit Parish in Fishers, Ind., in the Lafayette Diocese.

The archdiocese will be represented at the graduation by Peggy Elson, associate director for schools and director of the Teaching Advancement Program for the archdiocese's Office of Catholic Education.

**Father Michael Shawe Memorial Jr./Sr. High School** in Madison has a graduating class of 22 seniors.

The Baccalaureate Mass will be on June 2 at 7 p.m. at the Father Hilary Meny Gymnasium at the school.

The graduation ceremony will be on June 4 at 2 p.m. at the gymnasium.

The class valedictorian is Thomas Kring, the son of Denny and Beth Kring of Prince of Peace Parish in Madison.

The salutatorians are Rebecca Lathrem and Jesse Roberts. Rebecca is the daughter of Rhonda Shafer and Charles Lathrem. Jesse is the son of David and Cheryl Roberts of Prince of Peace Parish.

Archbishop Buechlein and Lentz will represent the archdiocese at a Mass for seniors on May 22 at 11 a.m. at St. Patrick's Chapel, the school chapel.

**Father Thomas Seccina Memorial High School** in Indianapolis has a graduating class of 83 seniors.

The Baccalaureate Mass will be on May 21 at 2:30 p.m. at St. Therese of the Infant Jesus (Little Flower) Church in Indianapolis.

The graduation ceremony will be on May 26 at 7 p.m. at Seccina's gymnasium.

The class valedictorian is Sarah Rumely, the daughter of Bill and Elyse Rumely of St. Michael Parish in Greenfield.

The class salutatorian is Jessica Howard, the daughter of James and Betty Howard of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis.

The archdiocese will be represented at the graduation by Ronald Costello, associate executive director of Catholic education and school improvement and director of Project EXCEED.

**Oldenburg Academy** in Oldenburg has a graduating class of 43 seniors.

The Senior Mass was held on May 12 at the Chapel of the Immaculate Conception in Oldenburg. Lentz represented the archdiocese.

The graduation ceremony will be on May 28 at 1 p.m. at the chapel.

The class valedictorian is Kathryn

See GRADUATES, page 16

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# New state regulations for clinics will help limit abortions

By Mary Ann Wyand

New state regulations for abortion clinics will help limit legalized abortion, two Church officials said on May 15, because the recently signed law requires providers to pass Indiana Department of Health inspections to qualify for licensing like hospitals, outpatient surgery centers and nursing homes.

On May 10, Gov. Mitch Daniels signed a law requiring abortion clinics to be licensed and surveyed regularly. It is based on rules developed from a bill passed during the 2005 legislative session.

The law stipulates that clinics must comply with specific standards for medical

procedures—including anesthesia and surgery—as well as rules for governance, operation and facilities that require following established policies, maintaining accurate medical records and providing informed consent facts about abortion and alternatives to every client.

Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry, said the governor “sent a powerful message to abortion providers by signing legislation that would impose regulations for all abortion clinics in the state.”

Sister Diane said “the message is that the abortion industry’s days of unregulated operations are over.”

She said “the myth that abortion is as harmless as a manicure is being dispelled with the introduction of health inspectors and the enforcement of informed consent information to women” as required by

Indiana law.

“Of course, the ultimate goal of the pro-life movement is to outlaw the abortion industry,” she said, “as definitively as American society put an end to the slavery industry in the 19th century.”



Glenn Tebbe

Glenn Tebbe, director of the Indiana Catholic Conference (ICC), the Church’s public policy organization in the state, was present when Daniels signed the bill into law at the Statehouse. It will go into effect on July 1.

“The Indiana Catholic Conference is pleased that the regulations will now become law,” Tebbe said. “ICC supported the law that authorized the [state] Department of Health to develop the rules.

“While the Indiana Catholic Conference does not support abortion,” he emphasized, “the Church is concerned for the health and well-being of all persons. Since abortion is a surgical procedure, the state of Indiana has a responsibility to monitor the health and welfare of patients in abortion facilities.”

Tebbe said the public has “a right to expect—and government has the responsibility to impose—such regulation and accountability in the interest of public health and safety.”

A statement on the Indiana Right to Life Web site applauded the legislature’s and governor’s actions. “Not only will health inspectors have full authority to inspect abortion clinics on a regular and frequent basis,” the Right to Life statement noted, “but the state will have the enforcement power needed to ensure that abortion clinics are providing informed consent information to women as required by law.” †

# Bishops wary of posting Guard on border, urge immigration reform

WASHINGTON (CNS)—President George W. Bush’s address on May 15 on immigration reform got mixed reviews from advocates for immigrants, who expressed gratitude for his support of legalization for illegal immigrants but had concerns about his plan to deploy National Guard troops on the border.

Bishop Gerald R. Barnes of San Bernardino, Calif., chairman of the U.S. bishops’ Committee on Domestic Policy, said he welcomed the president’s speech on the need to reform the immigration system, but expressed concern about “the introduction of

military personnel because there has not been an adequate public discussion about its implications, especially for the treatment of migrants.”

In his first such nationwide address on a domestic policy matter in years, Bush gave his most explicit support to date for a program that would provide a way for most of the estimated 11 million to 12 million illegal immigrants in the country to legalize their status. He proposed requiring them to pay a fine and back taxes, learn English and hold a job for an undefined set number of years to be allowed to stay in the country.

Much of the president’s speech focused on border enforcement. He said up to 6,000 members of the National Guard would be sent to the border states of California, Arizona, New Mexico and

Texas, where they would assist the Border Patrol in jobs such as intelligence analysis, installation of fences and barriers, building roads and providing training.

In his statement, issued in Washington prior to Bush’s address, Bishop Barnes reiterated the U.S. bishops’ position that “the real solution to the immigration crisis lies in a comprehensive approach to the problem. This approach must include a long-term strategy to address the root causes of flight, such as combating poverty in sending countries.

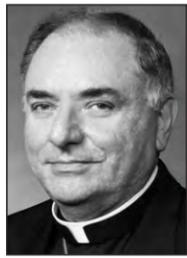
“It also must include comprehensive reform of our nation’s immigration laws, which features an opportunity to earn citizenship for the undocumented in our country and the creation of legal avenues for migration for migrants to work and join families in a safe, orderly, and humane

manner,” the bishop said.

“We are hopeful that the president also will commit himself to these elements as part of a comprehensive immigration reform bill,” he added.

The bishop said immigration is an issue of “urgent national priority.” He said the U.S. bishops for several years “have urged our elected officials to address our nation’s immigration crisis in a just, humane and comprehensive manner.”

Sen. Edward M. Kennedy, D-Mass., co-author of an immigration bill approved this spring by the Senate Judiciary Committee but still awaiting final resolution, said in a statement that he is concerned that “the urgent work of immigration reform is not sidetracked by the president’s proposal to use the National Guard at the border.” †



Bishop Gerald R. Barnes

to reform the immigration system, but expressed concern about “the introduction of

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# FRIENDSHIP

continued from page 1

When she was a freshman, she didn't know about Saint Mary's "Friends with Sisters" program, a program that tries to establish relationships between the sisters and the students.

She spent her second year studying in Ireland, a country where she witnessed people trying to make their faith a part of their daily lives—an approach she wanted in her own life when she returned to Saint Mary's for her junior year.

"Most of the nuns at the convent are retired. They're very old. They don't have a lot of family left," Ritter said. "You see the nuns walking around campus when it's warm. Most are so cute, so friendly and they always want to stop and talk to you. I have a weakness for older people. It occurred to me, 'Why don't we have more contact with them?' When I heard about the program, it seemed like an obvious thing to do."

The more she became involved in the program, the more she became intrigued by the sisters' stories. The sisters talked about growing up, deciding to follow their vocations and traveling as missionaries to Africa and South America.

Ritter particularly became intrigued when she was matched with Sister Marie.

"She's always telling me stories about when she was a teacher," said Ritter, a member of St. Simon the Apostle Parish in Indianapolis. "She was a French teacher. She'd tell me about taking her kids up to Toronto. After she retired here, she volunteered at St. Joseph Hospital. She was doing it up until the middle of last summer."

Still, Sister Marie never really stopped being a teacher, Ritter said. Ritter came to realize that she was Sister Marie's latest student.

"I've always been a Catholic who goes to church on Sunday, and I pray," she said. "But being with her has made me evaluate my faith more, which has made me value it more. It's made me think if her life would be a life I want. I don't think it's the life for me, but our relationship has improved my faith."

"I meet her at Mass every Sunday at 9:45 in the

morning. We always sit together, and then we usually go to brunch. If I'm not there, she always calls."

Ritter laughed and added, "To go to Mass with your family is one level of faith. To go to Mass with a lot of nuns, it bumps it up a level."

## 'We're all here at God's will'

When Ritter signed up for the "Friends with Sisters" program, she just was required to spend an hour a week visiting Sister Marie. Now, she stops by the convent two to four times a week to visit her friend. She also spends time with other sisters and has become one of the student leaders for the program.

"There are about 200 sisters on the campus, and there are about 150 students involved in the program," said Holy Cross Sister Louisita Welsh, who is the faculty adviser for the program. "I think the program builds up a relationship between the generations like no other can. It's a wonderful connection, very rich."

Sister Louisita has seen that kind of connection between Ritter and Sister Marie.

"Molly has been a great friend to Sister Marie," said Sister Louisita. "Even as Sister Marie has been going downhill, Molly has been there for her."

For most of the time, Ritter has viewed her connection with Sister Marie "like a grandmother-granddaughter relationship." Now, as Sister Marie's mental and physical health has declined, Ritter considers her role as more of a caretaker.

"I go to keep her company," Ritter said. "I love spending time with her. We share stories and feelings. I have a better understanding of what's going on with her because my grandmother and my grandfather had Alzheimer's. That experience has given me the ability to keep visiting her. She just wants company, and she wants somebody to talk to."

As graduation nears, Ritter knows the time for connection and conversation with Sister Marie is fading. After graduation, Ritter will return to Indianapolis to live and work, starting a job in sports marketing—starting a new chapter in her life.

"Obviously, my life is changing," she said. "It's a little more unstable, with friends moving away and, all of a

Submitted photo



Molly Ritter and Holy Cross Sister Marie Emile pose together at a Halloween party, part of a friendship in which they have shared times of tragedy, faith, hope and joy.

sudden, I'll have to be financially independent. I'm going to depend on my faith more than ever before in such a transition time. I know things will work out, but I'm hesitant to move on."

Still, she draws strength from a friend who is 72 years older than her, a friend she never expected to have when she arrived at Saint Mary's as an excited-yet-nervous freshman.

"I'll definitely come back to see her," Ritter vowed. "I got a ticket for Sister Marie to sit with my family at graduation. We'll all go out to dinner, and she's coming with us."

"I've learned a lot from her. Even with the tragedy in her life, she has faith in where God wants her to go. She tells me, 'We're all here at God's will.' I trust he'll take me into the right places, but it is scary. I just appreciate all the time I've had with her. It's been an honor."

A promise has been made.

A promise has already been kept. †

# POLAND

continued from page 1

the tremendous historical burden of Germany's World War II invasion of Poland and the atrocities committed there.

The Polish and German embassies to the Vatican sponsored a meeting on May 15 looking at the implications for their countries of having a German pope succeed a Polish pope.

"This simple fact symbolizes a historic change and reflects the long and difficult, but fruitful, process of reconciliation between Poland and Germany after the painful period of World War II, which began with the German aggression against Poland on Sept. 1, 1939," the embassies' statement said.

Popes John Paul and Benedict, it said, "lived through the

atrocities of the war, seeing them from different perspectives. After the war, both were inspired by the same spirit to build a peaceful world based on reciprocal reconciliation in accordance with the teaching of the Gospel."

While much of the media will be focused on the last day's events at Auschwitz-Birkenau, the attention of many Poles will be on the pope's remarks about his Polish predecessor, about Polish society and about the future of the Church in Poland.

Pope John Paul and the Polish bishops often expressed concern about declining Church practice in Poland with the advent of democracy and liberal capitalism in 1989, but the numbers are still encouraging, Auxiliary Bishop Piotr Libera of Katowice, general secretary of the Polish bishops' conference, told the Italian bishops' news agency.

For example, while Poland has a Catholic population of 36.6 million and the United States has about 67 million Catholics, Poland has more than 6,400 major seminarians compared to about 4,600 major seminarians preparing to serve U.S. dioceses as priests.

According to recently released Vatican statistics, the United States has 9.8 seminarians for every 100 priests, while Poland has 22.5 seminarians for every 100 priests. †

CNS photo/Katarina Stutz



Workers erect a large wooden cross on May 10 on the altar that will be used for Pope Benedict XVI's Mass in Pilsudski Square in Warsaw. The pope will visit Poland on May 25-28.

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**Springtime**

Have you noticed how along a deserted road in springtime grass begins to grow again, and everything seems to explode into new life. That's how it is with the humanity that surrounds you if you don't look at it with a merely earthly perspective but refresh it with the divine ray of charity. The supernatural love of your soul is a sun that ceaselessly causes life to blossom again. That is all that is needed to cheer up the world and give it again to God.

Chiara Lubich

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## Shared meals and recreation time strengthen families

By Christopher Carstens

When I was a child, my buddies and I believed that only the fire chief could drive a red car legally.

There were other things that I took for granted, as if they were law.

When I came home from school, my mother was waiting with a snack followed by firm instructions to go outside and play until dinnertime.

I did not have “play dates.” I just walked over to a friend’s house or played somewhere in the neighborhood.

I did not have supervised practice for a team. I just got together with friends who had a ball and a bat. We didn’t wear uniforms and didn’t get trophies.

I didn’t know anybody whose parents were divorced until I went to high school. Dad came home at 5:30 p.m., and our family sat down at the dinner table.

I might as well have grown up on another planet. I have been a practicing child psychologist since 1975, and have watched the family morph into remarkably different forms.

Today, more than half of U.S. families go through a divorce before the children graduate from high school.

If there are two adults in the family, both are likely to be employed full-time. The day starts in a hurry. Children have to be dressed and fed, and dropped off at school or day care by 7:30 a.m. so that Mom and Dad can get to work on time.

The workday has lengthened systematically, and the erosion of personal income since 1975 means that two adults need to work in every family just to “keep up.”

But we have also defined all sorts of new possessions and services as essential.

The Internet connection costs \$40 a month, and cable TV can quickly cost \$100. It seems that every family has two cars and two car payments. Houses are bigger and more expensive than ever. The gap between income and expenses has been patched with credit-card debt, and lots of families struggle to keep up with their payments.

Children go to an after-school program for a couple of hours until one of the parents is able to come pick them up. Then it’s off to soccer games, ballet practice or Scouts.

Sadly, most families no longer eat together around a table—or even all at the same time. The family dinner is a fading memory, and in more and more

families individual meals are prepared in the microwave or removed from a fast-food bag in stages as each person decides that he or she is hungry.

Ironically, as the time available for families has decreased, the amount of homework required by schools has escalated. Often, the homework drama drags out for hours. Tired and easily distracted children go back and forth with tired and frustrated parents, trying to get the math pages finished or history diorama done so the poor children can go to bed.

Then there’s e-mail. Just like everybody else, parents need to check their e-mail about 11 times a day, and it never takes just a minute. It always takes half an hour, and a parent looking at e-mail might as well not be in the room.

If you ask today’s children what they do for “fun,” the answer is almost always that they play video games, go online and instant message their buddies or watch TV. Even music, played through earphones, effectively cuts out interaction.

Each of those activities is isolating. Members of the family may be in the same house, but psychologically they are miles apart from each other.

Fortunately, I also hear from families who are fighting hard to keep family life in place.

I see a lot of families who have declared TV and video games off-limits from Monday through Friday. They report that their children get their homework done more quickly, and that some children actually read books for fun.

Other families have committed to family dinners eaten around the table, even if the meals are simply prepared. If they keep the TV turned off, parents find that their children actually start to converse with them.

A few families take the most radical step. They stop buying things they cannot afford and get out of debt. Some have followed the steps laid out by one of my heroes, Dave Ramsey, in *Your Total Money Makeover*. Ramsey argues that breaking free of slavery to the credit-card company lets you start investing your money and your time in your own family.

That can mean working fewer hours, giving parents more time with their children. It might mean that one parent—not necessarily Mom—could be there when children come home from school.

(Christopher Carstens is a psychologist in San Diego, Calif.) †



Joe Naughten pressure-washes his home in Oakland, Calif., while his wife, Virginia, and their daughter, Sarah, watch him work. Families need to share meals, chores and recreation time, and limit distractions like television and the Internet that negatively affect family life in the home.

## Parents need to nurture each other

By Andrew and Terri Lyke

Before having children, we found that balancing life at home with work life and social life was as simple as keeping a calendar.

We discovered that regularly spending time together fed our relationship and these bonding experiences held us close.

Children changed everything, especially when they got old enough to have their own schedules. We kept our children involved with mentally and physically stimulating activities. But with our careers in high gear, we found ourselves caught up in a fast-paced, hurried and overscheduled way of life.

To keep the primacy of our marriage in focus, we had to put into practice what we learned from mentor couples who had shown us how to take care of each other so that we might better care for our children.

Mentors taught us that our children are a product of our love rather than the source of it, and the most important gift we can give our children is our marriage.

This meant scheduling couple time. Our dates, monthly marriage support

groups, annual marriage retreats and all that we do to feed our marriage protects our children’s most precious inheritance—their capacity to love and commit.

We had to make decisions about how we use our time. We told our children to pick one sport and let them know we would be at most of their activities, but there would be some games or practices they might miss because of family needs.

We committed to daily meals together, regular family outings, family meetings and family service projects with prayer at the center. Putting prayer into action became our family signature.

Before meals, we pray for those who go without food. We also save money for Operation Rice Bowl and volunteer at a family shelter.

Our priorities are faith, prayer, marital commitment, family bonding and service to the people of God.

(Andrew and Terri Lyke are marriage educators and marriage coaches from the Archdiocese of Chicago. Andrew is coordinator of marriage ministry in the archdiocese’s Family Ministries Office.) †

## Discussion Point

### Parenting blends love and time

#### This Week’s Question

What do you think society most misunderstands about parenthood?

“Parenting is one of the most rewarding and difficult jobs you can have, but society in general thinks parenting comes naturally and is easy. It’s not. It’s very rewarding, but difficult on a day-to-day basis. I always remember a speaker saying that children of all ages spell ‘love’ [as] ‘t-i-m-e.’” (Joan Sims, Lafayette, La.)

“Parents need to devote time to their children, not just provide them with the latest tech toys to entertain them. Schools can’t replace the foundation that

children miss when they do not have positive interaction with parents.” (Kay Yohe, Honolulu, Hawaii)

“People don’t understand that children are a gift from God and there forever. Ours is a throw-away society, and people think and act that way.” (George Ovecka, Douglas, Wyo.)

#### Lend Us Your Voice

Is there someone mentioned in the Bible whose concerns resemble your own concerns today?

To respond for possible publication in an upcoming issue, send your response to [cgreene@catholicnews.com](mailto:cgreene@catholicnews.com) or write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



From the Editor Emeritus/John F. Fink

## St. Paul: Why the Messiah was crucified

In the year 37, Saul met Peter for the first time. He had just escaped from Damascus, where he had been preaching for three years.



It's not surprising that he wanted to meet with Peter to learn what Jesus was really like. What's surprising is that it took him three years to do so.

He didn't exactly receive a warm welcome in Jerusalem, and that might be why he waited three years. Jesus' followers were initially afraid of him because they remembered that he had been present at the stoning of Stephen, and approved it.

But Barnabas became convinced of his sincerity, and introduced him to Peter and James, Jesus' brother (probably a son of Joseph from an earlier marriage). Later, he wrote that they were the only ones he met (Gal 1:18-19). He remained with Peter for 15 days.

What Saul learned from Peter apparently influenced his preaching, and his

lifestyle, from then on. He tried to imitate Jesus so that his own life could mirror the life of Jesus (see 1 Cor 11:1 and 2 Cor 4:10). He was particularly impressed by Jesus' dedication to his mission, his "endurance" (2 Thes 3:5), and his "gentleness and clemency" (2 Cor 10:1).

But Saul had a problem that Peter apparently didn't think about. Saul had to ponder how Jesus, if he was the Messiah (as Saul was convinced he was), could die, and by the cruel death of crucifixion.

Other early Christians skipped over the Crucifixion. In his First Letter to the Corinthians, Saul was to write that he was passing on what he received: "that Christ died for our sins in accordance with the Scriptures" (1 Cor 15:3), with no mention of the Crucifixion.

That wasn't good enough for Saul because of his Pharisaic background. He understood that Jewish belief about the Messiah had no indication that he would die, and certainly not by crucifixion. That was why many Jews refused to believe that Jesus was the Messiah.

For Saul, the only solution was that

Jesus chose to die. And if so, he also chose how he was to die. Peter was already preaching that Jesus "died for our sins" so Saul concluded that Jesus' self-sacrifice was a supreme act of love: "I live by faith in the Son of God who has loved me and given himself up for me" (Gal 2:20).

Saul was so overwhelmed by this insight that from then on he made the Crucifixion the center of his preaching. As he was to write to the Corinthians, "I resolved to know nothing while I was with you except Jesus Christ, and him crucified" (1 Cor 2:2).

In his Letter to the Philippians, he quoted a liturgical hymn (Phil 2:6-11) that said that Jesus "humbled himself, becoming obedient to death," to which he added, "even death on a cross."

He quoted another early liturgical hymn in his Letter to the Colossians (Col 15-20) which spoke of God reconciling everything through Christ, to which he added, "making peace by the blood of his cross."

His 15 days with Peter were worthwhile. †

Go and Make Disciples/John Valenti

## Men reconnect with God at Christ Renews His Parish weekend

It's hard to get a group of men together, much less to set aside a weekend to talk about God.



Most guys I know spend their time reflecting on about making money or getting lost in sports instead of reflecting on where God is in their lives.

St. Barnabas Parish on the south side of

Indianapolis recently hosted their 21st Christ Renews His Parish (CRHP) weekend and also celebrated their 10-year anniversary with a program in April.

In the movie *Jerry McGuire*, Tom Cruise tries to apologize and profess his love to his wife, and goes on and on pontificating until she finally interrupts and says, "You had me at hello."

From the opening session of the men's CRHP retreat at St. Barnabas, in which I was a participant, "they had me at hello," but then kept pouring it on and on and on.

At one point, I lamented, "My cup runneth over," but they kept pouring it on. I told facilitator Joe Beiriger, one of the weekend leaders, "I feel like I'm drowning!"

He responded, "Yes, in Christ's love."

"We [men] are notorious for thinking that somehow 'we' are in control, and some are actually out of control," said speaker Mike Chaney.

At some point, the Holy Spirit takes over, he said. "Grace alone, that amazing kind of grace, helps us realize where we have gone wrong."

Father James Farrell, St. Barnabas pastor, said, "Sometimes there is a need for multiple acts of forgiveness stemming from one sinful act."

The unexpected love and merciful forgiveness that Christ extends overwhelms us.

"Most people do not feel worthy and have difficulty receiving love," Father Farrell continued, "but most surprisingly, Christ just keeps pouring it on."

Joe Mennel, who recruits for the program, said, "I suppose we are each called at some point to respond to the promptings of our fellow parishioners to participate in a CRHP weekend."

Half of the participants in our group admitted they wished they would have responded sooner. Mennel was very persistent. He even said a novena to St. Jude and got his 12 disciples!

Participant Matt Maddox said the weekend gave him an opportunity to grow and deepen his understanding of God's love.

Echoing that message, Tom Bruno said, "CRHP was an opportunity to learn, practice and share our Christian witness. It's important to find ways to share that faith with one another."

CRHP is a gift the Holy Spirit has given to our Church.

Speaker Jim Rairden emphasized, "We can't do anything without the Holy Spirit, who renews our faith in Christ."

Facilitator Joe Beiriger said, "This has been the most important weekend of my life.... Friendship, honesty, a place of trust with these men.... We love this parish!"

Participant Greg Daeger said, "These are men who love Jesus Christ and each other, and aren't afraid to admit it!"

Pat Cherry, who took part in the weekend, added, "I have been blessed."

As we learn through Scripture, "So put on the new self, created in God's way, in righteousness and holiness in truth" (Eph 4:7).

Make doing that a priority.

(John Valenti is associate director of evangelization and faith formation for the Archdiocese of Indianapolis.) †

Cornucopia/Cynthia Dewes

## Ways to refresh and re-create on a mini-vacation

We start making vacation noises about this time of year.



But with the friendly skies becoming less and less friendly, we may choose not to fly to Florida or another fun spot. Nor will we want to drive anywhere in the car since it's too expensive to buy fuel except when

absolutely necessary.

What to do?

Here's a thought: Maybe if we consider shorter vacation trips within Indiana, we'll be able to afford the cost of gasoline in exchange for eating out and staying several nights in motels. Maybe we can have a great time closer to where we live with, of all things, the actual comforts of home at the end of the day.

For instance, nine miles southwest of Lafayette, about an hour from Indianapolis, you can visit the historic Farmers Institute Community. This is a real Quaker village illustrating the simple everyday life of Indiana in the 1860s. Sarah's Oaks boarding house on the grounds offers bountiful farm meals, a

flower garden and gift shop in a peaceful, wooded setting. Call 765-538-3880 for information.

In northeast Indiana, you can tour the Gene Stratton-Porter State Historic Site, which was once home to one of Indiana's most famous novelists and nature writers.

Porter's best-known work is *A Girl of the Limberlost*, set in the forested swamp-land area of the historic site. Visitors may hike the wooded trails, visit the author's cabin in Wildflower Woods, and view exhibits and documentaries in the Carriage House Visitors Center. Call 219-854-3790.

Civil War buffs might enjoy seeing the trail in Indiana where Morgan's Raid occurred. It was the only skirmish of the war that took place in Indiana, with Morgan and his men looting and pillaging from Corydon through Salem, Lexington, Paris, Vernon, Dupont, Versailles, Sunman, New Alsace and other towns before being chased into Ohio. The trail is marked, but more information is available by calling 812-689-6410, ext. 5.

A great destination for lunch or dinner after a pleasant drive through southern Indiana would be the Blue River Café in Milltown, which straddles the border between Harrison and Crawford counties. The café is located in the former Knights

of Pythias Hall, constructed in 1890. While the food is upscale, the setting is small town. Call 812-633-7510 for dinner reservations.

Delphi, in the Wabash River valley of northern Indiana, boasts the longest remaining section of the historic Wabash & Erie Canal that still contains water. The canal towpaths, local interurban paths and other transportation open spaces form the Delphi Historic Trails, part of a parks and recreation system that welcomes families and visitors. Call 765-564-3034 for details.

Brown County lovers can add the town of Story, 14 winding miles southeast of Nashville, to their travel agendas. The little village was founded in 1851 and nearly abandoned during the Great Depression. Today, the Story Inn offers itself as a bed-and-breakfast as well as a gourmet restaurant. If you can find it, it's worth the trip. Call 812-988-2273.

Indiana is a beautiful place to travel around, even when we need to be environmentally careful. Summer's a comin', and God is good.

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

Faithful Lines/Shirley Vogler Meister

## Focusing on Jane Fisher's book related to the '500'

The month of May in Indianapolis is busy with countless events related to the annual 500-mile race at the Speedway.



Although not avid racing fans ourselves, my husband and I years ago did attend one Indianapolis 500 practice weekend at the racetrack with a visiting cousin and her family as well as

one race as guests of friends. Unfortunately, the latter race experience was when the event took three days to finish because of inclement weather. Also, sadly, that was in 1973 when serious accidents occurred, one of which took the life of driver Swede Savage.

The history of the "500" is fascinating. A couple years ago, an author-poet friend, Sara Sanderson, who lives near the Speedway, told me about a related autobiography she found in a used bookstore in Charlotte, N.C. Sara wrote about *Fabulous Hoosier: A Story of American Achievement*, in her "Walking Our

Town" column in the June 16, 2004, issue of *The Speedway Press*.

Published in 1947, *Fabulous Hoosier* was written by Jane Fisher, who was only a teenager when she married the much older race founder, Carl Fisher. Partners in this Speedway endeavor were Jim Allison, Frank Wheeler and Arthur Newby. The racetrack opened in 1911.

Not long after Sara's column appeared in print, I was cleaning out boxes of books in the basement and came across my own copy of *Fabulous Hoosier*. Only when I opened it to begin reading did I realize from whom it came. The name Frank Crabbe was inscribed inside this copy.

Frank and Leah Crabbe were very dear older neighbors in a previous neighborhood, but also friends from Christ the King Parish in Indianapolis. Paul and I and our daughters often visited with them, especially when we could sit outdoors to chat.

Once, we even rescued a dachshund that they adopted after the death of their elder dog, calling the newcomer "Buster Crabbe" in imitation of an "old-time"

movie star.

Although I had forgotten about the book Leah and Frank had passed on to us, I finally enjoyed reading the history of the "500" from Jane Fisher's very personal viewpoint.

Sara Sanderson and I have something in common besides being writers and poets who have read *Fabulous Hoosier*. Separately, we each loaned our book to others, but neither of us has had our respective copy returned.

I'd love to see *Fabulous Hoosier* again, so if anyone out there wouldn't mind passing on a copy to me, please e-mail me at [meister@iei.net](mailto:meister@iei.net).

I want to read it again, not only for Jane Fisher's revealing approach, but also to refresh my memory about a Catholic priest who befriended Carl Fisher in his last years.

From what I recall of Fisher's life, that priest was surely a godsend.

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

Sixth Sunday of Easter/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, May 21, 2006

- Acts 10:25-26, 34-35, 44-48
- 1 John 4:7-10
- John 15:9-17

The Acts of the Apostles once again provides the first reading for a weekend in the Easter season.



In this reading, the Apostle Peter enters the house of Cornelius, who falls to his knees to give homage to the leader of the followers of Jesus. Graciously, Peter lifts Cornelius to his feet. Then Peter insists that he has no

partiality among persons of various ethnic and national backgrounds because God has no such partiality.

At the moment of this testimony of faith and true discipleship, the Holy Spirit descends into the group present, including the Gentiles. Peter says that anyone so prompted by the Spirit cannot be denied baptism by water.

To set the stage for this reading, Cornelius' name implies that he was not Jewish. He was a Gentile. Moreover, he was a Roman, representative of the detested occupying power. His associates were Gentiles.

Despite all this, Peter entered the home of Cornelius, unheard of for a devout Jew as was Peter. The Apostle claimed that all people have access to God, and God welcomes everyone. Finally, God, in the Holy Spirit, comes into the hearts of all the people. The Spirit is with Peter. At last, Peter brings all into the company of faith by baptizing them with water.

The First Epistle of John is the source of the next reading.

This reading is a moving and especially descriptive message about God's love. God is love. God is in Jesus. Love is in God. Marvelously, God shares this divine love with the faithful.

God's love—and living according to God's love—bring joy, indeed a joy unequalled by anything on earth.

The test of loving God is in obeying the commandments. God revealed the

commandments, and God perfectly revealed the divine plan for salvation through and in Jesus.

St. John's Gospel furnishes the last reading.

As did the second reading, this proclamation of the Gospel centers upon the love of God.

In this reading, God's love is celebrated. God's love was proven by the Lord's willing, sacrificial death on Calvary. "There is no greater love than this, to lay down one's life for one's friends" (Jn 15:13).

Because of union with Jesus in faith and love, disciples are friends of God. For the ancient Jews as well as others in the Mediterranean world, friend was much more powerful in its meaning than it is today. United with Jesus, people are no longer slaves, certainly not slaves to sin.

But truly loving God means to love others. The image of the vine occurs again. Disciples are the branches. If true to Christ, they produce much fruit.

The reading closes with the wonderful admonition and command of Jesus to "love one another."

## Reflection

Carefully and deliberately, the Church is leading us forward to the feast of the Ascension. It is as if we Christians had been standing beside the Apostles in the days following the Resurrection, hearing with them the words of the risen Jesus, seeing as they saw the wonder of life, victorious over death.

Now the mood slightly shifts. The Church prepares us for the Ascension. Soon the presence of Jesus among us on earth will change.

Jesus gives us final words of advice. He calls us "to love one another." Considering the depth of the divine love displayed in the Crucifixion, it is a challenge for mere mortals.

Yet it is possible because strength and insight come to any true believer from the Holy Spirit. It is insight that brings peace, joy, compassion and service, and it comes to anyone who earnestly seeks God, even if sin has rendered them servants of an evil dominating power. God loves us all. God offers us life itself, life in Jesus. †

## My Journey to God

# The Sorrowful Mysteries

### The Agony in the Garden

Jesus, faced with pain and doubts,  
Hears the distant, threatening shouts.  
Beads of blood form on His brow.  
Time has reached the dreaded NOW.

### The Scourging at the Pillar

Captive slaves, without a choice,  
Raise their whips but not their voice.  
With barbed tongue, the lashes speak,  
Language of the ruling weak.

### The Crowning with Thorns

Is there no one in the mob  
With a tear, a stifled sob?  
Thorns and thistles crown His head—  
To what lengths will they be led!

### Jesus Carries the Cross

Unseen burdens weigh His heart  
As the cross becomes a part  
Of Christ's agonizing climb  
Step by step across all time.

(Dorothy M. Colgan is a member of St. Meinrad Parish in St. Meinrad. This corpus is displayed at Our Lady of the Most Holy Rosary Church in Indianapolis.)



Photo by Mary Ann Wyand

### The Crucifixion

From the heights of Calvary  
Flows the blood that sets us free.  
Through the sacrificial Son  
All is finished, all begun.

By Dorothy M. Colgan

## Daily Readings

Monday, May 22  
Rita of Cascia, religious  
Acts 16:11-15  
Psalm 149:1-6a, 9b  
John 15:26-16:4a

Tuesday, May 23  
Acts 16:22-34  
Psalm 138:1-3, 7c-8  
John 16:5-11

Wednesday, May 24  
Acts 17:15, 22-18:1  
Psalm 148:1-2, 11-14  
John 16:12-15

Thursday, May 25  
Bede the Venerable, priest and doctor  
Gregory VII, pope  
Mary Magdalene de'Pazzi, virgin  
Acts 18:1-8

Psalm 98:1-4  
John 16:16-20

Friday, May 26  
Philip Neri, priest  
Acts 18:9-18  
Psalm 47:2-7  
John 16:20-23a

Saturday, May 27  
Augustine of Canterbury, bishop  
Acts 18:23-28  
Psalm 47:2-3, 8-10  
John 16:23b-28

Sunday, May 28  
The Ascension of the Lord  
Acts 1:1-11  
Psalm 47:2-3, 6-9  
Ephesians 1:17-23  
or Ephesians 4:1-13  
or Ephesians 4:1-7, 11-13  
Mark 16:15-20

Question Corner/Fr. John Dietzen

# Church allows funeral for person who took own life

Q What are the Church's regulations regarding funerals in the Church for those who have committed suicide?



I believe we were taught that one who takes his own life could not have a Catholic burial.

A recent incident in our area has received much publicity and discussion.

All the priests seem to say that people who kill themselves get the benefit of the doubt and are buried from the Church.

Is that correct? (Iowa)

A I wouldn't put it exactly the same way perhaps, but what your priests say is essentially correct.

The Church's position is well-stated in the *Catechism of the Catholic Church*. Each of us is responsible for our lives, it says, but we should not despair of the salvation of those who take their own lives.

By designs known to him alone, God has ways of providing for them spiritually, and the Church always holds them in its prayers, as it does all the departed (#2283).

Much of the Catholic Church's beliefs on the subject are reflected in its funeral policies. Canon law lists those who are to be deprived of Catholic burial rites. Among these are "manifest sinners for whom ecclesiastical funeral rites cannot be granted without public scandal" (#1184).

Insofar as they might be covered at all, people who commit suicide would be part of that group. Are such persons really manifest—in some way public—sinners whose Christian burial would give scandal?

Particularly today, bishops and other pastors generally believe just the opposite. The scandal would be, rather, if a Christian burial were refused.

They correctly act with awareness of our limitations in knowing what really happened spiritually in the hearts of the victims, and also with thoughtful concern for the spiritual and emotional good of those left behind.

Taking one's own life is a morally serious decision. But how much was the individual capable of reflection on what he or she was doing? How much full

consent of the will was there?

I've had the sad experience of dealing with suicide many times in my 52 years as a priest. Circumstances surrounding the deaths gave strong hints to everyone who knew them that the deceased were hampered mentally or emotionally, often to a severe degree, at the time of death.

Sometimes those hints are overt, with erratic behavior pointing to some crippling psychological dysfunction. Sometimes they are less obvious, and their self-destruction contradicts every experience with that person. To all appearances, something just snapped, and we likely never will know what that might have been.

In offering Christian burial after a suicide, therefore, we make no judgment on the individual's relationship with God. That is beyond our comprehension. As it does for all who die, the Church begs God's mercy for the deceased person and for all who have been wounded by the death.

It seems to me the encouragement and reassurance your priests gave was solidly based on Catholic belief, and on what we know today about the complex psychological and emotional involvements in those who take their own lives.

(A free brochure on ecumenism, including questions on intercommunion and other ways of sharing worship, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 5515, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail in care of [jjdietzen@aol.com](mailto:jjdietzen@aol.com).) †

## Readers may submit prose or poetry for faith column

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

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

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

# Priest's life collides with *The Da Vinci Code*

By Sean Gallagher

Father John Wauck says that his life has "collided" with Dan Brown's novel, *The Da Vinci Code*.



Fr. John Wauck

How?

Father Wauck studied Renaissance history and literature at Harvard University, where the novel's main character, Robert Langdon, is portrayed as a professor of "symbolology."

Father Wauck is also a member of Opus Dei,

which in the novel is portrayed as an organization that will use all means, including murder, to gain control of the Church.

Finally, Father Wauck resides at Opus Dei's world headquarters in Rome, which, in the novel, is erroneously portrayed as being in New York.

"Having an academic background in history and a personal knowledge of Opus Dei made the experience of reading *The Da Vinci Code* a bit surreal," he said in a recent e-mail interview with *The Criterion*, "probably a bit like what a real intelligence officer goes through when they see a James Bond film. There are a couple of points where it makes contact with reality, but the rest is pure fantasy."

Because of the connections between his own life and the novel, Father Wauck has been questioned by reporters and other interested people on numerous occasions.

As a result, in the months leading up to the May 19 release of the motion picture adaptation of the novel, Father Wauck set up his own weblog about it. It is titled "*Da Vinci Code & Opus Dei*," and can be found at <http://davincicode-opusdei.com>.

On this Web site, readers can find Father Wauck's "*Da Vinci Code Catechism*." (See sidebar reprinted with permission.)

"My purpose in writing '*The Da Vinci Code Catechism*' was two-fold," he said. "I wanted to provide a quick, single-page antidote to the major theological problems raised by the novel, and I wanted to suggest that the truth proclaimed in the Christian Gospel is infinitely richer, more mysterious

## Want answers? '*The Da Vinci Code Catechism*'

By Fr. John Wauck

*The Da Vinci Code* is only a novel. It is not a source of serious information, but it does raise some serious questions.

### 1. Was Jesus Christ really married?

Yes. Jesus was married to the Church. In the New Testament, Jesus is frequently referred to as the bridegroom, and St. Paul tells us: "a man shall leave his father and mother and be joined to his wife, and the two shall be one flesh. This is a tremendous mystery. I'm applying it to Christ and the Church" (Eph 5:31-32). In fact, the Christian vocation is nothing less than an invitation to the eternal "wedding supper" (Rv 19:9) of Christ and his bride, the Church.

### 2. Did the Church really create the New Testament?

Yes. Without the Church, we wouldn't know which of the many ancient texts that talk about Jesus were inspired by God; we wouldn't have the New Testament. Jesus Christ directly gave his divine authority not to a group of texts which didn't exist in his time, but rather to a group of men, the 12 apostles and their successors (bishops), who teach in his name and with his authority.

### 3. Is sex really meant to be holy?

Yes. That's why one of the seven Christian sacraments is called Holy Matrimony (the literal meaning of "*hieros gamos*"). Christian marriage and the priesthood are holy and sanctifying vocations

approached through special sacraments (Holy Matrimony and Holy Orders respectively). All the sacraments—like baptism or the Eucharist, for instance—are outward signs instituted by Christ to give grace, and, in fact, the ministers of this sacrament are the bride and groom themselves.

### 4. Did Jesus Christ really leave descendants?

Yes. Jesus is God, and he gave all who believe in him the power to be God's children. In short, we are his descendants: "See what love the Father has given us so that we might be called children of God—and so we are! ... Beloved, we're now God's children" (1 Jn 3:1-2). So forget about the Merovingians. We are the royal bloodline of Jesus Christ: "You are a chosen race, a royal priesthood, a holy nation" (1 Pt 2:9).

### 5. Is our culture really missing a figure of female sanctity?

Yes, in today's world there is such a missing woman. Her name is Mary, and she should be venerated not as the wife of a mortal man but rather as the mother of God. Happily, she is not hard to find. Hers is the most familiar female face in history, represented in countless works of art. The best place in the world to find grown men and women praying on their knees to a woman, perhaps saying the Rosary of the Blessed Virgin Mary, is in a Christian church.

### 6. Should we really pray over the bones of Mary Magdalen?

Yes. St. Mary Magdalen is honored by the countless churches and women named after her and by a special Mass on her feast day (July 22). In fact, for more than a millennium, Christians have made pilgrimages to pray in the Basilica of St. Maximin in southern France, where a tradition says that St. Mary Magdalen was buried.

### 7. Does a Holy Grail really exist?

Yes. The popular story of "the Holy Grail" is a medieval legend, but a non-fictional Holy Grail can be found on the altar during every Mass. What made the chalice of the Last Supper so holy was the blood of Jesus Christ that it contained, and in the Holy Mass, that blood is once again present. This means that every chalice in every Mass is truly a "Holy Grail."

### 8. Did a woman's womb really carry the blood of Jesus Christ, the Son of God?

Yes. The uterus of the Blessed Virgin Mary contained not only the blood but also the entire body of Jesus Christ for nine months. That's why, when they pray the "Hail Mary," Christians refer to Jesus as the fruit of her womb and praise Mary as a most honorable "vessel."

(Father John Wauck is an Opus Dei priest who teaches at the organization's Pontifical University of the Holy Cross in Rome.) †

and more beautiful than the rather feeble, fictitious neo-paganism of *The Da Vinci Code*.

"It's like comparing a rich red wine to ordinary, tasteless tap water."

Father Wauck currently teaches a course on literature and the Christian faith at the Opus Dei-run Pontifical University of the Holy Cross in Rome.

A former editor of *The Human Life Review*, he has published articles in several publications, including *The Christian Science Monitor* and *The American Scholar*.

Before his ordination to the priesthood,

Father Wauck served as a speechwriter to former U.S. Attorney General William Barr and former Pennsylvania Gov. Robert Casey.

Some Catholics are asking themselves whether or not they should see the film, and Father Wauck offered this advice.

"Everyone has to make up their own mind, but in general I don't see much reason—unless you have some professional commitment—to spend money on a film that paints such a false and negative picture of the true bride of Christ," he said. "As literature, the book is lousy, and I don't

expect the film to be much better."

Considering that many people will likely see the film, Father Wauck had some advice for Catholics who might be asked about it in conversations.

"I would immediately point out a few of the more ridiculous historical mistakes and falsities in the novel—the non-existence of the Priory of Sion, for instance—to show that it can't be taken seriously," he said, "and then use the book as an opportunity to discuss the concerns—for good or ill—that the person may have with the Catholic faith." †

## GRADUATES

continued from page 8

Welsh, the daughter of Mary Beth and Dr. David Welsh of St. Louis Parish in Batesville.

The class salutatorian is Michael Williams, the son of Rex and Susan Martin and Michael Williams Sr.

**Our Lady of Providence Jr./Sr. High School** in Clarksville has a graduating class of 116 seniors.

The Baccalaureate Mass will be on May 21 at 2 p.m. at Our Lady of Perpetual Help Church in New Albany.

The graduation ceremony will be on May 26 at 7 p.m. at the Larkin Center Gymnasium at the school.

The class valedictorian is Erin Brown, the daughter of Chris and Laura Brown of Holy Family Parish in New Albany.

The class salutatorian is Michael Bricker, the son of Carl Bricker of Most Sacred Heart of Jesus Parish in Jeffersonville.

The archdiocese will be represented by Lentz.

**Roncalli High School** in Indianapolis has a graduating class of 236 seniors.

The Baccalaureate Mass will be on May 26 at 6 p.m. at St. Jude Church in

Indianapolis.

The graduation ceremony will be on May 27 at 11 a.m. at the Roncalli Family Room.

The class valedictorian is Frederick "Fritz" Tolle, the son of Dr. Fred and Paula Tolle of St. Mark Parish in Indianapolis.

The class salutatorian is Kristen Anne Vercruyse, daughter of John and Sheila Vercruyse of St. Barnabas Parish in Indianapolis.

The archdiocese will be represented at the graduation by Lentz.

**Seton Catholic Jr./Sr. High School** in Richmond has a graduating class of 11 seniors.

The Baccalaureate Mass will be on June 2 at 6 p.m. at St. Andrew Church in Richmond.

The graduation ceremony will be on June 3 at 10 a.m. at Earlham College in Richmond.

The class valedictorian is Michelle Valentini, the daughter of Robert and Marcy Valentini of St. Mary Parish in Richmond.

The class salutatorian is Marissa Stevens, the daughter of Kara Stevens of Holy Family Parish in Richmond.

The archdiocese will be represented at the graduation by Archbishop Buechlein and Lentz. †

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# Domino founder's plan for town near Catholic college sparks debate

WEST PALM BEACH, Fla. (CNS)—A Catholic philanthropist's plans to develop a town around the new site of a Catholic university in Florida have raised concerns from critics both within and outside Church circles.

But Tom Monaghan remains firm in his commitment to the project and its prospects for success.

Monaghan, who made his fortune as founder of the Domino's Pizza chain, broke ground in mid-February for Ave Maria town, a 5,000-acre, 11,000-home community to be built around Ave Maria University, which he established as an interim campus in 2003.

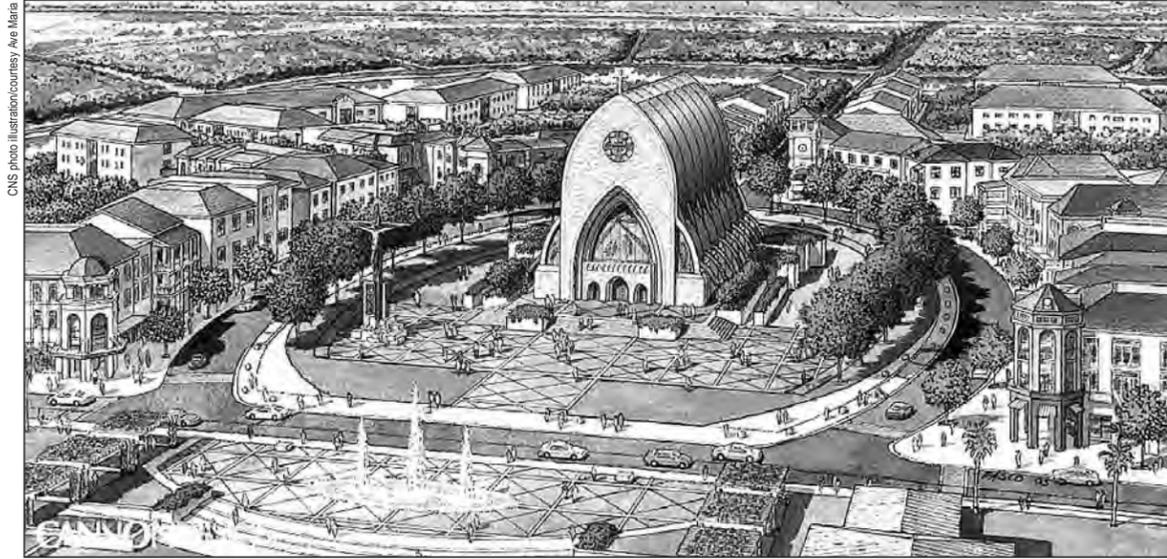
He founded Ave Maria College near Ann Arbor, Mich., in 1998, but later elected to move the institution to Florida, prompting a mix of praise and criticism even from his own faculty and administration. He currently is seeking board approval to move the Ave Maria School of Law to the Naples area as well.

More recently, he has faced a media backlash over his stated desire to create a family-friendly atmosphere in Ave Maria, one free of morally problematic elements such as pornography, contraceptives and abortion.

As far back as 2004, he told an audience that he and his partners would "own all commercial real estate" and thus "will be able to control what goes on there. You won't be able to buy a *Playboy* or *Hustler* magazine in Ave Maria town. We're going to control the cable television that comes in the area. ... If you go to the drugstore and you want to buy the [birth control] pill or the condoms or contraception, you won't be able to get that in Ave Maria town."

Leading the charge against Monaghan's plans is the American Civil Liberties Union.

Howard Simon, the ACLU's executive



This artist's rendering shows the development plans for Ave Maria, Fla., a 5,000-acre, 11,000-home community to be developed by Ave Maria University founder Tom Monaghan. The town is scheduled to open in 2007.

director in Florida, said that "arbitrarily discriminating" against who receives reproductive health services could lead to "a whole series of legal and constitutional problems and a lot of litigation."

In early March, Monaghan and his partner-developer, Barron Collier Cos., issued a statement clarifying his previous statements. Monaghan and Paul Marinelli, the president and CEO of Barron Collier, said that there is "a growing misperception" that Ave Maria is to be a "Catholic town, controlled by Tom Monaghan."

Although the town will reflect traditional family values and retailers will be asked to refrain from practices opposed to Catholic teachings, "no restrictions will be enforced on contraceptives or any other inventory," the statement said.

"As far as the town goes, it will end up being whatever it is, obviously, open to everybody," Monaghan told *Our Sunday Visitor*, a national Catholic newspaper based in Huntington, Ind. "We have had 20,000 names inquire [about the town's residential

lots] from all over the country and beyond. I imagine a lot of them would be Catholics, and strong Catholics."

Some of the restrictions he seeks, Monaghan said, will be covered under lease agreements with the developer—including prohibitions against topless bars and adult bookstores—while others could be more informal understandings among the commercial tenants and the landowners.

But some Catholics have expressed doubt—much of it debated on the Internet—about the vision of Ave Maria town. While some see the project as a Catholic, pro-family utopia, others question whether the project represents a return to the "Catholic ghetto," an insulated environment that limits the kind of contact with the diversity of the world that is required for effective evangelization.

In a recent *Wall Street Journal* report, one alumnus of Ave Maria's law school was quoted as saying that "this town and the university in Florida is going to be a self-contained little Catholic enclave"

antithetical to the law school's mission of engaging the world.

But Joseph Varacalli, professor of sociology and director of the Center for Catholic Studies at Nassau Community College on Long Island, in New York, believes such concerns about the campus and town's insularity are unfounded.

"We [Catholics] are different from, say, the Amish in that we are not retreating from the world, but rather trying to be a haven for society," he told *Our Sunday Visitor*.

"If the goal is to retreat from a world, you are giving up on it," he added. "I don't see the development of the community in Naples opposed to the idea that the university and the community are there to keep the faith alive, and from that base to then go out into the world."

"It would be impossible in the modern world that it could serve as a place where Catholics could associate only with other Catholics," Varacalli added.

Monaghan said he hopes the town will open its first phase in summer 2007. †

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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.

**ALLISON, Hilda D.**, 90, St. Joseph, Indianapolis, May 3. Mother of Joseph, Lee and Ralph Allison. Grandmother of seven. Great-grandmother of several.  
**ALVAREZ, Salvador**, 35, St. Mary, Indianapolis, April 16. Husband of Adelina Alvarez Ayala. Father of Emma Alvarez, Arette Alvarez Hernandez and Emma Alvarez Hernandez. Son of Christopher Alvarez and Salvador Alvarez Leon. Grandson of Zaid Alvarez.  
**BANET, Paul Allen**, 71, St. Paul, Sellersburg, April 26. Husband of Alice Andres McKean Banet. Father of Paula Singleton, Dale, James and P. Allen Banet. Stepfather of Dawn Isaac, Shelly Morrison, Beth Orth, Kevin Schultz, Brian and Kerry McKean. Brother of Mary Dunn, Bonnie Keithley, Bruce, Danny, Larry and Roger Banet. Grandfather of 23. Great-grandfather of one.  
**BARNHORST, Herman J.**, 91, St. Louis, Batesville, May 8. Husband of Irene (Fritsch) Barnhorst. Father of Gerald, Paul, Raymond and

Robert Barnhorst. Half-brother of Mary Fritsch. Grandfather of 12. Great-grandfather of 13.  
**BILTZ, M. Lloyd**, 88, St. Michael, Brookville, April 28. Husband of Eleanor (Anderson) Biltz. Father of Brenda Reynolds and Jody Biltz. Grandfather of five. Great-grandfather of three.  
**BUTLER, Linda J. (O'Neill)**, 66, St. Jude, Indianapolis, April 13. Wife of Charles Butler. Mother of Nancy Lowery, Cathy Norman, Jerry, Rick and Tony Butler. Sister of Dennis, Patrick and Timothy O'Neill. Grandmother of 10.  
**COOK, Jessie Elizabeth (Fancher)**, 81, Holy Spirit, Indianapolis, April 26. Mother of Trudy Hiatt, David, George, Mark and Stephen Cook. Sister of Joyce and Patricia Bartley, Barbara Capps, Sharon Coleman, Donna House, Glenna Saunders, Charles and Danny Fancher. Grandmother of 14. Great-grandmother of 20.  
**COUNTRYMAN, Dr. Philip A.**, 56, Immaculate Heart of Mary, Indianapolis, April 9. Husband of Sandra L. (Arnholter) Countryman. Father of Melissa Anne Peele, Amy Jo and Scott Countryman. Son of Betty Ann (Kosters) Countryman. Brother of Elizabeth Allen, Marianne Burkhardt, Christopher, Frank Jr. and Stuart Countryman. Grandfather of one.  
**ERTEL, Carla S.**, 51, St. Mary-of-the-Rock, St. Mary-of-the-Rock, May 2. Daughter of Rita Ertel. Sister of Catherine Kaiser, Donna

McDonald, Marianne Lambert, Rebecca Simon, Bill, Jerry, Kenneth, Michael and Ron Ertel. Aunt of several.  
**FAY, Norma L.**, 79, St. Malachy, Brownsburg, May 7. Mother of Elizabeth Beck, Patricia Brown, Catherine Hagan, Suzanna Maled, Ann Marie Ransdell, Peggy Semich, J. Anthony, James, Michael and Thomas Fay. Sister of Becky Crowe, Mildred Heitz, Delores Mercer, Bob, Dick, Kenneth and Tom Hood. Grandmother of 19. Great-grandmother of four.  
**FOLEY, Mary Etta**, 79, Sacred Heart of Jesus, Terre Haute, May 1. Cousin of several.  
**GAPEN, Edna (Matz)**, 89, Christ the King, Indianapolis, May 1. Mother of Deborah DuBois, Barbara Parsons, Michael and Raymond Gapen. Grandmother of 15. Great-grandmother of nine.  
**GEHRING, Emil A.**, 94, Holy Family, Oldenburg, May 8. Husband of Alvina Gehring. Father of Karen Anderson, Donna Mylenek, Dale and Keith Gehring. Brother of Emma Biltz. Grandfather of eight. Great-grandfather of seven.  
**GIBSON, Robert Joseph**, 75, St. Roch, Indianapolis, April 16. Husband of Ann (Springman) Gibson. Father of Maria Pittenger, Donna Quint, Rosanne Ward and Tony Gibson. Brother of Dorothy Buegler. Grandfather of seven.  
**GUERRINI, Ralph L.**, 76, Holy Rosary, Indianapolis, April 12. Husband of Joan (Puntarelli) Guerrini. Father of Maria Mercer, Michael, Nicholas and Vincent Guerrini. Grandfather of six.  
**HARDIN, Harrel Jack**, 84, St. Luke, Indianapolis, April 7. Husband of Mary Sherritt

Hardin. Brother of Catherine Palmer.  
**HASELBY, Wilma Grace (Ripberger)**, 80, St. Gabriel, Connersville, April 1. Wife of Wallace Haselby. Mother of Deborah Kaufmann, Jo Renee Nichols and Brenda Pacheco. Sister of Marilyn Anderson, Patricia Boughner, Phyllis Glaub, Carolyn Hall, Joyce Houseworth, Charles, David, Donald, James and Robert Ripberger. Grandmother of six.  
**HAYES, Paul**, 74, Sacred Heart of Jesus, Indianapolis, April 28. Husband of Mary Hayes. Father of Donna Dearwester, Shannon White, Debra Wynn, Linda, Michael and Robert Riley, Daniel and Paul Hayes. Grandfather of 20. Great-grandfather of 19.  
**HEINZ, Raymond A.**, 85, Our Lady of the Greenwood, Greenwood, April 7. Husband of Mary V. (Grannan) Heinz. Father of Susan Armstrong, Janet Garrison, Pat Hagedorn, Dolores Johnson, Jenny Karst, Donna Meny and Marilyn Westfall. Brother of Regina Franck, David, Francis, Herman and John Grannan. Grandfather of 20. Great-grandfather of 26.  
**HUMMEL, Anna Margaret (Ellis) Bunce Arkins**, 81, Our Lady of the Greenwood, Greenwood, April 13. Mother of Heidi Behrman, Helen Farrar, Linda McKnight, Betty Ann Medlock and Peri Lee Melnick. Grandmother of 18. Great-grandmother of 21. Great-great-grandmother of one.  
**HUTT, Frank Lewis, Sr.**, 89, St. Anthony of Padua, Clarksville, April 5. Father of Regina Hicks, Sharon Roehm, Donald Sr., Frank Jr. and James Sr. Brother of Wilma Belvity, Clara Weidner and George Hutt. Grandfather of 13. Great-grandfather of 10.  
**JAJUGA, Richard F.**, 49, Christ the King, Indianapolis,

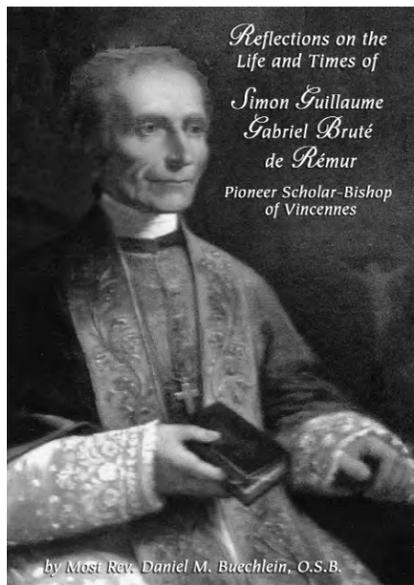
May 3. Brother of Adela Holliday, Wanda Redman, Mary, John, Mike and Stanley Jajuga.  
**JOHANN, Albert**, 84, Prince of Peace, Madison, April 10. Uncle of several.  
**McGOFF, Terrance Patrick**, 51, St. Pius X, Indianapolis, May 1. Father of Jennifer Bailey, Amber and Christopher McGoff. Son of James and Dottie McGoff. Brother of Patricia Nowlan, Mary Therese, James, John and Kevin McGoff. Grandfather of one.  
**MILLS, Ermadine M.**, 84, Holy Spirit, Indianapolis, April 25. Mother of Monica Capp.  
**O'CONNOR, David**, 74, St. Philip Neri, Indianapolis, April 4. Brother of Philip O'Connor.  
**PEDIGO, Catherine M.**, 82, St. Malachy, Brownsburg, April 12. Wife of Richard Pedigo. Mother of Richard II, Robert and Ronald Pedigo. Sister of Shirley Bledsoe, Betty Lanham and Alice Sparks. Grandmother of 11. Great-grandmother of 16.  
**PERRY, Marla Anne**, 44, St. Mary, Indianapolis, May 1. Daughter of Charles and Lois (Love) Ezell. Mother of Joseph Perry. Sister of Charles Ezell.  
**SCHERSCHER, Karl**, 62, St. Vincent de Paul, Bedford, May 5. Husband of Carol Scherschel. Father of Kristiane Baumgart and Eric Scherschel. Son of Pauline Scherschel. Brother of Ann, Benjamin, Bernard, Gary and Harold Scherschel. Grandfather of five.  
**SCHMIDT, Bonita**, 65, St. Maurice, Napoleon, March 31. Wife of Lester Schmidt. Mother of Tracey Holmes and Curtis Schmidt. Daughter of Ann Miller. Sister of Sherron Bultman. Grandmother of four.

**SCHROEDER, Lorraine D. deHebreard**, Holy Rosary, Indianapolis, May 5. Aunt of several.  
**SHAFER, Alfie H.**, 56, St. Joseph, Shelbyville, April 11. Wife of James Shafer. Mother of Megan McGuire Shafer and Kasey Shafer. Daughter of Alfred Hittinger. Stepdaughter of Brinda Hittinger. Sister of Glenn Hittinger.  
**STIRN, Betty J.**, 75, St. Louis, Batesville, May 3. Wife of Richard Stirn. Mother of Beth Barger, Patty Kohlman, Donna Salyer, Carol Voegel, Andrew, Dave, Joe, Mark, Paul and Timothy Stirn. Sister of Helen Thielking and Don Karbowski. Grandmother of 24. Great-grandmother of 11.  
**STRAHL-HILL, Laverne**, 82, Holy Family, New Albany, April 5. Mother of Carl and Ray Strahl. Brother of Ellen Tyler. Grandfather of three. Great-grandfather of one.  
**SVENTECKIS, Katra**, 98, Christ the King, Indianapolis, May 2. Mother of Bronislava Melbardis, Janis and Konstantins Sventeckis. Grandmother of seven. Great-grandmother of 12.  
**TEIKEN, John Patrick**, 77, Annunciation, Brazil, May 3. Father of Andrea Bolin, Mary Brown, Lorrie Heber and Paulette Teiken. Brother of Anne Alexander, Dorothy Bentler, Judy Necas, Dalorus Hanowski, Marie Wambach, Ken and Otto Teiken. Grandfather of eight. Great-grandfather of three.  
**WENDLING, Delma M. (Werner)**, 97, Our Lady of the Greenwood, Greenwood, May 9. Mother of Carolyn Lyell. †

## Reflections on the Life and Times of Simon Guillaume Gabriel Bruté de Rémur

by Archbishop Daniel M. Buechlein, O.S.B.

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## Providence Sister Ann Bernard Sullivan served as a teacher, business manager and parish staff member

Providence Sister Ann Bernard Sullivan died on April 29 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 87.

The Mass of Christian Burial was celebrated on May 4 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

The former Mabel Agnes Sullivan was born on Sept. 24, 1918, in Indianapolis.

She entered the congregation of the Sisters of Providence on Feb. 2, 1936, professed first vows on Aug. 15, 1938, and professed final vows on Jan. 23, 1944.

During 70 years as a member of the congregation, Sister Ann Bernard ministered as an educator, business manager and pastoral associate.

She taught grade school classes for 27 years at schools staffed by the Sisters of Providence in Indiana, Illinois, Massachusetts and California.

In the archdiocese, Sister

Ann Bernard taught at the former St. Benedict School in Terre Haute from 1954-55, the former St. Margaret Mary School in Terre Haute from 1956-60, the former St. Bridget School in Indianapolis from 1960-65, St. Andrew School in Indianapolis during 1965 and St. Jude School in Indianapolis from 1965-66.

From 1966-78, her ministry involved many forms of business management. She also served in parish ministry as a pastoral associate, coordinator of religious education and parish visitor from 1978-87.

From 1966-70, Sister Ann Bernard was responsible for office accounts at Our Lady of Providence High School in Clarksville. She also helped with accounts at the Providence Retirement Home in New Albany from 1971-77.

From 1977-78, she served as the main office manager at Cathedral High School in Indianapolis.

Sister Ann Bernard ministered at St. Patrick Center in Indianapolis from 1985-86 and at St. Susanna Parish in Plainfield from 1986-87.

She returned to Saint Mary-of-the-Woods in 1987 to serve as secretary and business manager at the Woods Day Care/Pre-School until 1993.

In 1994, she ministered at the Mother Theodore Health Care facility at the motherhouse in staff services and as coordinator of correspondence for the residents.

Sister Ann Bernard retired to the motherhouse and began her ministry of prayer in 2002.

Surviving are several nieces and nephews, grandnieces and grand-nephews, and great-grandnieces and great-grand-nephews.

Memorial gifts may be sent to the Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47976. †

## Holy Cross Brother Walter Foken taught at Cathedral High School in Indianapolis from 1965 to 1971

Holy Cross Brother Walter Foken died on April 6 after a lengthy illness at Dujarie House at Holy Cross Village at Notre Dame, Ind. He was 84.

The Mass of Christian Burial was celebrated on April 11 at St. Joseph's Chapel at Holy Cross Village. Burial followed at St. Joseph's Cemetery on the village grounds.

He was born on Sept. 15,

1921, in Cincinnati. He joined the brothers' candidacy program in September 1941 in Watertown, Wis., and was received into the novitiate on Feb. 1, 1942, in Rolling Prairie, Ind. He made his first profession of vows of religion on Feb. 2, 1943, and professed his perpetual vows on Aug. 16, 1946.

Brother Walter earned a doctoral degree in commerce at the

University of Notre Dame in 1946 and a Master of Business Administration degree at the University of Texas in 1953.

He taught at Cathedral High School in Indianapolis from 1965-71.

Memorial gifts may be sent to the Congregation of Holy Cross, University of Notre Dame, Notre Dame, IN 46556. †

# Classified Directory

For information about rates for classified advertising, call (317) 236-1572.

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Direct inquiries/résumés before **June 1, 2006** to:

Rev. Jonathan Meyer  
Youth and Young Adult Ministry  
Office of Catholic Education and Faith Formation  
Archdiocese of Indianapolis  
1400 N Meridian St.  
Indianapolis, IN 46206  
Or email: [jmeyer@archindy.org](mailto:jmeyer@archindy.org)

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The position requires demonstrated skills in word processing and database management, well-developed interpersonal skills, organizational skills, and experience in office organization or records management. The position requires some standing, use of a step ladder, and lifting, carrying, and sorting of materials, some of which may be heavy. There is also access to confidential information that must be safeguarded.

Please send cover letter, résumé, and list of references to:

Ed Isakson, Director  
Human Resources  
Archdiocese of Indianapolis  
P.O. Box 1410  
Indianapolis, IN 46206  
E-mail: [eisakson@archindy.org](mailto:eisakson@archindy.org)  
Fax: (317) 261-3389  
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### Music Director

**St. Andrew the Apostle Parish**, a small urban parish at 4052 E. 38th St. in Indianapolis, is seeking a part-time Music Director to be responsible for the effective preparation, coordination, performance, and leadership of music within the liturgical celebrations of the parish.

This position requires

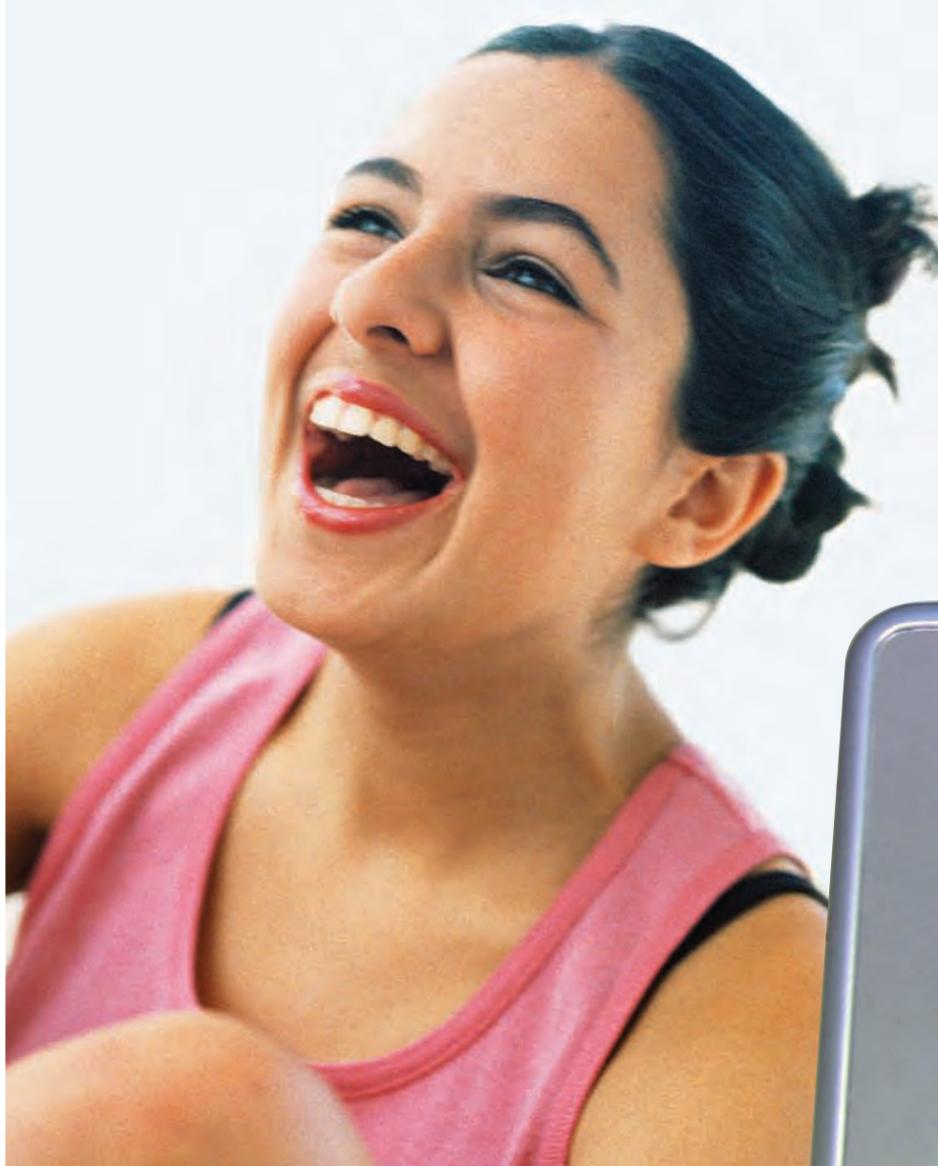
- proficiency in keyboard accompaniment of diverse styles, including gospel, contemporary, and traditional (primarily piano with some organ experience required)
- strong knowledge of Roman Catholic liturgy.

Please send résumé to:

Music Director Search Committee  
St. Andrew the Apostle  
4052 E. 38th St.  
Indpls. IN 46218  
[rdecker@standrewstrita.org](mailto:rdecker@standrewstrita.org)

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